250

HISTORICAL COLLECTIONS
—
AMERICAN COLONIAL CHURCH

edited by

WILLIAM STEVENS PERRY

FROM THE LIBRARY OF

REV. LOUIS FITZGERALD BENSON, D. D.

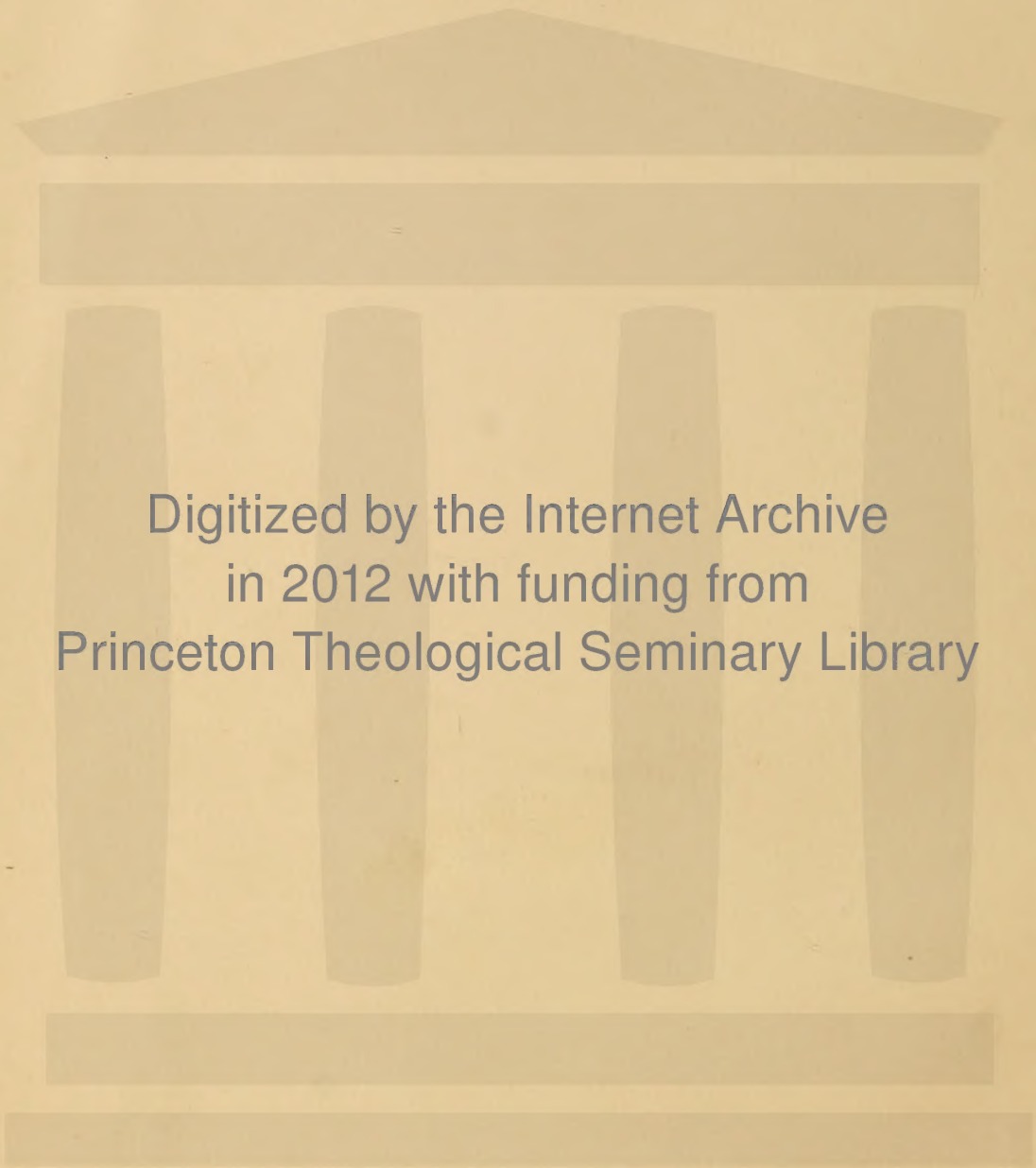
BEQUEATHED BY HIM TO

THE LIBRARY OF

PRINCETON THEOLOGICAL SEMINARY

Division SCD

Section 2456


Digitized by the Internet Archive
in 2012 with funding from
Princeton Theological Seminary Library

http://archive.org/details/historicalcollec00perr

APR 27 1937
THEOLOGICAL SEMINARY

HISTORICAL COLLECTIONS

RELATING TO THE

AMERICAN COLONIAL CHURCH

EDITED BY

WILLIAM STEVENS PERRY, D.D.

Volume II.—PENNSYLVANIA.

PRINTED FOR THE SUBSCRIBERS.
MDCCCLXXI.

Two hundred and fifty Copies Printed.

No.

THE CHURCH PRESS,
Hartford, Conn.

TO THE RIGHT REVEREND

WILLIAM BACON STEVENS, D.D., LL.D.,

BISHOP OF PENNSYLVANIA,

THIS VOLUME,

THE RESULT OF HISTORICAL INVESTIGATIONS

FIRST UNDERTAKEN AT HIS SUGGESTION, AND CONTINUED WITH

HIS CONSTANT SYMPATHY AND ENCOURAGEMENT,

Is Respectfully Inscribed.

INTRODUCTION.

The pressure of many duties, both of a public and a private nature, has delayed the appearance of this volume long beyond the date of its announcement. It is a source of satisfaction, however, that the richness of its contents, detailing, as its pages will, the story of the rise and growth of the Church in Pennsylvania for a period of nearly a century, cannot be affected by this lapse of time; and that the simple records of these earlier days of planting and nourishing the Church must, with added years, become more full of interest to all who care to acquaint themselves with the story of the past.

The transcripts, made in England under the direction of the late Rev. Francis Lister Hawks, D.D., LL.D., have been scrupulously followed, even at the risk of perpetuating occasional clerical errors. The absence of the originals has rendered correction impossible, and only the most glaring of these mistakes have been noticed in the notes. Wherever original copies were extant and accessible, they have been made use of, and the fact that so few of these important MSS. are still preserved, save in the copies followed in the printing of this volume, gives to these papers, even when evidently faulty in punctuation, or exhibiting verbal inaccuracies, a value which cannot be too highly estimated.

Additional documents have been given in the notes. These papers might have been extended indefinitely from the rich stores of MSS. among the archives of the Church. In some other form, it is to be hoped that all these papers will yet see the light, and the annals of the Church in Pennsylvania made accessible to every historical student.

The general arrangement of the papers of this volume is that adopted by the late Rev. Dr. Hawks. For the notes and selection of additional documents the editor is alone responsible.

Trinity Rectory, Geneva, New York,
Feast of St. Matthew the Apostle, 1871.

TABLE OF CONTENTS.

PAGES.

A BRIEF Narrative of the Proceedings of William Penn, ... 1–4
From MSS. of the Ven. Society for the Propagation of the Gospel in Foreign Parts (*unbound Letters*).

Extract from the Grant of Pennsylvania, dated March 4, 1680, ... 5
(*Fulham MSS.* (*unbound*).

Col. Quarry, and others, to Gov. Francis Nicholson, Jan. 18, 1696–7, . . . 5–7
Ibid.

Mr. I. Arrowsmith, schoolmaster, to Gov. Nicholson, March 26, 1698, . . . 7
Ibid.

Gov. Danforth to Gov. Markham, 1698, ... 8, 9
Ibid.

Mr. Robert Suder to the Governor, Nov. 20, 1698, ... 9–12
Ibid.

Mr. Thomas Martin to Rev. Thomas Clayton, Sept. 16, 1698, ... 12, 13
Ibid.

Rev. Mr. Clayton to the Clergy of Maryland, Nov. 29, 1698, ... 13, 14
Ibid.

Rev. Mr. Clayton to the Governor, Nov. 29, 1698, ... 14–16
Ibid.

Rev. Edward Portlock to the Archbishop of Canterbury, July 12, 1700, . . . 16
Ibid.

Rev. George Keith to the Lord Bishop of London, April 2, 1703, . . . 17
Letter Book of the Ven. Society (*Vol.* 1).

The Lord Cornbury to the Lord Bishop of London, Aug. 23, 1703, ... 17, 18
Ibid.

The Minister and Vestry of the Church at Philadelphia to the Lord Bishop of London, Aug. 31, 1703, ... 18, 19
Ibid.

Rev. Henry Nicholls to Mr. Hodges, April 30, 1704, ... 19
Ibid.

PAGES.

Rev. Dr. Evan Evans to the Bishop of London, Oct. 17, 1704, . . . 20
Letter Book of the Ven. Society (*Vol.* 2).

Rev. Dr. Evans to Rev. Mr. Keith, Oct. 25, 1704, ... 20, 21
Ibid.

The Minister and Vestry of Chester, *alias* Uplands, in Pennsylvania, to the Society, 1704, ... 22–24
Ibid.

Governor Evans to Rev. Mr. Stubs, August 23, 1705, ... 25–28
Ibid.

Address from St. Paul's Church in Chester, Pennsylvania, 1705, . . . 28–30
Ibid.

The Lord Bishop of London to the Secretary of the Ven. Society, Sept. 27, 1707, . 30
Ibid. (*Vol.* 3).

Rev. Mr. Nichols to the Secretary, July 24, 1707, ... 30, 31
Ibid.

The State of the Church in Pennsylvania, to y^e^ Ven. Society. By Evan Evans, D.D., Sept. 18, 1707, ... 32–39
From the original MS.

Col. Robert Quarry to the Secretary, Feb. 12, 1707–8, ... 40–42
Letter Book of the Ven. Society (*Vol.* 3).

Trinity Church, Oxford, to the Society, March 5, 1708–9, ... 42, 43
Ibid. (*Vol.* 4).

Col. Caleb Heathcote to the Secretary, June 3, 1709, ... 44, 45
Ibid.

Rev. Mr. Clubb & Vestry of Oxford to the Secretary, July 27, 1709, . . 45–47
Ibid. (*Vol.* 5).

Rev. Dr. Evans to the Secretary, Aug. 27, 1709, ... 47–50
Ibid.

Col. Charles Gookin to the Secretary, Aug. 27, 1709, ... 50–52
Ibid.

Vestry of Chester to the Society, Sept. 1, 1709, ... 53, 54
Ibid.

Vestry of Appoquiminink to the Secretary, Sept. 5, 1709, ... 55, 56
Ibid.

Col. John Evans to the Secretary, Oct. 17, 1709, ... 56, 57
Ibid.

The Bishop of London to the Secretary, Dec. 16, 1709, ... 58
Ibid.

Gent^n^ of Chester to the Society, July 14, 1710, ... 58, 59
Ibid.

Rev. Mr. Clubb to the Secretary, July 24, 1710, ... 59, 60
Ibid.

PAGES.

Bishop of London to the Secretary, 1710, ... 60
Letter Book of the Ven. Society (*Vol.* 5).

Vestry of Appoquiminick to the Secretary, Dec. 11, 1710, ... 61, 62
Ibid. (*Vol.* 6).

Address of the Clergy in Pennsylvania to the Society, April 12, 1711, . . 62, 63
Ibid.

Governor & others of Pennsylvania to the Secretary, 1711, ... 64
Ibid.

Mr. Jeremiah Bass to the Secretary, 1711, ... 65, 66
Ibid.

Rev. Dr. Evans to the Secretary, Feb. 19, 1711, ... 66, 67
Ibid. (*Vol.* 7).

Rev. George Ross to Mr. Chamberlayne, Jan. 22, 1711–12, . . . 67, 68
Ibid.

Rev. Mr. Ross to the Secretary, Dec. 30, 1712, ... 69, 70
Ibid. (*Vol.* 8).

The Clergy of the Province of Pennsylvania to the Society, 1712, . . . 70–73

Memorial of the Rev. Dr. Evans, 1714, ... 73, 74
Letter Book of the Ven. Society (*Vol.* 9).

Rev. John Clubb to the Secretary, Oct. 6, 1714, ... 74–76
Ibid.

Rev. John Humphreys to the Secretary, Oct. 12, 1714, ... 76–78
Ibid.

An Account or History of the Building of St. Paul's Church in Chester, June 21, 1714, ... 78–80
Ibid.

Rev. Robert Jenney, LL.D., to the Society, Jan. 4 and 5, 1714, . . 81
Ibid. (*Vol.* 10).

Rev. Mr. Ross to the Secretary, April 20, 1715, ... 82
Ibid.

Rev. Mr. Ross and Rev. Mr. Humphreys to the Secretary, April 20, 1714, . . 83
Ibid.

Clergy of Pennsylvania to the Bishop of London, and Affidavit concerning Rev. Mr. Phillips, March 17, 1714, ... 84–87
Ibid.

Lieut.-Gov. Gookin, & others, to the Bishop of London, March 7, 1714–15, . 87–89
From the original MS.

Rev. Mr. Phillips to the Secretary, March 23, 1714–15, ... 90–93
Fulham MSS. (*unbound*).

Rev. Mr. Talbot to the Lord Bishop of London, Oct. 21, 1715, . . . 93, 94
Letter Book of the Ven. Society (*Vol.* 10).

PAGES.

Mr. John Newbery to Rev. William Vesey, Nov. 30, 1715, ... 94–97
Letter Book of the Ven. Society (*Vol.* 10).

Churchwardens and Vestry of Philadelphia to the Bishop of London, Oct. 6, 1715, 97, 98
From an original copy.

Rev. John Humphreys to the Secretary, Oct. 3, 1715, ... 98–100
Letter Book of the Ven. Society (*Vol.* 10).

Churchwardens and Vestry of Oxford, in Pennsylvania, to the Secretary, May 21, 1716, ... 100, 101
Ibid.

Rev. Mr. Ross to the Secretary, Aug. 28, 1716, ... 101–103
Ibid.

Rev. Mr. Humphreys to the Secretary, Aug. 4, 1716, ... 103, 104
Ibid.

The Secretary of the Ven. Society to Col. Gookin, May 14, 1716, . . 104
Ibid.

The Secretary of the Ven. Society to the Revs. Messrs. Ross, Clubb, and Humphreys, May 14, 1716, ... 104, 105
Ibid.

Mr. Richard Grafton to Mr. Dyer, May 30, 1716, ... 105, 106
Fulham MSS. (*unbound*).

Address of Churchwardens and Vestry of Oxford to the Hon. Society, Nov. 28, 1716, 107
Letter Book of the Ven. Society (*Vol.* 12).

Col. Charles Gookin to the Secretary, Jan. 7, 1716–17, ... 108

Col. Gookin to the Secretary, March 16, 1716–17, ... 108, 109

Sir William Keith to the Ven. Society, Sept. 24, 1717, ... 109, 110

The Clergy of Pennsylvania and Counties of Newcastle, Kent, and Sussex, to the Hon. William Keith, Governor, 1717, ... 110, 111

An Account or History of the building of St. James's Church at White Clay Creek, Newcastle County, Sept. 20, 1717, ... 111, 112

The Secretary to the Rev. Mr. Talbot, Aug. 2, 1717, ... 112

The Petition of the Rev. Andrew Sandell to the Society, 1718, . . . 113, 114
Letter Book of the Ven. Society (*Vol.* 13).

Recommendation of the Rev. Mr. Sandell by the Pennsylvania Clergy, Feb. 18, 1718, 113, 114
Ibid.

Churchwardens, &c., of Trinity Church, Oxford, to the Secretary, June 25, 1718, . 114, 115
Pennsylvania Letters to the Society.

PAGES.

Inhabitants of Lewes Town and Sussex County to the Lord Bishop of London, 1718, *Pennsylvania Letters to the Society.*

Rev. Mr. Humphreys to the Secretary, Oct. 24, 1718, ... 117
Ibid.

A copy of Rev. Mr. Ross's Letter to the Vestry of Philadelphia, 1719, . . 118
Ibid.

Rev. John Humphreys to the Secretary, Nov. 30, 1719, ... 119
Ibid.

Certificate in behalf of Rev. Dr. Evans, enclosed in his Letter of June 29, 1719, . 120
Ibid.

Rev. Mr. Halyday to the Ven. Society, May 10, 1719, ... 121, 122
Ibid.

A Representation of the Clergy of Pennsylvania to the Secretary, 1719, . . 122–124
Letter Book of the Ven. Society (*Vol.* 14).

Clergy of Pennsylvania to the Ven. Society, March 22, 1722, . . . 124, 125
Ibid. (*Vol.* 16).

Rev. William Becket to the Secretary, April 14, 1722, ... 125, 126
Ibid.

Rev. William Harrison to the Secretary, May 31, 1722, ... 127, 128
Ibid.

Rev. Messrs. Hesselius and Lidenius to the Secretary, 1722, ... 128, 129
Ibid.

Rev. Robert Weyman to the Secretary, April 4, 1723, ... 129, 130
Ibid. (*Vol.* 17).

Sir William Keith to the Ven. Society, April 6, 1723, ... 130
Ibid.

The Clergy of Pennsylvania to the Secretary, Oct. 24, 1723, . . . 131–133
Ibid.

Rev. John Talbot to the Secretary, Dec. 9, 1723, ... 133, 134
Ibid.

Members of the Church of England in Kent County to the Bishop of London and the Ven. Society, Oct. 20, 1722, ... 134, 135
Ibid. (*Vol.* 18).

Answer to Queries issued by the Bishop of London, 1724, ... 136, 137
Fulham MS. (*unbound*).

Sir Wm. Keith to the Lord Bishop of London, July 24, 1724, . . . 137, 138
Ibid.

Mr. Thomas Glentworth to Rev. Mr. Cummings, Feb. 14, 1725–6, . . . 139
Ibid.

The Memorial of Peter Evans to the Lord Bishop of London, 1725, . . 139–142
Ibid.

Rev. Philip Stubs to the Lord Bishop of London, April 16, 1725, . . . 142, 143
Ibid.

PAGES.

Sir William Keith to the Secretary, May 13, 1725, ... 143, 144
Letter Book of the Ven. Society (*Vol.* 19).

Rev. Robert Weyman, July 26, 1725, ... 144, 145
Ibid.

Churches in Pennsylvania—how supplied with Ministers, 1725, . . . 145, 146
Fulham MSS. (*unbound*).

Sir Wm. Keith to the Lord Bishop of London, April 8, 1726, . . . 146–148
Ibid.

Rev. Archibald Cummings to the Lord Bishop of London, Oct. 19, 1726, . . 148, 149
Ibid.

Gov. Patrick Gordon to the Lord Bishop of London, July 19, 1726, . . 149, 150
Ibid.

Rev. Wm. Becket to the Lord Bishop of London, March 15, 1727–8, . . 150–152
Ibid.

Inhabitants of Concord, Chichester, and Colchester to the Ven. Society, April 5, 1727, 152, 153
Letter Book of the Ven. Society (*Vol.* 20).

Members of Apoquiniminck Church to Rev. Mr. Ross about Rev. Mr. Campbell, May 8, 1727, ... 153, 154
Ibid.

Clergy of Pennsylvania to the Society, Sept. 21, 1727, ... 155
Ibid.

Rev. Alexander Campbell to the Secretary, Feb. 26, 1727–8 . . . 156–158
Ibid.

Rev. Mr. Henderson and Rev. Mr. Machonchie to the Rev. Mr. Campbell, Nov. 1, 1727, ... 158–160
Ibid.

Rev. Mr. Backhouse to the Secretary, March 12, 1728, ... 161, 162
Ibid. (*Vol.* 21).

The Memorial of the Rev. Robert Weyman to the Hon^ble^ Society, Aug. 3, 1728, 162–165
Fulham MSS. (*unbound*).

Rev. Walter Hacket to the Secretary, Oct. 2, 1729, ... 166
Letter Book of the Ven. Society (*Vol.* 22).

Rev. Mr. Backhouse to the Secretary, May 14, 1730, ... 167
Ibid. (*Vol.* 23).

Mr. Rowland Jones to the Secretary, June 17, 1730, ... 168–172
Ibid.

Rev. Mr. Backhouse to the Secretary, March 22, 1730, ... 172, 173
Ibid.

Representation of the Missionaries in Pennsylvania, April 16, 1730, . . . 173, 174
Ibid.

Supplement to an Act passed in Pennsylvania to Prevent Clandestine Marriages, 175, 176
Ibid.

PAGES.

Rev. Archibald Cummings to the Secretary, July 20, 1732, . . . 177
Ibid.

Rev. Alexander Howie to the Secretary, July 29, 1731, ... 178, 179
Ibid. (*Vol.* 24).

Rev. Mr. Backhouse to the Secretary, Nov. 7, 1732, ... 179, 180
Ibid.

Rev. Mr. Cummings to the Secretary, March 8, 1732, ... 180, 181
Ibid.

Rev. Mr. Backhouse to the Secretary, Oct. 7, 1733, ... 181, 182
Ibid.

Address of the Inhabitants of Pequea County to the Society, Oct. 2, 1732, . . 182, 183
MSS. of the S. P. G., Letter Book, Vol. 2, "*Bearcroft.*"

Rev. Dr. Jenney to the Secretary, Nov. 18, 1752, ... 183, 184
Ibid.

Rev. Mr. Reading to the Secretary, Oct. 10, 1752, ... 184
Ibid.

Rev. Thomas Thompson to the Secretary, April 23, 1752, . . . 185, 186
Ibid.

Rev. George Craig to the Secretary, June 16, 1752, ... 187
Ibid.

Rev. Mr. Reading to the Secretary, March 26, 1752, ... 187, 188
Ibid.

Rev. Mr. Hughes to the Secretary, March 2, 1733–4, ... 188, 189
Letter Book of the Ven. Society (*Vol.* 25).

Rev. Mr. Howie to the Secretary, April 27, 1734, ... 189, 190
Ibid.

Rev. Mr. Backhouse to the Secretary, Oct. 30, 1734, ... 190
Ibid.

Rev. Mr. Cummings to the Secretary, Nov. 7, 1734, ... 191
Ibid.

Rev. Mr. Hughes to the Secretary, Dec. 3, 1734, ... 191, 192
Ibid.

The Inhabitants of Canestogoe to the Ven. Society, 1734, ... 193
Ibid.

Rev. Wm. Lindsay to the Secretary, Nov. 14, 1735, ... 193, 194
Ibid. (*Vol.* 26).

Rev. Mr. Gibbs to Mr. H. Newman, Aug. 30, 1735, ... 195
Ibid.

Rev. John Pugh to the Secretary, Feb. 10, 1736, ... 195, 196
Ibid.

Rev. Mr. Lindsay to the Lord Bishop of London, March 1, 1736, . . 197
Ibid.

PAGES.

Mr. Jeremiah Langhorne to the Bishop of London, May 28, 1736, . . 198, 199
Fulham MSS. (unbound).

Rev. Mr. Cummings to the Lord Bishop of London, March 30, 1738, . . 199
Ibid.

Rev. Mr. Howie to the Society, July 2, 1739, ... 200, 201
MSS. of the S. P. G., Letter Book, Vol. 2, "Bearcroft."

Rev. Mr. Pugh to the Society, Nov. 28, 1738, ... 201
Ibid.

Rev. Mr. Pugh to the Secretary, 1738, ... 202
Ibid.

Rev. Mr. Backhouse to the Secretary, Dec. 9, 1738, ... 202
Ibid.

Rev. Mr. Cummings to the Secretary, Aug. 29, 1740, ... 203
Ibid.

Rev. George Ross to the Secretary, Aug. 1, 1740, ... 204, 205
Ibid.

Rev. George Ross to the Secretary, Sept. 1, 1740, ... 205, 206
Ibid.

Rev. Mr. Backhouse to the Secretary, Aug. 23, 1740, ... 206
Ibid.

Rev. Mr. Howie to the Secretary, July 17, 1740, ... 207, 208
Ibid.

Rev. Mr. Currie to the Secretary, July 7, 1740, ... 208, 209
Ibid.

Rev. Mr. Cummings to the Secretary, Nov. 14, 1739, ... 210
Ibid.

Rev. Mr. Cummings to the Secretary, July 31, 1740, ... 210, 211
Ibid.

Rev. George Whitfield to the Secretary, Nov. 27, 1739, ... 212
Ibid.

Rev. George Whitfield to the Secretary, April 7, 1740, ... 213, 214
Ibid.

Rev. Mr. Pugh to the Secretary, April 16, 1741, ... 214, 215
Ibid. (Vol. 3).

Rev. Mr. Backhouse to the Secretary, July 25, 1741, ... 216, 217
Ibid.

Rev. Mr. Backhouse to the Secretary, Oct. 13, 1741, ... 218, 219
Ibid.

Petition of St. Paul's, Chester, to the Ven. Society, 1741, ... 219–221
Ibid.

Rev. Mr. Howie to the Secretary, Sept. 29, 1741, ... 221–223
Ibid.

PAGES.

Address of the Churchwardens and Vestry of Christ Church, Philadelphia, to Edmund, Lord Bishop of London, April 23, 1741, ... 223–224
From the original MS.

Churchwardens, etc., to the Bishop of London, 1741, ... 225–227
Fulham MSS. (unbound).

Rev. Richard Peters to the Bishop of London, May 11, 1741, . . . 228, 229
Ibid.

Rev. Æneas Ross to the Secretary, March 15, 1741–2, ... 230
MSS. of the S. P. G., Letter Book, Vol. 1, "Bearcroft."

Rev. George Ross to the Secretary, March 4, 1741–2, ... 230, 231

Rev. Æneas Ross to the Secretary, Nov. 22, 1742, ... 231

Rev. Mr. Backhouse to the Secretary, June 14, 1742, ... 232, 233

Rev. Mr. Lindsay to the Secretary, March 25, 1742, ... 233, 234

Rev. Dr. Jenney to the Bishop of London, June 24, 1743, . . . 234, 235
Fulham MSS. (unbound).

Rev. Dr. Jenney to the Secretary, Jan. 26, 1744, ... 235, 236
MSS. of the S. P. G., Letter Book, Vol. 6, "Bearcroft."

Rev. Dr. Jenney to the Secretary, Nov. 14, 1745, ... 236, 237
Ibid.

Rev. Æneas Ross to the Secretary, May 19, 1744, ... 237, 238
Ibid.

Rev. Æneas Ross to the Secretary, March 28, 1745, . . . 238–240
Ibid

Rev. Æneas Ross to the Secretary, April 17, 1745, ... 240–242
Ibid.

Rev. Mr. Backhouse to the Secretary, Sept. 21, 1744, ... 242, 243
Ibid.

Rev. Mr. Backhouse to the Secretary, April 23, 1746, ... 243, 244
Ibid.

Rev. Philip Reading to the Secretary, March 26, 1747, ... 244, 245
Ibid. (Vol. 8).

Rev. Dr. Jenney to the Vestry of Christ Church, Philadelphia, 1747, . . 246–250
From the original MS.

The Secretary of the Ven. Society to the Rev. Dr. Jenney, of Philadelphia, May 28, 1747, ... 250, 251
MSS. of the S. P. G., Letter Book, Vol 8, "Bearcroft."

Rev. Mr. Backhouse to the Secretary, June 26, 1748, ... 251, 252
Ibid. (Vol. 9).

PAGES.

Rev. Richard Locke to the Society, Sept. 29, 1748, ... 252, 253
Ibid.

Commissary Jenney to the Secretary, Oct. 19, 1748. 253, 254
Ibid.

Petition of the Inhabitants of Huntington and Tyrone to the Hon. Society, Oct. 3, 1748, ... 254, 255
Ibid.

Governor George Thomas to the Bishop of London, April 23, 1748, . . . 256, 257
Ibid.

Rev. Mr. Backhouse to the Secretary, June 25, 1749, ... 257, 258
Ibid.

Congregation of Bangor Church to the Secretary, Oct. 23, 1749, . . . 258
Ibid.

Rev. Æneas Ross to the Secretary, Oct. 5, 1749, ... 258, 259
Ibid.

Rev. Mr. Backhouse to the Secretary, Dec. 4, 1749, ... 259
Ibid. (*Vol.* 10).

Rev. Dr. Jenney to the Secretary, Oct. 26, 1749, ... 260
Ibid.

Rev. Mr. Usher to the Secretary, Dec. 26, 1749, ... 260
Ibid.

Rev. Mr. Reading to the Secretary, June 25, 1750, ... 261
Ibid. (*Vol.* 11).

Rev. William Smith to the Bishop of London, Feb. 7, 1758, . . . 262, 263
Lambeth MSS. (*No.* 1123).

A brief Narrative of the Case of the Rev. Mr. Smith, 1758, . . . 264–268
Ibid.

Rev. Mr. Sturgeon to the Archbishop of Canterbury, Nov. 29, 1758, . . 268, 269
Ibid.

Rev. Robert McKean to Dr. Bearcroft, about Mr. Moore and Rev. Mr. Smith. Feb. 5, 1758, ... 270–273
Ibid.

Rev. Dr. Jenney to the Archbishop of Canterbury, Nov. 27, 1758, . . . 273, 274
Ibid.

Rev. Thomas Barton to the Secretary, Nov. 8, 1756, ... 275–281
MSS. of the S. P. G. (*unbound Letters*).

Rev. Mr. Currie to the Secretary, March 31, 1760, ... 281, 282
Ibid.

Rev. Mr. Barton to the Secretary, Dec. 21, 1759, ... 282, 283
Ibid.

Rev. Mr. Barton to Brigadier-General Forbes, July 8, 1759, ... 283, 284
Ibid.

PAGES.

General Forbes to the Rev. Mr. Barton, July 9, 1759, ... 284
MSS. of the S. P. G. (unbound Letters).

Petition of Members of the Episcopal Churches in the Counties of York and Cumberland to the Ven. Society, Oct. 2, 1759, ... 285, 286
Ibid.

Rev. Hugh Neill to the Secretary, May 12, 1760, ... 286–288
Ibid.

Representation of the Inhabitants of the County of Berks to the Venerable Society, 1760, ... 288, 289
Ibid.

Rev. George Craig to the Secretary, July 27, 1760, ... 290–293
Ibid.

Rev. Mr. Barton to the Secretary, Dec. 6, 1760, ... 293–295
Ibid.

Minutes of a Convention or Voluntary Meeting of the Episcopal Clergy of Pennsylvania, April 30, 1760, ... 295–305
From the Original MSS.

Minutes of the Committee, June 27, 1760, ... 305–311
Ibid.

Some account of the Missions in Pennsylvania, etc., delivered in a Convention of the Clergy of the Province, at Philadelphia, May 2, 1760, ... 311–316
Ibid.

Address of the Missionaries and other Clergy of the Church of England, residing in and near the Province of Pennsylvania, to the Lord Archbishop of Canterbury, May, 1760, ... 317–319
Lambeth MSS. (No. 1123).

Rev. Dr. Wm. Smith to the Archbishop of Canterbury, July 1, 1760, . . . 319–324
Ibid.

Several Churches in Pennsylvania in favor of Rev. Mr. Unander, 1760, . . . 324, 325
MSS. of the S. P. G. (unbound Letters).

Rev. Dr. William Smith to the Secretary, Aug. 26, 1760, ... 325, 326
Ibid.

Rev. Mr. Neill to the Secretary, June 8, 1761, ... 326, 327
Ibid.

Rev. Mr. Barton to the Secretary, July 6, 1761, ... 328, 329
Ibid.

Rev. Mr. Craig to the Secretary, July 6, 1761, ... 330
Ibid.

Rev. Mr. Smith to the Secretary, July 20, 1760, ... 331, 332
Ibid.

Rev. Mr. Sturgeon to the Secretary, Aug. 21, 1761, ... 332
Ibid.

Rev. Mr. Neill to the Secretary, Jan. 10, 1762, ... 333
Ibid.

PAGES.

Rev. Dr. Smith and others to the Secretary, Jan. 12, 1762, . . . 333, 334
MSS. of the S. P. G. (unbound Letters).

Rev. Wm. Thompson to the Secretary, March 10, 1762, ... 335
Ibid.

Rev. Dr. Smith to the Secretary, March 11, 1762, ... 335, 336
Ibid.

Rev. Mr. Neill to the Secretary, June 5, 1762, ... 336, 337
Ibid.

Rev. Mr. Neill to the Secretary, June 21, 1762, ... 338, 339
Ibid.

Rev. Mr. Barton to the Secretary, June 22, 1762, ... 339
Ibid.

Rev. Mr. Craig to the Secretary, June 25, 1762, ... 340
Ibid.

Rev. Mr. Thompson to the Secretary, July 6, 1762, ... 340, 341
Ibid.

Rev. Mr. Sturgeon to the Secretary, 1762, ... 341
Ibid.

Rev. Mr. Reading to the Secretary, Oct. 5, 1762, ... 341, 342
Ibid.

Rev. Mr. Barton to the Secretary, Nov. 8, 1762, ... 343
Ibid.

Rev. Mr. Thompson to the Secretary, Dec. 25, 1762, ... 344
Ibid.

Rev. Alexander Murray to the Secretary, April 9, 1763, ... 344–346
Ibid.

Rev. Mr. Neill to the Secretary, May 2, 1763, ... 346, 347
Ibid.

Rev. Mr. Barton to the Secretary, June 28, 1763, ... 347–349
Ibid.

Rev. Æneas Ross to the Secretary, July 6, 1763, ... 349, 350
Ibid.

Rev. Mr. Craig to the Secretary, July 11, 1763, ... 350, 351
Ibid.

Rev. Mr. Thompson to the Secretary, July 18, 1763, ... 351, 352
Ibid.

Rev. Mr. Currie to the Secretary, Sept. 29, 1763, ... 352
Ibid.

Rev. Mr. Thompson to the Secretary, Oct. 2, 1763, ... 353
Ibid.

Rev. Mr. Neill to the Secretary, Oct. 17, 1763, ... 354, 355
Ibid.

PAGES.

Rev. Mr. Sturgeon to the Secretary, Nov. 20, 1763, ... 355, 356
MSS. of the S. P. G. (unbound Letters).

Rev. Mr. Murray to the Secretary, Jan. 25, 1764, ... 356–359
Ibid.

Rev. Mr. Thompson to the Secretary, Feb. 16, 1764, ... 359
Ibid.

Rev. Mr. Neill to the Secretary, June 25, 1764, ... 360, 361
Ibid.

Rev. Mr. Craig to the Secretary, Sept. 3, 1764, ... 361
Ibid.

Rev. Mr. Thompson to the Secretary, Oct. 2, 1764, ... 362
Ibid.

Rev. Mr. Reading to the Secretary, Oct. 18, 1764, ... 362, 363
Ibid.

Rev. Mr. Neill to the Secretary, Oct. 18, 1764, ... 363–366
Ibid.

Rev. Mr. Barton to the Secretary, Nov. 16, 1764, ... 366–372
Ibid.

Rev. Messrs. Sturgeon and Hughes to the Secretary, March 23, 1765, . . 372–375
Ibid.

Rev. Mr. Thompson to the Secretary, March 25, 1765, ... 376
Ibid.

Rev. Mr. Sturgeon to the Secretary, March 25, 1765, ... 376, 377
Ibid.

Rev. Mr. Currie to the Secretary, March 30, 1765, ... 377
Ibid.

Rev. Dr. Smith and others to the Secretary, January 11, 1765, . . . 378–380
Ibid.

Rev. Dr. Smith to the Secretary, May 8, 1765, ... 381
Ibid.

Rev. Mr. Neill to the Secretary, June 25, 1765, ... 382
Ibid.

Rev. Mr. Reading to the Secretary, June 25, 1765, ... 382, 383
Ibid.

Rev. Mr. Murray to the Secretary, June 25, 1765, ... 383, 384
Ibid.

Churchwardens and Vestry of the Episcopal Congregation at Reading, Berks County, to the Ven. Society, June 12, 1765, ... 384–386
Ibid.

Rev. Mr. Reading to the Secretary, Sept. 14, 1765, ... 386, 387
Ibid.

Rev. Mr. Barton to the Secretary, Aug. 8, 1765, ... 387, 388
Ibid.

PAGES.

Petition of the Churchwardens and Vestry of the Episcopal Congregation at Molatton to the Ven. Society, June 17, 1765, ... 388, 389
MSS. of the S. P. G. (unbound Letters).

The Archbishop of Canterbury to the Rev. Jacob Duché, Sept. 16, 1763, . . 389–391
Lambeth MSS. (No. 1123).

Rev. Mr. Peters to the Archbishop of Canterbury, Oct. 17, 1763, . . 391–395
Ibid.

Representatives of the German Church to the Archbishops of Canterbury and York, and the Bishop of London, Oct. 21, 1764, ... 396–398
Fulham MSS. (unbound).

Rev. Mr. Neill to the Secretary, Dec. 14, 1765, ... 399
MSS. of the S. P. G. (unbound Letters).

Rev. Mr. Barton to the Secretary, Jan. 23, 1766, ... 400–402
Ibid.

Rev. Dr. Smith to the Secretary, March 3, 1766, ... 403, 404
Ibid.

Rev. Mr. Neill to the Secretary, May 19, 1766, ... 404, 405
Ibid.

Rev. Mr. Craig to the Secretary, June 25, 1766, ... 405, 406
Ibid.

Rev. Mr. Barton to the Secretary, Nov. 10, 1766, ... 406–409
Ibid.

Rev. Mr. Peters to the Bishop of London, Nov. 14, 1766, . . . 409, 410
Fulham MSS. (unbound).

Rev. Dr. Peters to the Bishop of London, Dec. 18, 1766, ... 411–413
Ibid.

Rev. Dr. Smith to the Bishop of London, Nov. 13, 1766, . . . 413–415
Ibid.

Rev. Dr. Smith to the Secretary, May 1, 1767, ... 415, 416
MSS. of the S. P. G. (unbound Letters).

Rev. Mr. Reading to the Secretary, June 1, 1767, ... 416, 417
Ibid.

Rev. Mr. Neill to the Secretary, June 9, 1767, ... 417–420
Ibid.

Rev. Dr. Smith to the Secretary, Sept. 1, 1767, ... 421, 422
Ibid.

Rev. Mr. Thompson to the Secretary, Oct. 20, 1767, ... 422
Ibid.

Rev. Mr. Craig to the Society, Nov. 7, 1767, ... 422–424
Ibid.

Mr. Christian Frederick Post to the Secretary, Nov. 17, 1767, . . . 424
Ibid.

PAGES.

Rev. Mr. Peters and others to the Bishop of London, April 22, 1768, . . 425–427
Fulham MSS. (unbound).

Rev. Dr. Smith to the Secretary, May 6, 1768, ... 427
MSS. of the S. P. G. (unbound Letters).

Rev. Dr. Smith to the Bishop of London, May 6, 1768, ... 427–429
Fulham MSS. (unbound).

Rev. Mr. Thompson to the Secretary, June 25, 1768, ... 429, 430
MSS. of the S. P. G. (unbound Letters).

Rev. John Andrews to the Secretary, Aug. 4, 1768, ... 430, 431
Ibid.

Rev. Dr. Smith to the Secretary, Aug. 20, 1768, ... 431
Ibid.

Rev. Mr. Peters to the Bishop of London, Aug. 30, 1768, ... 432, 433
Fulham MSS. (unbound).

Rev. Mr. Barton to the Secretary, Oct. 18, 1768, ... 433, 434
MSS. of the S. P. G. (unbound Letters).

Rev. Dr. Smith to the Secretary, Oct. 22, 1768, ... 434–436
Ibid.

Rev. Mr. Barton to the Secretary, Nov. 15, 1768, ... 436, 437
Ibid.

Rev. Dr. Smith to the Secretary, Feb. 22, 1769, ... 437, 438
Ibid.

Rev. Mr. Murray to the Secretary, March 25, 1769, ... 438–441
Ibid.

Rev. Mr. Reading to the Secretary, March 31, 1769, ... 441
Ibid.

Rev. Mr. Craig to the Secretary, April 17, 1769, ... 442
Ibid.

Rev. Dr. Smith to the Secretary, August 10, 1769, ... 442, 443
Ibid.

Rev. Mr. Peters to the Bishop of London, Dec. 6, 1769, ... 443–445
From a duplicate of the original MS.

Rev. Mr. Andrews to the Secretary, Jan. 10, 1770, ... 446
MSS. of the S. P. G. (unbound Letters).

Rev. Dr. Smith to the Secretary, April 24, 1770, ... 446, 447
Ibid.

Rev. Dr. Smith to the Secretary, Oct. 15, 1770, ... 447, 448
Ibid.

Rev. Mr. Barton to the Secretary, Dec. 17, 1770, ... 448–451
Ibid.

Rev. Dr. Smith to the Secretary, Jan. 14, 1771, ... 451, 452
Ibid.

PAGES.

Rev. Dr. Smith to the Secretary, May 3, 1771, ... 452, 453
MSS. of the S. P. G. (unbound Letters).

Rev. Mr. Barton to the Secretary, June 20, 1771, ... 454
Ibid.

Rev. Mr. Andrews to the Secretary, July 1, 1771, ... 455
Ibid.

Rev. Dr. Smith to the Secretary, July 6, 1771, ... 455, 456
Ibid.

Mr. John Ross to the Secretary, July 6, 1771, ... 456, 457
Ibid.

Rev. Mr. Reading to the Secretary, Oct. 2, 1771, ... 457, 458
Ibid.

Rev. Mr. Murray to the Secretary, March 26, 1772, ... 458, 459
Ibid.

Rev. Mr. Reading to the Secretary, Oct. 3, 1772, ... 459, 460
Ibid.

Rev. Mr. Peters and others, to the Secretary, Oct. 14, 1772, ... 460, 461
Ibid.

Rev. Dr. Smith to the Lord Bishop of London, Oct. 13, 1773, ... 461, 462
Fulham MSS. (unbound).

Rev. Messrs. Peters and Smith to the Bishop of London, Oct. 29, 1773, . . . 462, 463
Ibid.

Rev. Mr. Reading to the Secretary, Dec. 2, 1773, ... 463–465
MSS. of the S. P. G. (unbound Letters).

Rev. Dr. Smith to the Secretary, May 2, 1774, ... 466
Ibid.

Rev. Messrs. Peters, Smith, and Duché, to the Secretary, May 17, 1774, . . . 466, 467
Ibid

Rev. Mr. Barton to the Secretary, July 1, 1774, ... 467
Ibid.

Rev. Mr. Reading to the Secretary, March 15, 1775, ... 468, 469
Ibid.

Clergy of Philadelphia to the Lord Bishop of London, June 30, 1775, . . 470–472
From a duplicate of the original MS.

Rev. Mr. Peters to the Secretary, July 4, 1775, ... 473
MSS. of the S. P. G. (unbound Letters).

Rev. Dr. Smith to the Bishop of London, July 8, 1775, ... 473–475
Fulham MSS. (unbound).

Rev. Dr. Smith to the Secretary, July 10, 1775, ... 475–478
MSS. of the S. P. G. (unbound Letters).

Rev. Dr. Smith to the Secretary, Aug. 28, 1775, ... 479
Ibid.

PAGES.

The Clergy to the Bishop of London, Oct. 6, 1775, ... 480, 481
Fulham MSS. (*unbound*).

Rev. Mr. Reading to the Secretary, March 18, 1776, ... 481, 482
MSS. of the S. P. G. (*unbound Letters*).

Rev. Mr. Reading to the Secretary, Aug. 25, 1776, ... 483–487
Ibid.

Mr. Samuel Johnston to the Secretary, Nov. 25, 1776, ... 487–489
Ibid.

Rev. Mr. Barton to the Secretary, Nov. 25, 1776, ... 489–491
Ibid.

Case of the Protestant Episcopal Missionaries of Pennsylvania, May 20, 1778, . 491–493
Ibid.

Rev. Mr. Reading to the Secretary, Sept 30, 1778, ... 494, 495
Ibid.

Notes and additional Documents, ... 497–585

Index, ... 587–607

PAPERS RELATING

TO THE

HISTORY OF THE CHURCH IN PENNSYLVANIA.

A BRIEF NARRATIVE of the Proceedings of WILLIAM PENN.

Att the first arrivall of our proprietor and Governour we all waited upon him by way of compliment. He was pleased to express his thanks and well liking of it, telling us with all that it should be his chiefest care & endeavour to redress all grievances, to reconcile all contending parties, to secure every man's estate, to administer Justice impartially, without favour or affection in relation to opinions, and to make in the end everything as even as his two eyes, together with excellent promises and many words.

Pursuant to an order from the Courte of England, He degraded the late nominall Lieutenant Govern[r] Markham, David Loyde, Clerk and Attorney Generall, and one Anthony Morris, Chief Justice, of their offices, for male-administration. These Invaders of our Estates, liberties and properties being removed from their high places, we thought ourselves in a fair way of enjoying our own with freedom, peace and safety.

When time came to elect for the Assembly and Council, The truth and the light of our proprietor began to be visible by making his personal appear-

ance at the place of Election, by exhorting the people above all things to be sure of electing none but such as were friends to the Government lodg'd in him; by ascerting y^{t} no person was qualified either to elect or to be elected y^{t} would swear, w^{ch} is an ambiguous word, and by diminishing the number of the Churchmen, telling the mobb that they could not be above a dozen or two at the most (tho' at the same time there were near three hundred votes for one of our churchwardens), by these and the like insinuations He procured creatures of his own stamp and kidney to be elected.

Att the sitting of the Assembly our Govern^{r} and proprietor moved vehemently to have a very large sum of money (by way of gift) for him, solemnly urging to the Members the Juctice of the thing, since it had cost him Twenty thousand pounds in England to defend the Government (for their sakes), ag^{t} the scurrilous Letters of the male-contents in the province. At length, after a long debate and much time spent (by his cunning insinuation), he prevailed so far upon the assembly as to have the Charter w^{ch} he had formerly granted surrendered unto him, and thereby became absolute wthout any limitation or restraint, and upon many prayers, preaching & expostulations (according to his way), an impost was layd upon wine, Beer, &c., for two years, amounting to something better than £1000 ℔ ann., solely for his own private use.

When the assembly broke up, He declared it was his mind, will and pleasure to let some of the Churchmen have a share wth him in the Government, and accordingly with many other entreaties and smooth endearments, he seduced three of our vestry (with much reluctancy), to accept of his offer, and having given his *Dedimus potestatem* unto the Secretary of the province to swear y^{m} according to Law, they were pack'd in his commission amongst 6 strong Foxian Quakers, one Swede, and a sweet Singer of Israell, to serve as Justices for the city and county of Philadelphia.

But the event plainly demonstrated the design and intrigue of making these three men Justices, for at the quarter sessions, y^{e} courte being opened, the first person that was required to give his evidence demanded an oath to be administered unto him, and not an attest, that he might have the greater tye and obligation to speak truth, Especially since the attest had been for some time so horribly abused in that province. The Churchmen reply'd to this effect: That his demand was just and reasonable, and that they did suppose themselves to be sworn and authoriz'd to sitt there, to the end that an oath might be administered unto those who were no Quakers, and were willing to

take one. But the 6 Quakers immediately putt a stop to the proceedings declaring that they neither would nor could in conscience sitt in that courte where was swearing, and therefore one party must withdraw. The necessity of oaths was again urged to them since now near two parts in three throughout the province were no Quakers, yet (by many sad instances) it was plain and obvious that the generality had little or no regard for what they spake when they attested.

Moreover that the equity of the cause required the same liberty for men of other persuasions besides Quakers, to give their evidence according to their own way and profession, but nothing would do, nor no arguments (tho' never so rational) prevail; they were resolved that no oath should be administered in the province.

The Churchmen willing to condescend to any thing for peace (with regard to their Oathes), proposed the test prescribed by act of parliament in England for Quakers, to be tendered to them, but that was also rejected, because the name of God was inserted and therefore look'd upon as abominable as a book-oath, besides their argument extended so far as the rejection of all acts of Parliament made in England wherein the plantations in America were not particularly specified, insisting upon their own power to make Laws sufficient for Government here, and accordingly they had a Law in the province, impowering them to give evidence, by promising to speak the truth without the name of God.

Our Governour outwardly endeavoured to promote an union and a reconciling of this unhappy difference, remonstrating that from his cradle no misfortune grieved him so much as this quarrell among his Ministers, and that for his part he had taken the attest prescribed by act of parliament in England, and should be ready upon occasion to take it again, and furthermore urg'd to his own people that they might sitt upon the Bench whilst an Oath was given, and not to be concerned with it, but the Quakers being obstinate, and deaf to his charms, the scene was presently changed by making his personall appearance in the Courte, laying the whole blame upon the Churchmen, charging them with raising a flame in the province in so much that he must be constrained to ride up & down the country, and shew his Letters patent to satisfye the people of his authority, and furthermore charg'd them with breach of trust for not leaving the Courte privately, that his own people might manage affairs after their own way. After a long harangue of this nature, He at

length commands one Edward Shippen (Chief Justice, and principal stickler), to pull the Commission out of his pocket, w^{ch} he had before given him, and then with a high and mighty gesture He suddenly declared that he was a palatinate and therefore would exert his authority, that his Commission should go no more a begging, But that they should know that his power was far greater than any King's Govern^{rs} in America, adding afterwards that the King had given this province to him and his people that they might be free from Oaths, and if his Ma'ty should impose oathes upon him and his people he might charge him with breach of Faith.

In this new Commission the 6 Quakers, the Swede, and the Sweet Singer of Israell, were continued, but the 3 Churchmen cast out. That this was a premeditated design is plain from the commission given beforehand to the principall opposer of oathes and the parliamentary test; besides it's well known that oaths have been all along administered in the same court and before the same men by other Justices qualifyed, ever since it has been a Government, and as for the test prescrib'd by act of parliament, it was always made use of til of late by the Quakers themselves.

The truth and substance of the matter is this, these 3 men (being men of sustance and reputation in the province), were designed if they would have comply'd with their frantick humour to be made tools of, and under the sanction of their arms to have acted as many villanies as they have formerly done, but if not, to be spewed out as persons not fit to carry on their intrigues and interest.

The Holy principles of our religion teach us not to resent such affronts, but it grieves us at this time that all Church of England Men should be stigmatized with the grim and horrid titles of treacherous and perfidious fellows, dissenters & Schismaticks from the Establish't Religion, w^{ch} is Quakerism, Intruders and Invaders in the Province, and above all that our proprietor and Governour is resolved, and will be, *aut Cæsar aut nullus.*

Extracted from the Grant of Pennsylvania, dated the 4th of March, 1680.

And our further pleasure is, and we do hereby for us, our heirs and Successors, charge and require that *if any of the Inhabitants* of the said Province (*to the number of twenty*), shall at any time hereafter be desirous, and shall by any writing, or by any person deputed for them, signify such their *desire to the Bishop of London* for the time being, that any *preacher or preachers to be approved of by the said* Bishop may be sent unto them for their instruction, that then such Preacher or Preachers *shall and may be*, and reside within the said Province without any denial or molestation whatsoever, and if perchance hereafter it shall happen any doubts or questions should arise concerning the true sense and meaning of any word, clause or sentence, contained in this our present Charter, we will ordain and command that at all times and in all things, such interpretation be made thereof and allowed in any of our Courts whatsoever, as shall be adjudged most advantageous and favorable unto the said William Penn, his heirs and assigns.

Col. QUARRY & others to GOVERNOR NICHOLSON.

PHILADELPHIA, January 18, $169\frac{6}{7}$.

SIR,

Your Excellency's zeal and restless endeavours, in the promoting all things that may have any tendency to the Interest and good of the Church of England, is so remarkable and famous in the general that 'tis impossible to know your Excellency, and be a stranger to it, but in a more particular manner, we the Members of the Church in this place have greater cause to acknowledge your Excellency's extraordinary bounty and liberality in assisting us to build our Church, which being now finished, your kindness and favor rested not here, but your Excellency was pleased without our knowledge (after a most

gracious manner), to apply yourself to his Majesty and Council not only for the settlement for a maintenance and support of a good Ministry amongst us, but also for a school, for the completing of which good and charitable undertaking, we are all of us humble Petitioners to your Excellency in the behalf of our poor infant Church which we hope will prosper and grow numerous under your Excellency's favour and protection, and make a grateful return of their prayers for your complete happiness both in this life and the next.—The circumstances of our present state forces us further to implore your assistance in recommending our condition to his grace the Lord Archbishop of Canterbury, who hath the character from all mankind to be a person of great and eminent piety, charity, and zeal for the Church, which makes us hope and conclude that his Grace's kindness and assistance will not be wanting to us, especially when his grace is rightly informed of how great service the settling a good and able Ministry in this place may be for the good of the Church. Were it not for fear of tiring your Excellency we could give many reasons, but however will presume to instance a few, as first, the great number of people in this Province which do conform to the manner and customs of the Quakers and go constantly to their Meeting purely because there hath been no other way of worship in this place since the settlement of this Country. Secondly the late great distractions and divisions amongst the Quakers, and the many notorious wicked and damnable principles and doctrines discovered to be amongst the greatest part of them; this makes the rest very uneasy and inquisitive after truth and the sound doctrines of the Church of England, which makes us possitively assert that a pious, good and orthodox Ministry would bring most of them over to the Church.

We will not enlarge on this subject since our good friends Col. Robert Quarry designs for England by this Fleet, who having your Excellency's recommendation to his Grace, will have the opportunity to discourse him on this and other matters more particularly and fully. We hope your Excellency will also mind his Grace, of Plate for the communion Table and a Library.

We beg leave to subscribe ourselves

Your Excellency's

Most dutifull and humble Servants,

Francis Jones,	Jasper Yeates,	Will[m] Grant,
Sam[l] Peres,	Jarvis Bywater,	Tho[s] Briscoll,
Darby Greene,	Thomas Harris,	John Herris,

Enoch Hubord,	George Fisher,	John Harrison,
Thos Walter,	Fardinando Dowarthy,	Thomas Craven,
Thos Curtis,	John Willson,	Anth'y Blany,
Edwd Smout,	Robt Quarry,	Charles Sober,
Joshua Carpenter,	Sam. Holt,	Robt Snead,
Wm Dyre,	Edw. Bury,	Jeremiah Price,
Addam Birch,	Thos Stapleford,	Jeremiah Hunt,
John Sibley,	John White,	Geo. Thompson,
Robert Gilham,	John Gibbs,	John Moore.

Vera Copia.

Mr. ARROWSMITH to Governor NICHOLSON.

Philadelphia, Port of Pennsylvania,
March 26, 1698.

May it please your Excellency,

Your last favor I received the 11th of this instant, wherein your honor is pleased to derive an account of the affairs of this place, which at present look with a very dull aspect, there being very little encouragement to those of our Church, but on the contrary all permission of Quakerisms imaginable. They have endowed a school that is to be kept free, with Eighty pounds per annum, which is in effect to blast my endeavors. I have lived hitherto upon the benevolence of the people which will not afford me things necessary upon a dependence of the King's allowance for this place, which I expected by Esqr Randolph, but he informed me of no such order. Mr. Antwell acquaints me of a Minister coming to this place for which reason I desire your honor's advice which way to dispose of myself. We have a full Congregation and some very desirous to receive the sacrament if it could be administered at Easter; I did speak to Mr. Sewell who gave me a promise he would come. This at present from

Your honor's, &c.,
I. ARROWSMITH.

PHILADELPHIA, May 6, 1698.

[Part of a letter received from one M^r. Moore, viz:]

I am sorry to acquaint your Excellency that certain advice is come of two non. con. Ministers (one for Philadelphia the other for Newcastle), on their way hither from Boston. I need make no comment but wish we had wherewith to confront them least they seduce our poor flock.

These are true copies,

F. NICHOLSON.

Governor DANFORTH to Governor MARKHAM.

1698.

HON'BLE SIR,

The act of Parliament that hath declared it the right of the subject to Petition even the King himself, if it cannot sufficiently move for, yet it may help to aleviate and extenuate, the crimes of presumption in addressing an hon'ble person, Governing one of his Majesty's Plantations in his Majesty's name and by his power. It is conscience of duty to God Almighty, as well as pity to the precious souls of our Brethren and fellow subjects, that both moved our Godly Minister to make some humble service of the Ministration of the glorious Gospel of our only Lord and Saviour Jesus Christ as at other places, so now att Philadelphia & Pennsylvania. Upon his service is our beloved Brother M^r. Benjamin Woodbridge now sent, not to handle such points as are matters of controversies among Protestants, but to preach unto as many of all persuasions as the Lord shall make willing to hear such great truths even as are without controversy, even the great mistery of Godliness. When like offers were made at Rhode Island the Government then favored your Petitioner & the others with the liberty of improving their public Court house for the worship of God, and Church of England Gentlemen as well as others of other persuasions gave their kind and Godly attendance every Lord's day. To the God of the spirits of all flesh in our Lord Jesus Christ be all the glory. Thus abundantly were we repaid the equanimity and civility which we shewed to our Brethren the Gentlemen of the Church of England in Boston who with their Minister, after that he arrived had the free use of our Great Court House

as also the spacious new Meeting house in Boston for divine service, our hours of worship being so fixed as not to interfere with theirs. That a stranger to your honor, an embassador of the son of God though most unworthy, in an other Province now takes the boldness to address your honor for like favor and kindness to be shewn unto our Godly Brother now sent unto your Province on the service of Christ that he may have the liberty of your Court house or Meeting house, it is owing unto the fame and renowne that hath arrived unto us & Capt^{n} Darby & others of your honor's excellent christianity, candor & generosity and true English nobleness of spirit which is extremely inviting & imboldening unto strangers. So not at all doubting that your honor will not only equal but far exceed the fame that we have heard, & craving pardon for the boldness, I shall with many others become an humble Petitioner at the throne of Grace for your Honor's welfare, happiness and rest.

Hon'ble Sir, &c.,

JOHN DANFORTH.

M^{r}. SUDER to Governor.

PHILADELPHIA, Nov^{r}. 20, 1698.

SIR,

I now give your Excellency a true account of this Country of Pennsylvania relating to the Government since my arrival in as follows.

In the year 169$\frac{4}{5}$, I came hither from Jamaica, I not having my health there transported myself and estate here in hopes to find the same wholesome laws here as in other of his Majesty's Plantations; and a quiet moderate people, but found quite contrary; found them in brawles among themselves and imprisoning one another for religion—I was in hopes by that they would in time make such a discovery of their hypocricy and be ashamed so as to return home to their mother the Church of England. I finding none settled here, nor so much as any law for one, here being a considerable number of the Church of England and finding the prejudice the Quakers had against it, we agreed to petition our sacred Majesty that we might have the free excess of our religion and arms for our defence, we having an account of an attempt

designed on this place by the French, by Coll. Hamilton who had an account by a French Preacher. The Quaker Magistrate no sooner heard of it but sent for me and the person that mentioned it, by a Constable to their Sessions. They told me they heard I with some others was Petitioning. I told them we were Petitioning his Majesty that we might have a Minister of the Church of England for the exercise of our Religion and to make use of our arms as a Militia to defend our estates from enemies. Edward Shippen, one of the Quaker Justices, turning to the other of his fellows say'd "Now they have discovered themselves. They are a bringing the priest and the sword amongst us but God forbid: we will prevent them," and ordered the King's Attorney, a Quaker, to read a law that they had made against any person that shall write or speak against their Government. I told them I hoped they would not hinder us of the right of Petitioning.—They then took one Griffith Jones, an Attorney at Law, on suspicion for writing it, into custody, and bound him over from Sessions to Sessions, and threatened all that dared it, by a law they had made against the right of a subject. To relate their partiality in their Courts as often as they sit, were too tedious; so violent they are against all that are not Quakers, even to death.—Their Judges, Juries, nor evidence being never sworn; one was heard to say he would sooner take a Negroe that is a heathen's, word before a Church of England man's oath; their malice is such towards us.—I happening to talk with one of their Magistrates concerning the danger we were in, if the Privateers knew what a people we were as defenceless; he said that they had an account of all Privateers which were ordered to these parts from France w^{h} first went to K. James for orders, who gave them a particular charge not to meddle with this place to shew the extraordinary kindness he has for them.—They indeed are all Jacobites.

We hearing the dreadful account of the bloody conspiracy against his Majesty's royal person by assasinations—we of the Church of England formed an address to congratulate his Majesty's great deliverance by the hand of Almighty God: I carried it to Governor Markham for his approbation; who seemingly liked of it, and signed it. I then with the assistance of others got it signed by many and after some consultation (as I suppose) of the Quakers who shewed their dislike and that it was liked to go home, and that the King would then see what a number of the Church of England were here, he called for it, pretending to see it and kept it, and would not part with it; so that we were hindered in expressing our duty as we ought.—Governor Markham (as I

suppose), to gain a proselite to Mr. Penn and his interest, made me a Justice of the Peace, one of his and Mr. Penn's Magistrates, not the King's. By his obstructing me in my duty to the King as a Magistrate and a good subject in apprehending the Pirates; my narrative of which, I have herewith inclosed; it being a copy the original is sent home from New York by Mr. Randolph and attested by me when there, to the Right hon'ble the Lords Commissioners of the Plantations and admiralty and others with the account of the seizing and smothering of Askiatoc's vessel; for the trial of which Mr. Markham would have made me Judge of the Admiralty if I would on that slender power he had—he has written to Colonel Heathcote that I informed at home against him about it; which letters I doubt not will be a sufficient evidence against him there; which I suppose your Excellency has had an account of. Sir, the Quakers are so bold to say, one of the Magistrates in my hearing, that they did not fear any that could do any thing against Penn's Interest in this Government, no man was more intimate with the King than Mr. Penn; and that he was often in private with the King in his closet, and hardly did any thing without his advice—so they hug themselves under security and that they may do what they please they having such an agent at home. As long as the Government is in the hands of Quakers and Mr. Penn as they say has such interest, we that are his Majesty's subjects (which they are not nor never will be), we had better live in Turkey: there is good morality amongst them; there is none here; they make so little of God and the King, that to their dishonor and our grief both hear and see them blaspheme God through his Ministers: they having been heard to say, since we have had that blessing of so good a divine as the worthy Mr. Clayton, that he is the Minister of the doctrine of Devils, and his Majesty's commission with the seal to it held up in open Court, in a ridiculous manner, shewing it to the people & laughing at it; saying "Here is a baby in a Tin box—we are not to be frightened with babes." And others have said "The King has nothing more to do here than to receive a bear skin or two yearly; and his, and the Parliament's laws reach no further than England, Wales and the Town of Berwich upon Tweed;" and such like expressions which can all be proved by sufficient Witnesses. Tell them in their Courts that in matters against us they go against law, they will answer on the Bench, they will strain or stretch a point of law, with many other expressions and transactions to tedious here to set down. They are establishing of a Free School for the growth of Quakerism and apostacy; which I pray God

in his due time he may direct; and that we may live to enjoy the liberties of subjects of England, and not to be governed by Dissenters and apostates that absolutely deny the Bible to be the holy writ, and Baptism and the Lord's supper, is the prayers of your Excellency's most humble & most obedient Servant to command.

Praying your Excellency to pardon the trouble of this long scrawle,

ROBERT SUDER.

M^r^. MARTIN to M^r^. CLAYTON.

PHILADELPHIA, Sep^r^. 16^th^, 1698.

ESTEEMED FRIEND THO^s^. CLAYTON,

We received thy loving and affectionate lines directed to our last yearly meeting and do account it a favor that thou art so well persuaded concerning us as not to account us enemies to the Church of England as indeed we are not; but do pray to God (according to our weak ability), for the prosperity and peace of all that fear God, in all Societies of Christians, more especially in her; by whose clemency (under God), we enjoy our present peace and liberty both in things spiritual and temporal. But as to our joining with her (at present), in strict fellowship we see not our way clear for many of us have so little knowledge of the Church of England at present that we do not fully know her principles as in respect to practice. But as touching the fundamental doctrines of the Christian Faith, we generally believe she is sound—yet we have seen several things acted by her which we think proceed from some persuasions of hers relating to practice, that we cannot suppose becomes the Church of Christ such as severe fines and imprisonments for nonconformity in matters of conscience, and also sundry modes and customs in her forms of worship, that as yet we do not find warranted by scripture; likewise several other things that we shall not at present insist on; not intending to speak or act any thing that may lessen that love and esteem that we have for each other; desiring to continue that friendly correspondence that we have begun; that treating one another as Brethren we may be helpful one to another (as the children of one father), in all christian conversation; that if possible those

things that obstruct the desired unity of the professors of Christianity may be removed. For we truly profess ourselves to be of the number of those that pray for the peace of Jerusalem.—That all who fear the Lord may be united in this world, believing they will be so in that which is to come. This we hope thou willt receive in good will at our hands as we received thine, earnestly desiring that our love to God and one another may increase. In which we take leave and remain thy truly well wishing friends,

Signed in behalf of the Meeting by
THO^{S} MARTIN.

M^{r}. CLAYTON to the CLERGY.

PHILADELPHIA, Nov. 29, 1698.

REV^{D} & BELOVED BRETHREN,

Yours I received dated from Annapolis Oct. 28,–'98 &c., and for answer I thank you for your advice; & I hope I shall shew you by my observation of it that it was not through vanity or for ostentation sake that I have so far proceeded as his Excellency was pleased to communicate unto you; but through a necessity.

Had any of you been near me, Brethren, and I alone had undertaken this I could not so justly have excused myself for what I have done, but since it was not so either I must suffer the insultings of an ignorant adversary or defend myself. I hope I have as yet done no damage to our cause, if not shall take care how I do any. Had not the thoughts of my insufficiency hindered me I had prosecuted this further but not at all to resist, when I was hit so hard in the teeth, I was afraid would be a prejudicial argument to prove me very stoical if not senseless; and give a greater advantage to my enemies than as yet (I can almost persuade myself) I have done—I have now by me an answer to the letter that I sent to the Hoytians Quakers as also annabaptists that I shall plough with their own heifers, a considerable party being on my side and prosecuting an union vigorously (God send a wished for success), which perhaps might have been forwarder if it had been managed by some of you more judicious and capable of it, but it pleased God to fix my lot here.

All I have further to say, Brethren, is that I wish we were all so placed that we might be assistant to one another, upon any occasion but distance will not suffer it so that under such inconveniences we must struggle and quit ourselves as well as we can.

Your prayers for me I heartily thank you for and beg a continuance of them for me in all our estates as you may be sure to have those of

Dear Brethren, &c.

THOS. CLAYTON.

Mr. CLAYTON to the GOVERNOR.

PHILADELPHIA, Novr 29, 1698.

MAY IT PLEASE YOUR EXCELLENCY,

Since my last to you I have received an answer of my letter to the Hoytians cast in the same mold with the former only much longer and subscribed only by the same person. I had almost finisht my reply when I received an inhibition from my Brethren which stopt me, to which I have sent an answer. I shall take care to obey them as far as I can upon the accounts they speak of.

I also received your kind letters together with those papers which signify your bounty and charity which shall be taken care of and disposed of I hope to the satisfaction of your Excellency and the end you design in them viz: the glory of God and the benefit of men.

I have received also an answer from the Keithianes a copy of which I have sent you. They had lately a great Meeting in Town, the night before which I was sent for to 9 or 10 of the heads of them, went and debated matters for about 3 or 4 hours and (by the blessing of God) to great satisfaction of both sides; so that one of them told me they must employ me to baptize their children and others and I hoped the next day's consultation would make almost a general union. But it happened that the next day some of the preachers that were not with us the night before seeing things go on so fast that they were like to lose the darling of their ambition their preachership; they urged 1st Cor: 14, 29, 30, 31, and commented in favor of themselves but were opposed by some considerable; that those prophets there spoken of, were persons law-

fully called to the Ministry by imposition of hands yet this prevailing upon some of them has put a stop for a while. But I with some assistants of their own party, am bringing the cause about again and as I am told with good success too (God prosper it).

I have often talked with the Presbyterian Minister and find him such as I could wish. They tell me that have heard him, that he make a great noise: but this did not amase me, considering the bulk and emptiness of the thing; but he is so far from growing upon us that he threatens to go home in the Spring, and could this be a quiet place for him, yet he ought to do this according to the laudable custom of Hugh Peters to bring them to a better subscription. But I'll take care to prevent the first and leave the last to the self interest of the people. I told him upon a meeting between Brother Arrowsmith, he & I, if his congregation increast he must expect it from me, but so long as I saw myself in no danger I should look after the business already upon my hands. This advantage he has got on me, Madam Markham and her daughter because I cannot be so servile as to stoop to their haughty humors frequently leave my Church and countenance their Meeting; which tho' it does not them much good: yet shews neither good breeding, reason, nor religion. I am pretty patient under it, till I can see a fair opportunity to vent my resentments; but then they may be sure to have it in so plain a dress that they shall know what I mean, and why I do it. I could have wished that Brother Arrowsmith had had a little more spirit before I came; but however, I have too much to do as he did (as I am told), and that's the root of these evils of which I suffer a great part, as far as they can inflict them so that not the will but the power of doing me more harm (I almost think), is wanting. The other Presbyterian goes from Newcastle in the Spring too (as I am told). The Annabaptist has not answered me—he & the Presbyterian (I am told), preach both in one Meeting, the one in the morning and the other in the afternoon—which I upbraided the Presbyterian with—all as being a direct cherishing a schism against himself, as well as me; and would fain have set him to work against him; but could not spur him to it.

This, with my humble thanks for this last charitable favor (amongst many former ones) is what at present offers from

Your Excellency's, &c.,

THO. CLAYTON.

I have sent an answer to my Brethren's letter if your Excellency think fit it should be conveyed to them I beg it, but as your Excellency shall order, shall satisfactorily acquiese.

Dr. Bray's Exposition of the Baptismal Covenant, the 30 Books that were sent here, are yet in my hands & I cannot get information how you ordered their disposal. If by the next returns your Excellency will advise me your will shall be performed.

Mr. PORTLOCK to the ARCHp of CANTERBURY.

PHILADELPHIA, July 12th, 1700.

MAY IT PLEASE YOUR GRACE,

Did not I know your grace's benignity I should not presume upon these lines, but since God has in some measure made me instrumental to his Glory in promoting Christianity in these remote parts of the world, I cannot but with joy acquaint your Grace what a considerable progress the Church of England has made in this one Province, insomuch that in less than four years space from a very small number her community consists of more than five hundred sober and devout souls in and about this city, Notwithstanding all the discouragement and opposition we continually meet with. My Lord, the building of our church here (which cost more than £600), lay only upon some particular persons; it now (by the blessing of God) wants either to be enlarged or rebuilt. Here is not ability to do it. I hope your Grace being at the helm will be mindful of us at the stern when Providence shall think to bless us with a qualified Government immediately under his Royal Majesty, then Christianity will flourish in this Province, Quakerism will be rooted out, and the Church will be more than conqueror.

I hope your Grace will pardon the boldness of

Your Grace's most humble
and sincere addresser,
EDWARD PORTLOCK.

Mr. KEITH to the LORD BISHOP of LONDON.

PHILADELPHIA, PENSYLVANIA, 2 April, 1703.

MY LORD,

The present occasion of my writing these few lines to your Lordship is to recommend to your favour Mr. John Thomas, the assistant to Mr. Evans here in the ministry and schoolmaster in the town of Philadelphia. He received the ordination of a Deacon from your Lordship a little before he came into this country, and has been here above two years. About a year hereafter he informs me he intends to come for London to receive from your Lordship the ordination of a Presbyter, that he may be further serviceable to ye Church of Christ either here or elsewhere as divine Providence shall order him.

I certifie to your Lordship that he is a person of very good repute among all and a very good character among the people here both from those of the church and also from others for his good behaviour and his great diligence in attending the school, and his extraordinary pains in preaching in sundry country places who have no settled minister among them, which as also the like extraordinary pains of Mr. Evans in his preaching in country places have had very good effects. My worthy Lord, I remain,

Your most humble servant,

GEO. KEITH.

The LORD CORNBURY to the LORD BISHOP of LONDON.

BURLINGTON, 23 August, 1703.

MY LORD,

I trouble your Lordship with these lines in behalf of the bearer, Mr. Thomas, who is a very sober, ingenious Gentleman. He has served in the church at Philadelphia as Lecturer upwards of three years. The minister of that church (one Mr. Evans), who is a very sober, pious man, gives Mr.

Thomas an excellent character, and so do all the Gentlemen of that church, where through the blessing of God upon those two Gentlemen's endeavours, there is now a congregation of near five hundred persons. M[r]. Thomas has likewise set up a school att Philadelphia, where he has taught with very good success. The occasion of his going to England now is in order to be admitted into Priest's orders. I hope your Lordship will grant him his request, and that you would send him to be Minister either of Jamaica or Hempstead in Long Island, is the request of,

My Lord,

Your Lordship's most humble serv[t],

CORNBURY.

The Minister and Vestry of the Church at Philadelphia to the LORD BISHOP of LONDON.

PHILADELPHIA, August 31[st], 1703.

MAY IT PLEASE YOUR LORDSHIP,

M[r]. John Thomas, the bearer, returning to your Lordship for Priest's orders, we think ourselves in Justice obliged to certifie your Lordship that for the time he remained among us (which was about three years), he demeaned himself very soberly and unblameably, & gave the enemies of the church not the least occasion of censuring his actions, but by his discreet and prudent behaviour carried himself inoffensively towards all people, & by using more than ordinary industry has been instrumental of doing very good service to the church of God in this province, particularly in this church of Philadelphia, and Trinity church nine miles distant from this City. As also his sedulity & good management of the school which he has performed to the satisfaction of all concerned, both children and Parents.

And now, my Lord, considering the good services he has performed in this Infant church, and his sober deportment suiteable to the sacred character he bore, we humbly recommend him to your Lordship's immediate Favor and Patronage, not doubting but your Lordship, out of your usual candor & be-

nignity, will look upon him with a favourable aspect, which, with our hearty Prayers for your Lordship's Temporal & eternal happiness, is all from,

My Lord, Your Lordship's

Most dutifull sons & Serv^{ts},

EVAN EVANS,

Rector of Philadelphia, *et al.*

M^{r}. NICHOLLS to M^{r}. HODGES.

(EXTRACT.)

UPLAND, *alias* CHESTER, PENSYLVANIA,
30th April, 1704.

SIR,

* * * This province is most worthy the consideration that Rev^{d} Body because I may boldly say they are least provided, & best disposed to receive Christ's Ministers of any people in America, although Philadelphia be not my cure immediately, yet I am equally joyed to find the pure Christian Faith Flourish in that town; I guess that ½ of the Inhabitants may be church men. My work is mostly before me, tho' I heartily confess that much is done to my hands by the care & piety of those Rev^{d} Gentlemen whom I found in these parts: insomuch that I do not want a considerable congregation every Lord's Day, notwithstanding my being seated in the very middle of the Quakers. And now I refer you because I would not be too troublesome, to the Rev^{d} M^{r}. Keith for a more particular account, who is able to do much better than I am, who I am sure will not much regard the character I can give him, having always been a stranger to him and his works till he was pleased to communicate them to me. He is esteemed according to his merit by all such whose representations are worth our notice. If his adversaries speak evil of him reproachfully, that is his glory. I wish he were to be succeeded by one of his abilities. He has left his assistant, M^{r}. Talbot behind him, a gentleman who has acquired the affection & esteem of all persons in the places where he has travelled, by his learning, industry and piety. * * * * * *

Mr. EVANS to the BISHOP of LONDON.

New York, Octr 17th, 1704.

Rt Reverend Father,

The Design of my coming to this place, was to meet the Revd Clergy of this and the neighboring Provinces in order to consult how to carry on that blessed Design of promoting the Good of the Church the present state whereof we have transmitted to your Lordship by the Jersey man of War.

As to the Church in Philadelphia (the care of wch your Lordship has pleased to commit to me), by the blessing of God it continues to flourish, and the whole Burden has layn upon my shoulders, Since Mr. Thomas has returned for England, of preaching twice every Sunday and of reading prayers thrice, administering the Sacrament monthly, besides other necessary dutys of visiting the Sick, Reading Prayers upon holy days, and Wednesdays and Fridays. Yet (thanks be to my gracious God), I am enabled to perform the whole service with approbation and Success. I have lately admitted several Quakers into the church by Baptism, and others wth whom I have had private Conferences are in a fair way of embracing her communion.

May it please your Lordship, &c., &c.,

EVAN EVANS.

Mr. EVANS to Mr. KEITH.

Philadelphia, Oct. 25th, 1704.

Reverend Sir,

I received your obliging Letter from Virginia, and return you my greatful Acknowledgements for all your kindnesses to me in particular, as well as the Church in general, who have reaped great benefit from your pious instructions. The Clergy of the Province of New York, the Itinerants for the Jerseys, Mr. Nichols, the Minister of Chester, and myself conven'd at New York in order to consider of ways and means to promote the Interest of our respective

churches, and to make a joint Representation of the present state of them to our Diocesan the good Bishop of London, and the Society for the propagation of the Faith in Foreign parts. The Result of our Consultation is transmitted to his Lordship, and that honourable Board by the Jersey Man of War, bound from York to London, and M^r^. Talbot assured me that he would send you an ample Account of the whole Affair by the same Vessel, so that I shall not need to make any repetition, only I shall observe to you that the Church here by the blessing of a peculiar Providence continues to flourish. I have baptized several persons that were formerly Quakers since you left this place, and there is one Joshua Finsher that married Susanna Harwood's Daughter, a man of One and Twenty years of age, that I have been Instrumental to bring over lately. He was never a Keithian, being very young when the breach happened about eleven or twelve years ago. He is a sober man and of good understanding. The method that I took with him was to compare the Quotations cited by you, in your Narritive w^th^ the Quakers' Books w^ch^ prov'd of excellent service, as well as the Author of the Snake's last Treatise with their Blasphemous Assertions. The old Quakers are fallen from their wonted courage as well as their ancient Principles, for they declined the Challenge given them by M^r^. Talbot last yearly meeting at Burlington, pretending they would not recede from any Priviledge granted them by her Ma^ty^ whereof the enjoyment of the free Exercise of their Religion, without molestation they looked upon to be one, but they said they would answer in print. I doubt not but you will receive a particular Account of the whole transaction by this Fleet. Cap^tn^ Tregeny, who is to be buried to-morrow, dyed professing the Faith of the Church of England. I am to prepare myself to preach at his Funeral, So that I have not time now to enlarge. M^rs^. Piers was extreamly ill lately, but is now pretty well recovered. All your Friends here are well, and desired me to send you their kind love. Joshua Carpenter is one of the Assembly for Philadelphia. I am in haste, w^th^ my humble Duty to my Lord of London, and my kindest Respects to your Self, dear Sir,

Yours, &c., &c.,

EVAN EVANS.

M^r^. Rudman is now here and desires that you would be pleased to promote the Interest of the Country church w^th^ the Society. The Clergy writ in his behalf to my Lord of London

The Minister and Vestry of Chester, alias Uplands, in Pensylvania, to the Society.

To the R^t^ hon'ble and R^t^ Reverend the Members of the Society Incorporated for the Propagation of the Gospel in Foreign Parts:

Most Reverend,

We, the Vestry and Minister of S^t^ Paul's in Chester, or Upland, in the Province of Pensylvania, Members of the Communion of the Church of England, being assembled together, considering in what Relation of Duty we stand to you for the more than paternal care w^ch^ you had to our Spiritual Concerns, make this Representation of our Condition, That you may not be Ignorant what Success your pious labours have had in the Service of Christ, and also in what things you may be by God's blessing upon your endeavours further instrumental toward the promotion of his Glory.

Reverend Gentlemen,

We thank you heartily for your generous and Seasonable Contribution to the maintenance of our Minister. The Lord reward you with the riches and Treasures of his heavenly kingdom. And herein we must confess that without your Support he had met with more than ordinary hardships and difficulties. What we were able we did willingly Subscribe, but there being but few of us that can be look'd upon as people fixed to the Interest of the Church of England, we were loth to venture the Loss of such as have but lately returned from Quakerism to our Communion, by pressing upon them to joyn along with us to their charge and expense. Of this Number there are a great many who tho' they are not constant personal Attendants, yet when Some are absent others are present. So that every Lord's day we have a full congregation. We could wish with all our hearts that we were able to take the Burden from off your Shoulders, for we are very sensible how necessary it is that our Minister should have a comfortable and creditable maintenance. We therefore desiring his further Support humbly lay before your venerable Body, That we have Sometime since represented to the Right Reverend and hon^ble^ the Bishop of London, how that there is in this Town a curious parcel of Land

situate on the River side and most convenient to be laid out into Lots to build houses upon, w^ch^ would turn to considerable Accounts. This land was given to the Swedes Church by Armgardt Pappegaya, daughter to Governor Printz, the first Swedish Governor for their use. Afterwards it was in M^r^. Penn's time Surveyed and laid out for the same use by a Warrant from him. Now certain Swedes have since sold this Land to one David Lloyd, a Quaker (Tho' many of them especially those that live in this Neighbourhood did and do disapprove of this Sale), yet we humbly conceive Since the said land in the said Government was given to the use of the Church, and that they not using it to that intent, that Government being changed into English remains now to the use of the Church of England, Yet the means to have it established and Settled we are Strangers to, and therefore humbly crave your assistance to put us in a way, and to obtain an Interest sufficient to counter M^r^. Penn and this Lloyd, who is a Lawyer and a rich man. The Swedes that are dissatisfied are mostly Members of our Congregation, and go nowhere else.

We likewise are willing upon the same concern of our Minister's content and welfare to propose that you would be pleased to Solicite her Majesty that he may be supported out of the Revenue of her Majesty's Customs that shall fall out in this Province, as the Minister of Philadelphia is. We have been given to hope that this is very practicable. These things we do not so much lay before you through discontent for what we have done our Selves, together with your magnificent benevolence, but that we being Joyful of having such a blessing among us, are desirous it might be so established that we should never want the same, and if attainable by either of these two proposed means it is equal to us, Tho' all this while we are bold to beg for the continuation of your Bounty, it being the main Support we must depend upon at last.

Our Church is well nigh finished. We will decently furnish it as far as our country can supply us with matter. We want Vestments for our Pulpit. A Chalice was given of seven pound price, being part of a Bounty given by the Hon^ble^ Sir Jeffrey Jeffreys.

Our greatest want is a Schoolmaster to instruct our Children and Youth, which we are obliged to suffer to be corrupted with the base principles they must needs suck from Quaker Masters and Mistresses. There is a Gentleman living in this Town of a very sober conversation, formerly educated in the University of Dublin, whom we are bold to commend to your hon^ble^ Body. He will engage in Service if he were encouraged with Thirty or Twenty

pound Ster[l] per Annum, payable either from yourselves or the Queen's Customs. His name is Philip Eilbeck.

The Lord prosper and bless your godly intentions to the utter subversion of the Enemies of Christ, his Sacred Ordinances and the holy Scriptures. Upon these occasions we have more especial reason to observe what the Apostles prescribed to all Churches. That we remember them w[ch] have the Rule over us who have either themselves spoken unto us the word of God of have caused it to be spoken, whose faith we will follow, considering the end of their Conversation.

God be gracious unto his Church, and Reward such glorious Lights w[th] double honour both here and hereafter. These are the prayers of,

Reverend Sirs,

Your devoted obedient Sons and Servants,

Jasper Yeates,	Hen. Nichols, *Minister*,	James Sanderlandes,
W[m] Pickett,	E'wd Danger,	W[m] Davies,
Tho[s] Powell,	W[m] Martin,	Tho. Baldwine,
John Wade,	Hen. Pierce,	Jer. Collet.

P. S.—Most Reverend Gentlemen,

We beg leave separately from our Minister, M[r]. Nichols, to return you our humble Thanks for your care in sending so good and worthy a Man among us whose life and conversation has hitherto been answerable to his Profession. We wish our Neighbouring Churches and those that have not yet this advantage may be blest with men of his Disposition, w[ch] will be the only way to answer your pious care and promote the End of their coming here.

Jasper Yeates,	James Sanderlandes,	W[m] Pickett,
Edw. Danger,	W[m] Davis,	Thos. Powell,
W. Martin,	Thos. Baldwin,	John Wade.
Hen. Pierce,	Jer. Collet,	

Governour EVANS to M^r. STUBS.

PHIL^A, 23^d August, 1705.

REV^D SIR,

I wrote you one of the 14 February 170$\frac{4}{5}$ *via* New England, which was in Answer to one you were so kind to favour me with by M^r. Club, the Schoolmaster of this place. I hope it is come to your hands. He engaged me to write a word in his behalf to some Member of your worthy Society, And I flatter myself (that as I know none more capable of serving an honest man), what I shall say on his behalf will be acceptable to M^r. Stubs; he is really one that I think spares no pains in his Imployment for the Instruction of those under his charge, w^ch as it is a work of the noblest and first concern, the Forming, Implanting and Regulating the principles on which depends our future Conduct, so it is highly worthy the Care and Patronage of a great and good Society, and therefore we are bound to be thankful for the Encouragement they have been pleased to give M^r. Club therein. He has been Assisting in some Measure to our Minister M^r. Evans, whose Charge is very considerable, and requires a great deal of Service. Now M^r. Stubs if some additional Encouragement from the Society on his behalf might be, I know of no properer Measure to obtain it than through your Interest. And I hope I shall without being thought unnecessary medling render him this piece of Service of recommending it to you, for I assure you, M^r. Stubs, I shall never move anything for the sake of any particular, without including a public advantage. Just now I rec^d another favour by yours of the 18^th April by M^r. Ross, a missionary to New Castle, with M^r. Crawford to Dover hundred in Kent County, two welcome Instances of the Bounty and Christian Zeal of the Society, and my Lord of London's paternal and tender Care for the Advancement of God's Glory in this Infant Colony. May every thing occur to carry on the great Design. M^r. Stubs does not (I believe) doubt of all the true Services I am able to do them for their Encouragement here, I assure you I look upon it as the highest part of my Duty. I beg the favour to hear from you as often as conveniently you can, if there is any thing you can imagine of Service here within my power, pray as often hint it to me, and my Endeavours shall be Employ'd with sincerity to put it into practice.

Pray give my service and respects to the worthy D^r. Benwick your Brother

and his Lady, as occasion serves. I should have writ now to him, but I cannot possibly, having much business to dispatch, and the Ship has staid purely on my Account these two days past, therefore I must conclude, desiring you to accept this as a Cordial offer of my utmost Service to your self,

Rev^{d} S^{r},

Your faithful Servant, &c., &c.

JOHN EVANS.

PHILADELPHIA, the province of Pensylvania, 23rd August, 1705.

M^{r}. STUBS,

I have occasion to add further since I finished the foregoing, upon sight of a Letter from the Rev^{d} M^{r}. George Keith to our Minister here, M^{r}. Evans, w^{ch} Letter of M^{r}. Keith's I find is chiefly in answer to one he rec^{d} from one Edw^{d} Eaton, giving a false and villanous Account of the Rev^{d} and worthy M^{r}. Rudman's Doctrine which he set forth here in a most Scandalous and vilifying Libel. Now I find by M^{r}. Keith's that he has insinuated himself by his pretended Zeal into that honest Gentleman's favour so far as to persuade him that his only aim was to detect M^{r}. Rudman's unsound Doctrines, and that he has been very hardly us'd and Imprisoned by Quaker Magistrates.

Now since I find that the Consequence has been the Lessoning M^{r}. Rudman's Character with the hon^{ble} Society, and may, if not prevented, give so great a discouragement to that worthy Minister as to deprive us of his assistance here w^{ch} is to the greatest satisfaction and Benefit of the Church, and the Loss of him would be very sensibly felt. I shall give a Short Account of Eaton to my own knowledge, and leave the Defence and more large State of the Case to M^{r}. Rudman himself, who I doubt not will give entire satisfaction to the Society in the present Case, and of Doctrines in general, w^{ch} all wee that are here to Judge of it by hearing, must in Justice allow to be sound, Learned and Orthodox.

As to the Account thus.

M^{r}. Rudman preaches at a Congregation in Oxford Township, about Eight miles from this place, where this Eaton was sometimes auditor. M^{r}. Rudman is a man allowed to be one of the most learned men that ever came into America, and tho' his Doctrines be very sound, and he generally endeavours to restrain himself to the capacity of his hearers, yet you know that some are

Strong and capable, others weaker. This Eaton not capable of judging Points of any Nicety, was dissatisfied at some part of what he had heard, and without further hesitation, after service ended, attacks the Minister in the face of the Congregation, telling him aloud he broach'd false doctrines and lies (how unfit a method in such a case); thereupon writes a seditious Libel called a hue & Cry after false Doctrines, and (if you have not seen the most infamous Libel was ever pen^{d}, M^{r}. Keith I believe can help you to the sight of it) Published it.

The Congregation fearing least Divisions should arise, and the Members be discouraged from frequenting the Church if such open affronts to her Ministers should be pass^{d} by, Sent four of the most considerable to a Justice of the peace, one Cap^{tn} Finney, a Gentleman well known of good affection to the Church, and of very considerable Estate, whom I put into Commission of the peace on my first arrival, he being the nearest Justice, being at Frankfort, but three miles distant. I was then at Cap^{n} Finneys when these persons came, and in my hearing they were Sworn by the said Justice to the Matter of fact, which Deposition were sent to the Attorney General in order to prosecute at the next Court.

In the Interim comes out this Libel, sent by himself to M^{r}. Evans, our Minister, with a Letter impudently owning himself the Author. It was brought to me, and upon the perusal I thought fit to send for Eaton to Town, who owning the whole (pretending it for God's glory and service), I told him he must instantly to Goal unless he could find Baile, w^{ch} not being able to do, thither I sent him; however one came next day and offered bail for him, w^{ch} was taken. And whereas he impudently informed M^{r}. Keith of his suffering much hardship by the Quaker Magistrates, I do assure you (for I was present in Court at his Tryal) there was not one Quaker Magistrate concerned upon the Bench, nor from first to last was any one concerned excepting only his Counsel, who is a Quaker, one David Lloyd, So that by this part you see what Credit is to be given to the rest of such a Villain's Information.

But to give you yet one more Instance of this Eaton's Schismatic Spirit he has in the same infamous Manner libell'd another of our Clergy heretofore, one M^{r}. Thomas, sent by my Lord Bishop of London, well known here to be a Sound Preacher and good Liver.

I should never have given you this trouble about so insignificant and base a fellow, But to do that Justice to a worthy, honest man, I owe, as I have done

here. And that if it happens on any occasion before the hon'ble Society, you may be able by this Information to serve a very deserving, ingenious man, and thereby I have the pleasure of gratifying M^r. Stubs' inclination. The whole I do assure you is truth to my knowledge (except that concerns M^r. Thomas, w^ch I have by general Information). And I crave leave to assure you with the same truth and Sincerity that I am,

Rev^d Sir,

Your faithful Servant, &c., &c.,

JOHN EVANS.

PHILADELPHIA, in the Province of Pensylvania,
24^th Aug^st, 1705.

Address from St. Paul's Church in Chester, Pensylvania.

To his Grace Thomas, Lord Archbishop of Canterbury, Metropolitan of all England and President of the hon^ble Society for Propagation of the Gospel in Foreign Parts, and all the hon^ble Members of that Body.

May it please your Grace and the hon^ble Members,

We the People and Members of St. Paul's Church in Chester, Pensylvania, your Grace's Sons and Servants, have presumed to Address your Grace separate from our Reverend Minister M^r. Henry Nichols presenting our humblest Thanks for your most paternal care over, and munificence towards us, as nothing could be more useful so nothing could be more acceptable to us than a supply of the Liturgys of our holy Mother, the Church of England, in the Ignorance of whose Excellency many of us have the greatest reason to Lament the long happy time we have lost, God give us grace (we humbly beg the benefit of your Effectual prayers), to make reparation for it. Our greatest Joy is that we have a merciful God, and we find by good Experience that next to the sacred Oracles there can be no surer means for us to practise that holiness w^ch is the Doctrines of our holy Church than this admirable Composure of Prayer. Oh! to God that we were so sound in that, as we are in love to this Church!

We bless God, we thank your Grace and all the hon^ble Members for the

Assistance and Encourag[t] we have to work out our Salvation by the Labours of the Reverend M[r]. Nichols whose Industry and pious Care to reduce the People here from Quakerism's Errors and heresys to embrace true Christian principles backt with undeniable Arguments and very exemplary life and Conversation justly Chalenges our most humble Acknowledgements to your Grace and the rest of the hon[ble] Members of that venerable Society for the Annual Encouragements you are pleased to give him and commendations of him to your further favours.

We observe in the Printed Papers in that column concerning the demands upon the Society there is mention made for a School in this place and we think it would be of great Service, being in the very centre of Quakerism, and the great numbers of young Quakers in this County who are not provided for by People of their own Persuasion and whose Parents are not able to provide for them else where, necessity would oblige them to send them where they might imbibe such Principles as afterwards they could not easily forget. We cannot promise great matters but verily believe that every body (even the Quakers), would gratify him according to their Abilities, And yet in the midst of our comfort and unity, one among another, we meet (what we are sensible we ought to expect tho' not from such Quarters), great Obstructions to our Alacrity from Enemies, as particularly that sore reproach cast upon us by M[r]. Commissary Blair in his Deposition ag[t] our prime Benefactor, Col. Francis Nicholson, before her Majesty's council to this Effect, That he used to send Presents to the Ministers and churches in the Northward whenever he wanted any of their flattering Commendations.

May it please your Grace,

We never mentioned one word against M[r]. Blair's Person or Character in our Lives, and what we said Thankfully in honour of Col. Nicholson we think rather to fall short of than to exceed our Duty. Such Gratitude we need not be ashamed of, only we would not be thought by the world such base Ignominious Flatterers, as to act so notoriously against our Consciences for the sake of any man. 'Tis Pity that Religious Gentlemen should suffer instead of being benefited by our Innocent and (why may we not say) virtuous intentions, But if he and we be still happy in the favourable opinion of your Grace, and the hon[ble] Society our Troubles will be much alleviated.

We once more humbly Supplicate your Grace's and the good Society's Blessing, Favour and Prayers, hoping that as to encourage virtue and good

Men is your only work, so that you would Continue your Esteem of our Benefactor and Charity to us is the humble Requests of,

May it please your Grace, &c., &c.,

JASPER YEATES, and others.

The LORD BISHOP of LONDON to the SECRETARY.

FULHAM, Sept^{r} 25, 1707.

SIR,

I have been very much called upon by the Welshmen in Pennsylvania, who are pretty numerous, & some of them understand not a word of English & therefore they begg they may have one sent over to them that can preach in Welsh. Now the Bearer, M^{r}. Evans, will undertake to provide a man for that purpose if you think fit to entertain him as a missionary. I take it to be a very charitable and necessary work if it can be allowed, but it is not fit he should make so great a journey up unless he had some hopes given him upon his answering your expectations to be sent abroad. M^{r}. Evans is better able to lay before you his own case than I can do it, & therefore considering his great and successful pains for so small a salary, I hope he will be had in consideration with the commissioners accordingly in what they think fitt by their rules to encourage him, I am, Sir, &c.,

H. LONDON.

M^{r}. NICHOLS to the SECRETARY.

(EXTRACT.)

CHESTER, July 24th, 1707.

WORTHY SIR,

* * * I have no particular news that is worth communicating ou only we trudge and do our best endeavours to fight Christ's Battles

against his enemies, I wish we had not some among ourselves that we are not well aware of. I wish I were able to send you an account (provided it were with truth), of as glorious a church as the times of the Apostolick age did produce. But as you know, Sir, better than I, that the church has ever had its interruptions, so I do not doubt but that our Hon^ble^ Patrons will not be disheartened nor be apt to despair concerning us, altho' we cannot carry all things before us with career. The truth is, as long as our adversaries have the whole Interest, power and wealth of the country in their hands, & as long as animosities, ambition & confederacys do prevail among some of our own members, as much as they do, it will be a great matter for us to keep the footing we have got.

My poor brother Evans being in England has spared me the trouble of explaining myself, nor truly, Sir, do I love to engage my self in any quarrel nor to make any complaints 'till I am upon my defence tho' some are pleased to suggest that I have; whilst I am innocent & do my duty & trust in so gracious a God, truly I do not fear what the malice & subtilty of the Devil or Man worketh against me, and however prevalent along the continent differences are betwixt the pastor & the people, yet, sir (I do sincerely protest with a good conscience that), I do not know one of my brethren sent by your Hon^ble^ Body but that for his piety & learning deserves to be well esteemed, especially my Rev^d^ Brother, M^r^. Moore, in Burlington, whose cause, I dare say, is the hardest if it were truly known that ever was represented, the Gov^r^ being most inveterately, as also I am sure unjustly exasperated against him.

I have two things heartily to request of the Hon^ble^ Society that in their great wisdom and tenderness to their poor missionaries they would seek out some way to make our Labours easier to us, or else if that be not practicable that they would suspend their belief to all representations that designing and peevish men may make concerning us, otherwise of all people in the world never were men such slaves as the American ministers, none more exposed to ruin after all their fatigue and danger than they are. I bless God I enjoy my health very well, & I can be well contented with my station for I did expect many troubles from the first time that ever I thought on this work but none of that nature which I met withal. * * *

The State of the Church in Pensylvania, most humbly offered to y^e^ Venerable Society for the Propagation of the Gospel in Foreign Parts.

As it was my zeal for God's Glory, and y^e^ Earnest Desire I had of Propagateing the Gospell in foreign parts; That were the great motives, that engaged me in this mission; Soe God has been graciously pleased to bless my honest Endeavours and Labours this way with a Suitable Success in y^e^ Church of Philadelphia, in Pensylvania; and as if this had been y^e^ Philadelphia mentioned in the Revelations; God has out of y^e^ abundance of His Goodness hitherto verified that Promise made to it, Rev. 3: 8. Behold I have set before thee an Open Door, and no man can shut it. For from a very weake and Infant State, it is now Exceedingly Increased and Strength'ned by those numbers that have been gained over to it; and from hence the marvelous Light of y^e^ Gospell has been spread and Diffused not only unto the adjacent Churches, But also to some of the neighbouring Provinces.

And that Church, which first seemed to be but a private Conventicle is is now become truely the Catholick Church of those parts.

But tho' God has thus prospered the affairs of His Church in Pensylvania, Yet I am far from Arrogating any thing to my selfe on the account of my performance; For I Glory not in any thing, but in the Lord; nor can it well be possible, that so Good a Cause should miscarry, when it is promoted & Countenanced by a Sett of such Extraordinary men, as y^e^ Venerable Corporation for propagateing y^e^ Gospell in Foreign Parts Consists of; and here I must humbly crave leave to make the most sincere and gratefull acknowledgm^ts^ to the Venerable Society both in Behalf of my selfe, and my Congregation, for the Expence it has been at in paying for Her ma^tie's^ Grant of 50 £ per annum to the Church of Philadelphia, & 30 £ to y^e^ Schoole: Nor must I omitt among the Number of our Benefactors, The Noble and Generous Col^l^ Nicholson, who has by his large Contributions, & other Remarkable Instances of his Zeal for the Glory of God and Good of Souls, shown of what Advantage to Religion y^e^ Influence and Example of One good man is.

But because a more minute & particular acco^t^ of the Churche's Affaire's

in Pensylvania, & some of y^e^ adjacent Provinces may in some Respects be usefull as well as Satisfactory to the venerable Society; I will here lay before it, all that occurs to my memory at this Distance; and will show by what Steps, and methods the Church in Philadelphia and the Adjacent Parts came to be formed and Establish't as It now is.

To proceed therefore, I was sent over missionarie in the year 1700, By the Right Hon^ble^ & Right Rev^d^ the Lord Bishop of London to Philadelphia in the Province of Pensylvania, where I preached y^e^ Gospell and Administred the Ordinances of Christ with Equall Comfort to my selfe, as well as Advantage to others: and God was in a little Time pleased to prosper my Labours to that Degree, as that I had in less than three years after my Arrivall a very numerous Congregation Consisting for the most part of persons brought over from the Quakers and other Sectaries to the Church of England; and the true Religion (by the Frequent Resort of Persons from Remote Parts to Philadelphia), did soe spread, and the number of Converts did increase so fast, that I was obliged to divide my selfe among them as often and as Equally as I cou'd, till they were Formed into proper Districts, & had Ministers sent over to them by the Venerable Society.

For this Reason I went frequently to Chichester, which is 25, Chester or Upland 20, Maidenhead 40 (where I baptized 19 Children at one time), Concord 20, Evesham, in West Jersey, 15, Montgomery 20, and Radnor 15 miles distant from Philadelphia; All which, tho' Equally Fatigueing, and Expensive I frequently went to, & preached in, being by all meanes determined, to lose none of those, whom I had gain'd, but rather add to them till the Society otherwise Provided for them.

But Montgomery and Radnor next to my owne beloved Philadelphia had the most considerable share in my Labours, where I Preached in Welch once a fortnight for 4 years, till the Arrivall of M^r^. Nichols Minister of Chester in 1704, about which time also the Rev^d^ M^r^. John Thomas my late Assistant came for England; by this Gent's Departure the Service of y^e^ Church of Philadelphia intirely devolved upon my selfe in all its Parts; so that I was obliged to an uncommon Application, & Labour in the Supply of my Cure in all its Branches.

While M^r^. Thomas continued in Philadelphia, we had an Evening Lecture twice every month, one Preparatory to the Holy Sacrament the last Sunday of the month; The other to a Society of young men, y^t^ met togeather every

Lord's day after Evening Prayer to read y^e^ Scripture and Sing Psalms, and I being allwaies present at those meetings, unless hindered by the Publiq service of the Church, Or by visiting Persons in Violent sickness, or calamitous Circumstances, Read some select Prayers out of the Publiq Liturgie of the Church, allwaies begining with this Collect: Prevent us, O Lord, in all our doeings, &c., and Concludeing with y^e^ Benediction, Carried them with me to the Church, where M^r^. Thomas read, and I preach't upon Subjects, suitable to the Occasion, particularly I insisted upon those Texts: Rejoyce O Young Man, &c.: Wherew^th^all shall a young man cleanse, &c.; and we Discover'd a visible Benefitt from Our evening Lectures; For those Quakers, that Durst not appear in the day at the Publiq Service of the Church, for fear of disobligeing their Parents or Masters would stand under the Church windows att night, till many of them pluck't up so much Courage, as to come to y^e^ Church it selfe, and at last by the blessing of God upon y^e^ word preached, Submitted to the Holy Ordinance of Baptizm, & continue Stedfast in the Communion of the Church of England. And here, after what I have said Concerning the Benefitt of those monthly Evening Lectures, and the Number of Converts, and the Extent of my District, and the great work that in all Respects lies on my hands; It might be Expected that I shou'd say something concerning y^e^ necessity and usefullness of an Assistant to me in the Discharge of my Duty; But when I Consider the Dangers that may arise from haveing two Ministers in one Church, especially where there is not a B^p^ where both parties may speedily resort, & be concluded by, and how apt some young missionaries are to run into Factions, and to Vye w^th^ those, to whom they shou'd on all acc^ots^, Pay a just Regard & Deference of w^ch^ there has been a late unhappy Instance in those parts.

I cannot bring my selfe to entertaine a thought of this kind, till a Bishop or at least a Suffragan be established or settled in those parts; For the Peace and Unity of any Church is too Vallueable a blessing to be easily or slightly parted with; and if Divisions of this kind shou'd happen (which may easily Enough fall out in a Church, where all its ministers are yet upon a Levell, & not the least Show or Shadow of Authority to Restrain or keep them w^th^in Bounds), how inconsiderable wou'd all those other advantages be, that may be reaped from an Assistant; tho' he preach't and acquitted himselfe like an Angell in all the other parts of his Function.

As for the number of Adult persons and Children, that I Baptized during

my Mission, I take 'em by a modest Computation, to amount to 750 Or rather 800 in Philadelphia and all the forenamed places.

The Welch at Radnor and Merioneth in the Province of Pensylvania have addressed my Lord of London (having a hundred hands to their Petition), for a minister to be settled amongst them, that understands the Brittish Language, there being many ancient People among those Inhabitants, that doe not understand the English, and cou'd a Sober and discreet person be procured to undertake that mission, He might be capable by the blessing of God to bring in a Plentifull Harvest of Welch Quakers, that were Originally bred in the Church of England, but were unhappily perverted, before any minister in Holy Orders, that cou'd preach to 'em in their own Language, was sent into Pensylvania, But I believe they are not irrecoverable, had they an Itinerant Missionary, who wou'd use applicacion & diligence to reduce 'em to y^e^ Communion of the Church.

There is another Welch settlem^t^ called Montgomery in the County of Philadelphia, 20 miles distant from the City; where are considerable numbers of Welch People, Formerly in their native Country of the Communion of the Church of England, but about the year 1698 two years before my arrivall in y^t^ Countrey most of them joyned with the Quakers, but by God's blessing some of 'em were Reduced, and I have baptized their Children and preached often to 'em, especially while my late Assistant M^r^. Thomas continued w^th^ me; I visited them since & prevailed upon them to meet every Lord's day ab^t^ 40 in number, where One that can understand the Language well, & is a sober discreet man, reads the Prayers of the Church every Lord's day, y^e^ proper Psalms and Lessons, omitting only the Absolution, and what properly belongs to the Priest's Office, & then Reads some Portion, in A Booke of Devotion to the People; I mett with Severall good Bookes translated into the Welch Language among my Countrey People, particularly the whole Duty of man in Welch, & y^e^ Practice of Piety, as for the Christian Monitor; Dorrington's Familiar Guide to the Lord's Supper, the Advice of A Minister to his Parishioners, all in Welch, w^t^ I received, were Faithfully Dispersed, but were so few, y^t^ a greater number is stil wanting.

There is A Welch Settlem^t^ Betweene Appoquinimy and New Castle, to w^ch^ the Rev^d^ M^r^. George Ross has preach'd frequently in the English Tongue, since his arrivall, but that Gent^s^ not understanding their native Language is not so Capable to answere the End, as the Reverend M^r^. Jenkins would be,

who is goeing Missionary to Appoquiminy, who has a Competent knowledge in y^e^ Welch tongue; and if y^e^ most hon^ble^ Society wou'd be pleas'd to give it him in charge to visit those people as oft as may be, It would be a meanes by God's help to keep those in y^e^ Communion of the Church, that are allready Joyned w^th^ it, and to Reduce others that have been seduced.

There is a large and fair structure, built for Divine Worship, att New Castle, 40 miles from Philadelphia, finished within and without, where I preach't the Begining of December last and found a considerable Congregation, considering y^e^ Generality of the People was gained over from other Persuasions, their Minister the Rev^d^ M^r^. George Ross is esteemed a Person that is Ingenious & well learned as well as sober & Prudent, and I doubt not but by the blessing of God upon his good endeavours, the Church of Newcastle will continue to encrease.

In Chester, 20 miles from Philadelphia, upon Delaware River, they have a Good Church built w^th^ Brick, finished; where M^r^. Henry Nichols is minister. I preach't the middle of December last in that Church, to a congregation consisting of about 150, But when I preach't the summer before, I found a more numerous congregation, Our winters being very severe in those parts, detaines many from Church, whose Plantations lie at a Distance, and for that Reason M^r^. Nichols preaches sometimes at Concord in the weeke Daies.

Trinity Church in Oxford Towneship lies in the County of Philadelphia 9 miles from y^e^ City, where for y^e^ 4 first years, after my arrivall in Philadelphia I frequently preached & administred both the sacram^ts^, & had when I preached last in it about 140 people,—most of the People brought over to the Church of England from Quakers, Anabaptists, and other persuasions.

I should now put an End to my memoriall, were it not y^t^ y^e^ want of a B^p^ amongst us cannot be past over in Silence; 'tis a Dismall thing to Consider how much the want of one has retarded y^e^ Progress of the true Religion in America.

The Spaniards were in the begining of their settlem^ts^ in these Indies sensible of these Disadvantages; and therefore they wisely remedied any Inconveniencies that might happen on this score, by Erecting Severall Bishopricks in their Dominions in y^t^ part of the world; and why we shou'd not Coppy after them, especially in soe usefull & necessary a point, I doe not understand? Since w^t^ is good for them in this Respect cannot be bad for us. *Fas est et ab hoste doceri* It can be noe shame for us to imitate their Prudence & Conduct

& on this Occasion, & tho' we had no such instance or Example to direct or Influence in an affair of this kind, yet the Evident Necessity of y^e^ thing it selfe loudly calls for Supply and Reliefe.

I will only mention a few things w^ch^ points at this Defect, and then the Venerable Society will judge whether y^e^ English Americans have not Reason to press for and Demand the Constant Residence of a Mitred head among them.

I take it for granted, that the Ends of the Mission can never be rightly answered without Establishing the Discipline, as well as the Doctrine of the Church of England in those parts; For y^e^ One is a Fortress and Bullwark of Defence to the other, and once the Outworks of Religion come to be slighted and dismantled, it is easy to foresee w^th^out y^e^ spirit of Prophecy w^t^ y^e^ Consequence will be.

1^st^ As to a Ready & constant Supply of Ministers or Missionaries (w^ch^ is of y^e^ last consequence to the well Being of the American Churches), this can never be hoped for w^th^out a Resident Bishop among 'em to whom upon y^e^ Death or notorious & scandalous immorality of any Clergy man, Application may in a little time be made, & the wants of each Cure may be supplied by his Ordaining such persons as shall be found capable of Labouring in God's Vineyard; Such I presume a Resident Bishop wou'd seldome or never want there. For to Establish a Bishoprick wou'd be in Effect y^e^ Establishing a colledge in those Parts, Or at least it would draw many of our young Students thither from Great Brittain & Ireland in hopes both of Ordination and Preferment; whereas by sending to Great Brittaine, a vast Deal of time is lost; Nor can the true State of Ecclesiasticall things or Persons be Ever so well known, as by A Bishop, who lives upon y^e^ Spott, and who consequently can best see into all the Secrett Causes, and Springs of things.

2^ly^. A Bishop is absolutely necessary to Preside over the American Clergy, and to oblige them to doe their Duty, and to live in Peace and Unity, One with Another.

The Missionaries of America are like other men, & they may sometimes fall Out and Differ among themselves, and give great Offence thro' their unnecessary Heats and Animosities to the People.

The Contention between Paul and Barnabas was soe sharp, and grew so high, that they fell out, and parted upon it, and can wee thinke that the American Missionaries are better armed, or less Exposed to Accidents of this kind than those two great and holy men were.

And if this should be the Case of English Missionaries; as it has sometimes been, How fatall must y^e^ Consequences of such an unhappy Strife and Contention be where there is no Superiour to Controul them, or to take a Cognizance of any affair of this kind, into his hands; Religion in this Case must bleed, and fall a victim to the Factions & unruly Humours of a few Turbulent and indiscreet persons, nor indeed humanly Speaking, Is it possible it shou'd be otherwise; When there was no King in Israell, the Children of Israell did that which was Right in their own Eyes, and can it be Expected, that it will be otherwise with the Clergy of America, where there is no Bishop to put a stop to their Career, or to keep 'em within those bounds of Decency, Respect, and mutuall forbearance; which they so much owe to One another; wheresoever Presbytery is established there they have the face and Appearance of an Ecclesiasticall Jurisdiction, and Authority, after their way, to Resort to, upon All Occasions.

But our Clergy in America are left naked, and destitute of any Advantage of this kind, and are exposed to the mercy and Conduct of their Own, Very often unreasonable Passions and Appetites, which are by many Degrees the worst Masters they can truckle under.

I will only in the third place mention y^e^ Disadvantages, the Laity lie under, for want of A Bishop, and put an End to this tedious Memoriall.

The Ministers subsistance, and Livelyhood, being in all places, in America, more or less depending upon the Bounty of the People, by Contributions, & Acts of Assembly: It is a difficult matter for them without the Countenance and Authority of a Bishop, to put a stop to y^e^ Prophaness and Immorality of their severall parishioners, for to touch the more Topping, and Considerable men of them, either in Publique or Private is to draw the fury of the whole Congregation upon the Missionary, and to deprive himselfe of that Salary, or maintenance which he has from them.

It were to be wish'd that the Clergy's Sallarys, & maintenance in America were settled and adjusted by Act of Parliament in Great Brittaine, and then they would be the more bold and Resolute in Doeing their Duty, But as bad as things are in this Respect, yet a Bishop wou'd to a great Degree Remedy all Inconveniencies of this kind; for if the missionarie either could not, or Durst not doe his Duty, then the Bishop wou'd, and the Layty would be in a little time brought, to pay a greater Regard to their spirituall Guides, and then they would by Degrees, submit to Church Discipline, and Censures, without

which, tho' a church may be planted, and gathered, yet it can never be of any long Growth or Continuance.

But now Nothing of that kind is heard of or attempted there and men Committ Adultery, and Polygamy, Incest, and A Thousand other Crimes, of which the Minister can hardly admonish them in Private, without manifest hazard and Disadvantage to himselfe, because there is no Ecclesiasticall Jurisdiction established in those parts, and tho' there were, there are no Laws, in being, which makes the Inhabitants of those Countreys lyable, and Obnoxious to it.

Noe Statute of the: 23: of H: the: 8: no writt *de Excommunicato Capiendo* to oblige spirituall Delinquents to Submitt to the Censures of the Church, for the Good of their own Souls.

Add to this that the want of a Bishop to Confirm in those parts is a great Trouble, to the American Clergy, for they are bound by the Rubrick not to administer the Sacrament of the Lord's Supper but to such as are Confirmed; which Prohibition notwithstanding they are forced to break thro', in this Case of Necessity; many other Reasons may be assigned for the Erecting a Bishoprick in the British America.

But I am afraid I have trespassed allready too much on the Venerable Societie's Patience, nor should I have presumed to have mencioned any thing of this Kind; But that y^e^ Necessities of the Church in foreign parts are so pressing, that it was not possible for me to avoid giveing this short Hint (which I doe with the most profound Humility and Submission) without incurring the Sin of Concealeing, that, which I know to be Necessary to the Good of the Church, and so agreeable to the Desires of all the Poor Clergymen, and Protestants of America, as easily appeares by severall addresses, which have been made on this account; But as for the way, or method of Erecting a Bishoprick in those parts, The Venerable Society is the best Judge of that, to whose most pious and prudent Care and Conduct I humbly submitt, and leave it; and Doe most Earnestly beseech God to bless and Preserve this Venerable Society in all its Religious and Charitable Undertakings.

I have been concerned in this Mission above 7 years, & doe meane by God's Grace to spend more of my time, & paines, in the Propagation of the Gospell in those parts.

London, 18 7bris, 1707.

EVAN EVANS.

Col. QUARRY to the Secretary.

PENSYLVANIA, Feb^{y} 12th, 170$\frac{7}{8}$.

HONOURED SIR,

I am favoured with yours of the 1st July, which lay at my house a considerable time before it came to my hands, by reason of my long absence then from home, in visiting all the northern Governments. My journey thro' all those provinces gave me the advantage of viewing and knowing the true state and circumstances of the several Churches, all which I have by this conveyance justly represented to the Right Hon^{ble} & Right Reverend my Lord of London, to which I am forced to refer you, being so hurried that I have not time to finish my dispatches by this convoy, otherwise you should have had my observations & remarks at large, and in particular the history of those two Gentlemen M^{r}. Moore and M^{r}. Brooks, who are lately gone to Great Britain full of complaints against his Excellency my Lord Cornbury, but I am very well assured that both you, worthy Sir, & the Hon^{ble} Society will give my Lord leave to speak for himself, and then you will find those Gentlemen's conduct hath not been with that prudence and judgment as becomes men of their profession. The history is too long to give you at present, but may be summed up in few words. These two Gentlemen have joyned with a faction of men that are not only Enemies to my Lord Cornbury, but to the Queen's interest and prerogative, and who do to the utmost of their power endeavour to overset her Majesty's Government in these parts, and besides the greatest number of these men are known enemies to the Church. I have Charity to believe that M^{r}. Moore and M^{r}. Brooke have been unwarily betrayed into this mistake. I have always had a very great respect for them, and should be very cautious of saying anything to their disadvantage; but their actings have been so very unaccountable and makes so great a noise, that I am forced to say what I have, and must refer to the large account of these affairs which I have sent to my good Lord of London. I am obliged, worthy Sir, to acquaint you that there ought to be very great caution given to the Clergy sent to these parts, that they do not ingage or concern themselves in the disputes, differences or factions which often happens in the several Governments. This is the rock that many of our Clergy have split on, and is the case of these

two Gentlemen. I could give some other instances if I thought it proper or had time. The very first original of all our unhappiness in relation to the Church and Clergy in these parts, is purely owing to a general Meeting of all the Clergy in the northern provinces, which I am sure was quite contrary to the Honest, charitable and generous design of that worthy Gentleman, Col. Nicholson, who advanced the money out of his own pocket to defray all the charges of that unhappy Meeting. His design was that they should consult and agree on matters for the benefit & good of the Church in general, but it proved the very reverse of all this, for what they did will appear to the hon^ble^ Society to be very imprudent and injurious to the interest of the Church, I presume. Tho' they laid themselves under an oath of secrecy, yet I suppose they did not intend to make it a secret to you, and notwithstanding their being under an obligation of a sacred oath yet some of them have dispensed with it and discovered what was done. I will at present only instance one of their decrees and orders: they voted the laying aside all Vestrys as useless, they being able to govern & manage the Churches themselves without any other help; but I believe they forgot how they should be subsisted hereafter without the help of those useless things, the Vestry, who are the chief men of every government, men of the best Estates, best sense, true sons of the Church, most zealous and hearty in promoting the interest and good of it, men of the best interest to defend it in procuring Laws for its support & subsistence, & yet these men must be all laid aside & blown off at once, that these young gentlemen of the Clergy may be absolute & govern as they please, without the least controul. I am sure that this rash act of theirs hath given as fatal a blow to the Church in these parts as was in their power to have done. Some of these Gentlemen have already found the ill effects of it, & have heartily repented their folly. Some others have persisted in their immaginary grandeur till their full Churches are grown empty almost, and nothing but confusion amongst those that are left. I do assure you, Sir, I tell you this truth with much grief & concern, but it is what I have been an eye witness of in several places where my duty calls me. To hear the people complain of their Minister, and he complaining of them, even in those places where not long since the strife was who should out do each other in all sorts of kindness, love & charity. The Minister could no sooner propose or mention a conveniency or want, but immediately the Vestry met and supplyed it, and every man thought himself happy that could enjoy most of the Minister's conversation at their houses.

This melancholy account hath carried me beyond what I designed, but before I conclude I beg leave to propose my thoughts for a remedy of all these evils which in a word is the sending a Bishop to govern the Church in America. Nothing else will do, for every young Clergyman thinks he knows more than the R^{t} Rev^{d} the Bishops, & do assume more power to themselves. I will now proceed to answer you about the Bibles & Common Prayer Books, proposed to be sent into these parts. I believe they are much wanted in most places, & would be very acceptable on the terms proposed, & be of great service in promoting the interest of the Church & religion as is designed, but am not willing to give my opinion & judgement fully till I have consulted with Colonel Heathcote, which I purpose to do very suddenly, and then yours shall have a Compleat answer to all particulars from him and,

Worthy Sir,

Your affectionate Servant,

ROBERT QUARRY.

TRINITY CHURCH to the SOCIETY.

TRINITY CHURCH, OXFORD, in Pensylvania,
5th March, 170$^{8}_{9}$.

MAY IT PLEASE YOUR LORDSHIPS AND
THE REST OF YOUR HONORABLE MEMBERS,

We are deeply sensible of the great mercy and love of God to us, who in his providence, hath given to us, so obscure a people, a Minister to take care of our Souls, even us who are a people of no note and figure in the Country, whereas many other places which are much more considerable do still want that blessing. Next then to the great and good God to whom we ascribe all Honor and thanksgiving, we crave leave unanimously to signify our gratitude and respect to your Venerable Body, begging of God this grace that we may always carry ourselves with piety and all virtue, that we may not provoke God to withdraw his loving kindness from us nor those Good men that contribute so largely for the good of the Churches in these Countries, their favor and bounty.

For as much then, May it please your Lordship, &c., as since the departure of the Reverend Mr. Evans from Philadelphia, the Reverend Mr. Rudman, who was appointed our Minister, did supply Mr. Evans's place, and The Revd Mr. Clubb, in pity to our forlorn condition, did piously take upon him the care of our poor Church, for which we cannot be sufficiently thankful to him.

We think ourselves obliged to make a short representation of the present state of our Church. Near three years Mr. Clubb has constantly officiated among us, and to do him justice, without partiality or flattery, piously and diligently in every part of his ministerial function, vizt, in the administration of the sacraments, preaching, catechising our children, visiting our sick, &c.

And now being the late Mr. Rudman departed this life the 17th of last September (who declared his resolutions of leaving us and returning to Sweedland upon the arrival of the Reverend Mr. Evans, designing to end his days in his native Country), we therefore think that it is our interest and duty (and indeed it is all we can do), humbly to petition your venerable Body for the appointing Mr. Clubb to be our minister, to whom we have just reason to pay a particular regard for the demonstration he has given us for his Zeal for the Glory of God and his concern for the Salvation of our Souls, in taking upon him the care of our Church when we were left destitute, especially considering that our circumstances, that he could not promise to himself any encouragement, but what your Venerable Body will be pleased to allow him.

And were it proper for us to recommend any person to your favor, we could say no less, than that we believe him worthy of your consideration, for his said service and diligence in this Church, adding many to it, and recovering those that were fallen away from it, and, in short, by giving satisfaction to us all. We heartily beg he may be continued to us, and that your Lordships and the rest of the Honourable members would be pleased to grant him the usual Salary to other Ministers, by reason it is not in our power to do much towards the support of himself and family.

May God Almighty bless and prosper you in your undertakings is and ever shall be the prayers of

Your Lordship's, &c., most humble Servts.

COLONEL HEATHCOTE to the SECRETARY.

New York, June 3d, 1709.

Worthy Sir,

This comes in the Triton Man of War, and is to acquaint you that I have wrote you at large in the Laytoff, relating to Church affairs. I would have sent you Duplicates thereof by this Ship, but have not time to transcribe them, and going by so safe an opportunity, am under no doubt of coming safe to your hands. I, however, thought it advisable to inform you thereof least a miscarriage should happen, that the Society might not blame my want of care in giving them the best information of things which I could, a fault I hope never to be guilty of. I had forgot in my last to inform you, that I saw a Letter from Mr. Thos Jenkyns whom I am told the Society sent to a place called Appoquiminy, but by the earnest persuasion of one Mr. Ross, he was prevailed upon to leave his Mission and go to Chester, and before he had settled himself there Mr. Ross never left tempting him further until he prevailed with him to make a second removal to Newcastle, but before he made a thorough conclusion therein, as he says, he consulted Colonel Quarry, he advised him to remove, promising him at the same time to write home and justify his settling at Newcastle, but that to his wonderful surprise, Colonel Quarry, going afterwards through Appoquiminy to Virginia, encourages the people to draw up a severe representation against him, and signed it himself. He further adds that he is very apprehensive Mr. Ross, who, by his unaccountable proceedings, hath already laid waste two churches, is now persecuting Mr. Clubb, Schoolmaster of Philadelphia, and supplanting of him, which, if it takes, would make the now healing wounds of the Church bleed afresh, and occasion great troubles and disturbances, being of a very turbulent and restless spirit. I have not the least knowledge of, or acquaintance with either Mr. Jenkins or Mr. Ross, nor can I say anything concerning these matters, but what I have by information from others, and though I have very great reason to credit the authors, yet I desire the Society would be pleased particularly to inform themselves concerning this matter, it being of very great importance to prevent the mischiefs that may arise from it. These misfortunes, with the many others which daily occur, shew the great want and need of a Bishop,

and until better provision can be made, it is advisable that a Commissary be appointed for that province, and the Jerseys, for which nobody can be more proper than Mr. Evans, who hath given such large proofs of his great temper and extraordinary services to the Church. By what I can learn, Mr. Jenkyns is a Gentleman who is clothed with a very fair character, and he having upon the first notice of the Society's Orders immediately returned to his mission of Appoquiminy, where he now is; I desire that his fault may, for this time, be pardoned, and he restored to the Society's favor; I have not further to trouble you withal at present, and so remain,

Worthy Sir,

Your most affect humble Servt,

CALEB HEATHCOTE.

I am told since writing this above that Mr. Ross is actually come to Philadelphia, so that I most earnestly beg of you to move the Society and Bishop of London to take some speedy and effectual care herein to prevent the mischievous consequences hereof.

Mr. CLUBB & VESTRY to the SECRETARY.

Oxford, Pensylvania,
27th July, 1709.

Honored Sir,

In a Letter from the Reverend Mr. Rudman directed to you and dated 26th August, a Copy whereof you were pleased to transmit to the Reverend Mr. Evans, Minister of Philadelphia, who conceiving that we were interested in it thought fit to communicate it to us, upon reading of which we were surprized at some misrepresentations, Mr. Rudman had therein made. 1st that he had served the Church at Oxford for three years, whereas he supplied that place in person but two years, at the expiration of which he undertook the cure of Philadelphia Church for Mr. Evans and died at Philadelphia before Mr. Evans arrived. From the time of his leaving us the present Minister (one of the

Subscribers), at the instance of Mr. Rudman, Mr. Evans and the congregation, entered upon the service and has officiated in the said cure now these three years and some odd months. 2ndly Whereas the said Mr. Rudman represented in the said Letter that to prevent the selling of the Glass bestowed by Her Majesty upon our Church, he paid Mr. Michael £5.7 out of his pocket, we do affirm that he sold the Glass and also paid the said sum of £5.7 without the privity, consent or desire of the church wardens or the congregation, who if consulted would have advised the reservation of it in store for the service of the church when enlarged which at present it wants, being too small to contain the number of those that frequent it and are its members. We do assure you that application was made since to the congregation by Mr. Rudman himself in his life time, and by his widow after his decease for the repayment of the said sum of £5.7 so that it appears that he designed to be no loser, though he gave you an account of such a disbursement as his own proper gift which we humbly conceive to be the meaning of those words.—"I paid it out of my own pocket." 3rdly Whereas Mr. Rudman also asserted that his Salary allowed him for serving Oxford Church (viz: £30), would hardly afford him bread and water to his family, we must own that considering how exceeding dear all necessaries of life are in this place that his Salary at Oxford was far short of a competent maintenance, though at the same time we do sincerely affirm that for above two years before the said Letter in August last he received from the church of Philadelphia (where he served in Mr. Evan's absence), £50 sterling ℔ Annum, besides subscriptions and perquisites and reserved to himself ten pounds out of the Thirty allowed him by the Honorable Society in both those two years for the church at Oxford, so that he could not be in such mean circumstances as he represents to you by that Letter.

Worthy Sir,

We thought ourselves obliged to answer that Letter as far as it relates to us and shall not presume to trespass upon your time any longer, only beg leave to subscribe ourselves,

Honored Sir

Your most humbe & obliged Servants,

JOHN CLUBB, Minr ibm.

Jno Harper,
Edwd Eaton,
Henry Stirke, } Church Wardens.

Thos Groves the other churchwarden being not at home we could not have him to certify the truth of this with us, we desire there may in this copy be no exceptions, by the next he promised to be at home.

Mr. EVANS to the SECRETARY.

(EXTRACT.)

PHILADELPHIA,
August 27th, 1709.

HONORED SIR,

I received yours of the 15th February last which came not to hand till 30th June. This is the first opportunity, that offered from this place to acknowledge the same, wherein the late Mr. Andrew Rudman's Letter was inclosed, the subject matter of which was a complaint against me relating to a Bill of Exchange drawn by the said Mr. Andrew Rudman upon Mr. John Hodges wherein he represents, *that by my instigation he drew a Bill upon the Honorable Society for £50 sterling delivering it into my hands (to use his own words) upon condition and promise that I would deliver it to nobody, but the Treasurer, Mr. Hodges, if answered, well and good; if not answered, then to send it back without any further molestation or trouble.*

In answer to which allegation I do affirm that Mr. Andrew Rudman urged me to accept of his Bill before ever I made any application to him for it, for when he offered to draw a Bill of £50 I perfectly remember, that I told him that before he had an account from the Society that he was received as Missionary and that the Salary of £50 was settled upon him that I did not think it safe for him to draw upon the Treasurer, but however, if he would give Bond to indemnify me, in case the Bill were protested that I would purchase it of him, which proposal he readily complied with as appears by a copy of the Bond sent you herewith, attested by the Honorable Coll Charles Gookin, our Lt. Governor, before whom it was proved, that I did really and truly purchase the Bill of him the said Mr. Rudman and paid him for it by

assigning one Mr. William Hall, a practitioner of Physick in this place, to give him a Bond for the payment of £50 sterling which was all paid by the said Hall to Mr. Rudman or his order before he wrote his last Letter into England as it will appear by the Governor's Letter who strictly examined the said William Hall in my presence. I do freely own that Mr. Rudman desired me not to dispose of the Bill, but to deliver it with my own hands to the Treasurer for fear it should bring upon him the charge of a protest and I told him I was bound directly for London, and that I did not design to part with any of my Bills till I arrived thither, and that I would promote the payment of the Bill as far as it lay in my power but being taken ill at Virginia where I laboured under an indisposition of body about five months, I was obliged to dispose of the said Bill to one Mr. Edward Jones bound for London, by reason I could not procure money for any of my other Bills, but that drawn on the Society. I dare not load the memory of any one that has already answered before a higher Tribunal, otherwise I am tempted to accuse one that I hope is now with God, of great insincerity, in not telling the Honorable Society that I had actually purchased the Bill and satisfied him for it, whereas he represents, *that I had sold his Bill*, which is false in fact, for it was my Bill not his, as I have made appear by his own Bond as well as the Governor's testimony, Whereas Mr. Rudman complains of the great poverty of his family, at his death, having not one farthing to pay the protests if he died. I am informed by very good hands that he died worth upwards of Four hundred pounds Pensylvania money, but to my knowledge he bequeathed to his two daughters £100 each, and that he never paid a farthing towards the protest of that Bill (and I never purchased any other of him), the said Mr. Edward Jones who is now in England an acquaintance of Mr. Hodges can testify, whose receipt for the payment of the said protested Bill I have now by me to produce upon any just occasion I hope this is sufficient to justify my conduct relating to the said Mr. Rudman, and if the Honorable Society shall not receive satisfaction by what I have here offered in my vindication I shall be able upon due notice not only to clear myself by my own testimony, but other people of unquestionable credit, in this place will be ready to clear me of the false charge laid against me in Mr. Rudman's Letter, tho' I have just reason to conclude, that my affirmation confirmed by our Lieutenant Governor will be sufficient to vindicate my reputation with the Honorable Society, and to remove any blame and to restore me to their former good opinion which I would not forfeit upon any account whatsoever.

I think myself obliged both for the service of the Church in these parts and out of the just regards I owe to your commands, to give you an impartial account of the unhappy state of the Church in this Province, it is no news to you to hear of the removal of M^r^. Henry Nichols to Maryland which induced M^r^. George Ross to leave his appointed Station at New Castle, and to succeed M^r^. Nichols at Chester or Upland which occasioned all the confusion that has since happened in these Churches: for about six weeks ago M^r^. W^m^ Black, Minister of Lewes in Sussex County upon Delaware River quitted his appointed cure and is since settled in Virginia, M^r^. George Ross, late of Chester after trying his fortune for some time in Maryland was routed by the late Col^l^ Seymour and upon his return possessed himself of the School of Philadelphia to the ruin of M^r^. John Clubb our late Schoolmaster who was prevailed upon by some factious persons in this place to resign his School under his hand, telling him that they would ruin him if he would not make a resignation of it to M^r^. Ross, but upon his compliance they gave him a laudable character to the Honorable Society which I must acknowledge he justly deserves for the three last years; tho' I was part of the time in England, I am assured by the persons of undoubted credit that since he undertook the service in the Country Church his deportment has been suitable to his sacred character.

I am concerned to tell you that M^r^. Thomas Jenkins your Missionary to Appoquiminick died the 30^th^ of the last Month to the great hindrance of the progress of the Gospel in his parish where he had laboured with very good success since his return from New Castle whither he was first inveigled by M^r^. Ross: M^r^. Talbot and I took care to bury him decently in the church of Philadelphia, he is generally lamented not only by the people of the Church of England but by the very Dissenters themselves.

Upon the whole matter it is a deplorable thing that we have no Missionary in this Province beside myself, but M^r^. Crawford of Dover hundred whose labors I hear will prove unsuccessful by reason of an unhappy rumour of his having another wife in Scotland which was spread by one Wallace a merchant that came from hence in January last at which time he affirmed his first wife was alive. I would not upon any account say that I believe him to be guilty of so wicked a charge but I think it my duty to advise the Honorable Society of what is the current report of this Country that they may take such measures as they in their wisdom shall think fit.

M^r^. John Clubb continues his service in Oxford near Frankfort where he

is beloved and under whose Ministry the Church has encreased and the people have addressed the Honorable Society for admitting him into their Service and desire his continuance.

I hear Mr. Edward Vaughan is arrived at Boston, Your Missionary to Elizabeth Town and Amboy, and that Mr. Reynolds your Missionary to Rye is daily expected.

I preached on Tuesday last at Hopewell in West Jersey forty miles from this place where I had a numerous congregation, the people of that place are very earnest for a Missionary now the Church is finished. On next Monday I am to preach at a New Settlement called Parqu-omon in the County of Philadelphia twenty-four miles to the Northwest of this place situate upon the River Schuylkill where I am to baptize a whole family of Quakers to the number of sixteen.

The vestry of Appoquiminick have desired me to preach at their Church 65 miles distant from Philadelphia on the first Sunday in September which I have promised to do, designing at the same time to take a Catalogue of what Books I find belonging to the Church, and those which properly belonged to the late Minister, a copy of which shall be transmitted to you by the first opportunity and any thing else that occurs worth your knowledge,

Honored Sir,

Yours, &c.,

EVAN EVANS.

COL^L GOOKIN to the Secretary.

PHILADELPHIA,
27th August, 1709.

SIR,

My Lord of London having written to the Vestry of this Church to choose me of the number, I thought it my duty to enquire into the state of it, and of these of the whole province and counties as I have the honor to command in them, You Sir, being Secretary to the Society, I hope I shall not be thought troublesome if I give you an account thereof as I have done my Lord.

For lately travelling through the country I found Mr. Black of Lewes in Sussex, removing to Maryland and was not to be diverted by all I could say to him, Mr. Crawford in Kent county and his people seemed well enough pleased with one another, Mr. Jenkins of Appoquiminick is lately dead. Mr. Ross of New Castle is removed to the School in this Town, Mr. Clubb having resigned to him till his Lordship's pleasure is known. Chester is vacant by the removal of Mr. Henry Nichols likewise to Maryland: Trinity Church in Town of Oxford has been supplied by Mr. Clubb ever since the death of Mr. Rudman in September last: he is approved of by that congregation; they desire his continuance and I suppose have addressed the Society for an allowance for him. As for this Church, I must do Mr. Evans the justice to assure you it is well served for besides his diligence in all the parts of his function, his morals are without blame, nevertheless there is a party that some times speak but coldly of him, and as I am informed have for some time hindered the people from subscribing an allowance for his better maintenance in order to make him weary of staying here; the reason I take to be this, some Gentlemen of the Town having many Sons, and not liking Mr. Clubb's way of teaching, have chosen Mr. Ross for that purpose & proposed to Mr. Evans to allow him to preach once a week as a Lecturer in order as is believed the better to recommend him for this Cure when Mr. Evans's Mission is over who will not be persuaded to allow him lest it might occasion a Division in the church, which this matter excepted, seems to be in perfect tranquillity: however tho' of the Vestry, they with the rest have lately voted him about £60 sterling per annum to commence from the time of his arrival here. You will have a fuller account of this and other affairs of the church from himself.

I hope, Sir, you will pardon me if upon a very slender acquaintance I venture to desire a favor of you, which I could not persuade myself to do, had not Mr. Evans often assured me of your readiness to serve all that are or may be in distress. I am one of the latter, and have represented my case to my Lord of London, and begged his interest. I only desire you would put him in mind of me in case Mr. Penn resigns this Government to the Crown, which I believe he will be persuaded to do, it being the desire of most of the Quakers of note, and all the Church and other parties. The Secretary of the province is now going over for that end. The occasion is this, The Queen having honored me with her commands that this Province should furnish out 150 men as its quota for the Expedition against Canada, I called an Assembly

and demanded £4000, they being all Quakers, after much delay, Resolved *nemine contradicente* that it was contrary to their religious principles to hire men to kill one another. I told some of them the Queen did not hire men to kill one another, but to destroy her Enemies. One of them answered, the Assembly understood English. After I had tried all ways to bring them to reason, they again resolved *nemine contradicente* that they could not directly or indirectly raise money for the Expedition to Canada, but they had voted the Queen £500 as a Token of their respect, &c, and that the money should be put into a safe hand, till they were satisfied from England it should not be employed to the use of the war, I told them the Queen did not want such a sum, but being a pious and good woman, perhaps she might give it to the Clergy sent hither for the propagation of the Gospel, one of them answered that was worse than the other, on which arose a debate in the Assembly whether they should give money or not since it might be employed for the use of the war or against their future Establishment, and after much wise debate it was carried in the affirmative by one voice only. Their number is 26. They are entirely governed by their speaker one David Lloyd. He is reckoned one of those Lawyer's styled cunning, he was bred under my Lord Chancellor Jefferies & here marrying, turned Quaker, he has by his behaviour in the Admiralty Court and otherwise given great offence to the Council in England and to the Board of Trade notwithstanding which and the proprietor's endeavors to remove him, he is always chosen speaker, & under pretence of reforming abuses does him all the ill offices in his power, so that I am like to get no money from the Assembly, but must live on a small Pension from Mr. Penn, unless he gives up the Government, and then perhaps I may have none. This puts me upon trying my friends among which I must suppose, Sir, you are one for the reasons mentioned, but however it may fare with me, I shall ever think myself happy in your friendship, and shall with pleasure embrace all occasions, that may manifest the esteem and affection with which I am,

Sir,

Yours, &c.,

CHAS. GOOKIN.

VESTRY of CHESTER to the Society.

PENSYLVANIA,
1st September, 1709.

GENTLEMEN,

We are favoured with a Letter from Mr. Chamberlayne 15th February last desiring us to give a true account what allowance Mr. Nichols our late Minister had from us and what quarrels and disputes happened during his stay with us betwixt him and any of his parishioners.

We must needs own we have been wanting in our duty in not giving a more early account of his proceedings here, and the state of our church to you Gentlemen without whose care and continued charity it cannot yet subsist, but we have defered for two reasons 1st we were not willing an account of any difference among us (which was afterwards accommodated), should be given to our patrons and benefactors, lest they should be discouraged, and another was, our wants pressed us not to it, because at that juncture Mr. Ross's indisposition at New Castle forced him from thence to serve the church here about a month or two after Mr. Nichols's departure, concerning whom we could wish to be silent but our duty to you Gentlemen and the suffering of our Church requires us to speak, which we intend with all tenderness possible and only give a short relation of the matter of fact as followeth.

That Gentleman continued with us above three years and for his preaching, scarce any here did exceed him, the first and most of the second year he lived in good reputation, and had the esteem of all that heard him (saving an arrogant and haughty humour, which upon many occasions would shew itself in him, but as that sin is often punished by a degradation so it happened in him. A young woman in the house accused him of too much familiarity with a Gentleman's wife, who had introduced him to his house and with whom he boarded and lodged. This came to the Ears of a person who next to your bounty and charity was the chief support of our Church. He took the freedom to tell him of it privately, which so fretted him that his own impatience soon made it public, & instead of giving any satisfaction, from that time waged war both in public and in private (the pulpit not excepted), with the person that had the ill fortune to charge him with it. From that time the Church began to decrease which before was crowded, and the envy of the Quakers

who now began to tell the people of their Priest. However after this Mr. Nichols married and all differences were accommodated and over, but an opportunity of a more valuable place offered in Maryland, and he alleging the charge of a married state took the liberty to leave us. The first and second year his money contributed amounted to £60 per annum, and the last year not above £40. The dispute and quarrel betwixt him and the person that charged him was from the beginning to the end managed by way of writing to one another, which might be sent to you Gentlemen but we are willing to forget things, and fear we have taken up too much of your precious time already about him. We only beg leave to observe that Mr. Nichols's leaving this church, is attended with the ill consequence that three churches are now vacant; this church, that of New Castle, and Appoquiminick for on his removal Mr. Ross removed from New Castle here and Mr. Jenkins from Appoquiminy to New Castle, who have thereby incurred your displeasure and for want of the continuance of your Bounty, Mr. Ross has betaken himself to the School of Philadelphia & Mr. Jenkins though he removed from New Castle to Appoquiminy is since dead.

Gentlemen, we desire not to be tedious, but beseech you to continue your pious care over us in restoring Mr. Ross to your usual bounty and charity whose abilities and conversation we have had some years experience of, but if this may not be granted us, we beg you to supply us with another missionary otherwise this poor church, seated in the very center of Quakers, will quickly decay and become the object of derision to that people. May God Almighty retaliate your great goodness to us, & the churches here, is the sincere prayers of.

Gentlemen, Yours, &c.,
JASPER YEATES, & others.

P. S. Mr. Ross has promised to supply our Church until he hears from you Gentlemen, or that we answer to this.

VESTRY of APPOQUIMININK to the Secretary.

(EXTRACT.)

APPOQUIMININK,
September 5th, 1709.

HONORED SIR,

Yours of the 15th February last we received the 3d of July by the hand of Mr Keeble, by which we understand the Honorable Society for propagating the Gospel in Foreign parts are advised that the Reverend Mr. Thomas Jenkins has left their Service here, an account of which we have sent at large to my Lord Bishop of London, as also of his return to his mission which we humbly desired his Lordship to communicate to the Society. But it pleased Almighty God that after he had faithfully served the church here five months to take him to himself to our unspeakable grief and loss, and we must do that justice to his memory as to assure the Honorable Society that since his return he so behaved himself in all respects both as to his doctrine and life as became one that bore the sacred character, and God did so bless his Labours here that before he died our church was in a flourishing condition which must unavoidably decline unless the Venerable Society will be pleased to take our case into their pious consideration and send us over another Minister such as will by his Godly conversation and sound doctrine be both able and willing to enlarge the Borders of our infant church and we do humbly desire that he may be sent with all possible speed and dispatch, because the dissenting party amongst us have sent to New England for a minister to preach to them in a meeting house they have built here for that purpose; but if our church be soon supplied we shall not fear any hurt they can do us. Otherwise all our charges in building our church and the endeavours of our late Minister will prove abortive and because our neighbouring Churches have been supplied by Gentlemen of North Britain for their Ministers, who have all miscarried in their duties according to their holy orders, we therefore humbly and earnestly desire the honorable Society to send us no Minister of that Nation.

The allowance or encouragement we have therefore sent an account of to my Lord Bishop of London and the honorable Society, we still are willing to pay to any other Minister that my Lord Bishop and the Society shall appoint.

Although Mr. Jenkins received none of it, yet we shall pay our Subscriptions for the time he served here, for the defraying his funeral charges, * * *

Honored Sir,

Yours, &c.,

WILLM WILLIAMS,

and others—Wardens.

COLL EVANS to the Secretary.

(EXTRACT.)

PHILADELPHIA, in the
Province of Pensylvania.
October 17th, 1709.

SIR,

* * * I crave leave to trouble you with a line concerning the Reverend Mr Thomas Jenkins a late Missionary of the Society's to Appoquiminink in the County of New Castle now deceased, who in his necessities desired me to supply him with a small sum of money for which I took his Bill drawn upon his Salary. But being informed that by occasion of his removal from that part of the county to the Town of New Castle, the Society had taken some displeasure against him for such his removal which might make the payment of that Bill and others more difficult. I take the liberty to give you the true reasons of his coming to New Castle. When those of Appoquiminick applied for a minister those of New Castle were supplied; but at Mr. Jenkins's arrival they were destitute and being a place of far greater importance every way and used to have the word of God duly preached to them by an orthodox minister, the want of one was much more grievous to them, than to those who never had any settled among them, but were frequently favoured by the kindness of a neighbouring Minister of Maryland: Besides their being in the Town of New Castle a Dissenting Minister which we were not without hopes might by the diligence and prudence of a good man have been entirely brought to unite with the Church, as some of the most noted had already gone a very good length, it was thought that station would have yielded the

best fruit of his Labour & Ministry, and which very evidently proved so, during his continuance there; and I dare presume had yourself been there, or any of the Society, they would have found a real necessity of the change till New Castle could have been otherwise supplied. He was a good man, I think truely, & had God been pleased to have spared his life and the Society been consenting to his attendance at New Castle (though not the very place he was sent to, yet in the same county), I am truly persuaded there would have been at this time but one Assembly of worship in that Town, viz^{t} the Church, whereas by his quitting it upon notice of the Society's dislike the meeting only is supplied, Sir, I have given you some of the reasons of M^{r}. Jenkins's procedure which I believe will appear reasonable, and upon which I doubt not but you will use your Interest that so much justice may be done to the memory of that Missionary as to pay his Bill drawn to satisfy his absolute necessities, otherwise I know certainly that not only his character will suffer here, but it will be a very great discouragement to all others here, who may unavoidably some time fall under the same, or greater necessities of removal; for should, for example, this Town of Philadelphia (of the greatest consequence), be unhappily deprived of their minister all mankind would agree that an immediate supply would be necessary, and where should that be looked for but from the nearest at hand, if a good man, and if the Society should not leave room in their orders for such contingencies their pious and good designs would suffer by the unhappy effects. Sir, 'tis true I have a small interest in having the Bill paid that none will fail to see, but I hope upon consideration it will be as plainly seen that the reasons I have given to you are just and prudent and if M^{r}. Chamberlayne will please to command me in any thing on this side the world within my power I shall be proud of any occasion of shewing with how much regard I am,

Sir, Yours, &^{c}.,

JOHN EVANS.

The BISHOP of LONDON to the Secretary.

16th December, 1709.

Sir,

Not being able to be with you to day, I take this opportunity to acquaint you with the state of the churches in Pensylvania and New Jersey, not knowing how far you have been instructed of their ill state, in a great measure caused by Mr. Ross, who to get nearer to Philadelphia trapanned poor Mr. Jenkins over to New Castle, and set the only friend Mr. Nichols had at Chester so inveterately against him that he was forced to fly to Maryland and so made way for himself to get into that place, where he had no sooner got, but immediately upon Mr. Club's removal he applied himself to the Gentlemen of Philadelphia to be chosen School master in his room which they have actually done, and by his own Letter I perceive he is undermining Mr. Evans, to get likewise into that Church, Mr. Black is got to Virginia, Mr. Jenkins is dead, so that there is likely to be a very great desertion in those parts unless speedy care be taken to prevent it. I shall take what care I can to find out fit persons to supply these wants though I am afraid, if some that may be most serviceable be not better provided for than ordinary, we shall hardly be able to make so perfect a recovery of these misfortunes, as could be wished. I suppose you know that poor Mr. Urquhart is dead, but I would be glad to know by this Bearer what your thoughts are concerning Mr. Beyse whether it may be fit to send him to New York, because I find there are some exceptions against him, I am,

Sir, Yours, &c.,

H. London.

GENTN of CHESTER to the Society.

Pensylvania,

Gentlemen, 14th July, 1710.

The Letter we herewith send you is a copy of what was writ your Honors August last which we fear miscarried, because we have had no answer to it.

We understand by a Letter from a person of worth and credit that Mr. Nichols has falsely suggested to His Lordship, the Bishop of London, that by bitter treatment he was forced to leave this Church to make way for Mr. Ross. We are sorry that a Gentleman of the Sacred function should be so disingenuous, but when he was ashamed to assign the true reason he was obliged to find out some other. He left this Church near two months before Mr. Ross came which was not till after Mr. Jenkins arrived, for at first Mr. Jenkins proposed to settle here & accordingly preached in the church till afterwards he and Mr. Ross agreed that Mr. Jenkins should settle in New Castle and Mr. Ross in this place. We are sorry that his mistake should be so much aggravated against Mr. Ross as we understand it is. We cannot justify him in it, but we are too sensible of his worth not to be concerned for his private sufferings as well as the public loss in his removal. He comes now to speak for himself and we take this opportunity of writing, beseeching your Honors to continue your pious care over us and to prevent the decay of this church after so many years growth to send (if not Mr. Ross), yet some pious and sober Minister to supply it.

May God Almighty reward your care and charity towards us, is the sincere desire of,

Gentlemen,
Yours &c.,
JASPER YEATES
and others.

Mr. CLUBB to the Secretary.

(EXTRACT.)

Oxford, Pensylvania,
24th July, 1710.

Honored Sir,

* * * Colonel Nicholson intimated that there are Books usually giving to be disposed of in those places where the Society's Missionaries are.

Indeed, Sir, it would be of excellent use if some of those Books, so to be disposed of, were such as handle the controversies in Religion between us and the Quakers, Anabaptists and Sabatarians, for such our neighbours are in abundance, many of those Anabaptists come frequently to church and I hope in a little time I shall prevail with them to come constantly, and have their families baptized. Some of their children I have catechised publicly already in the church and do give a tolerable account of their faith, and they scruple not so much Baptism even of Infants as they do the circumstances of it, but there are others perverse and obstinate to all the arguments you can use. We have 24 constant communicants, and more upon the Festivals, we have of late lost a serious sober good christian that was of our Vestry, of whose death M^{r}. Keith will be sorry to hear the news, of which when you see him, pray be pleased to acquaint him; his name was Edward Eaton.

Worthy Sir,
Yours, &^{c}.,
JOHN CLUBB.

BISHOP of LONDON to the Secretary.

Monday.

Sir,

I am so well satisfied in M^{r}. Ross', his innocence, that I am of opinion we ought to pay him his arrears when we can, and that it will be best to send him to Chester for the convenience of his family. I am,

Sir,
Yours, &^{c}.,
H. London.

VESTRY of APPOQUIMINICK to the SECRETARY.

Appoquiminick,
11 Decr, 1710.

Honored Sir,

Our last to you was on the 15th of Septr past, when the Reverend Mr. Black was here, and assured us that he would not officiate as our minister, he being engaged to serve a church in Accomake in Virginia, a full account of which he says he has sent to the Honorable Society, therefore we once more humbly entreat you to lay before their honors our poor miserable and deplorable state for want of the Holy Ordinances of the Almighty God to be duly in the Sacraments administered unto us according to the rites and ceremonies of the Church of England, imploring in our behalf that honorable body to send us a minister to guide and teach us, which we hope they will do by the first opportunity.

We cannot omit earnestly begging you to acquaint the Venerable Society of the great services done to us by the Reverend Mr. Ericus Biorck (since the death of the Revd Mr. Jenkins), who for these twelve months past came once a month, read divine service, and preached the Gospel here, though the distance he is from hence is far, besides other services by him, done in several places, by preaching and baptizing, the which good Offices to most he has done for God's sake, and the living or allowance he has from his own congregation in Christiana Creek, on Delaware, amounts not to fifteen pounds sterling a year, and we are sure no man of the Sacred Function in these parts better deserves than he. Therefore we pray, and hope God will move the honorable Society to consider that good man's assiduous care and reward his labors in the ministry in these parts. We also request you to acquaint the Society that Mr. Jenkins before his coming to this church disposed of almost all the Common Prayer Books he brought with him to the congregations where he then preached, as also many other Books designed for us, so that our poor parishioners are without. Therefore we humbly desire they will by the next minister send another supply, for they are not to be purchased here. All which we sincerely desire you favorably to communicate to their honors,

praying to God for their healths and successful prosperity in promoting the glorious Gospel in foreign parts. We remain,

Yours, &c.,

RICH[D] CANTWELL,
ISAAC GOODING,
and others. } *Wardens.*

ADDRESS of the CLERGY in PENSYLVANIA to the SOCIETY.

BURLINGTON,
12[th] April, 1711.

We, the clergy of the Church of England, in Pensylvania and New Jersey, humbly presume to address the Honorable Society for the propagation of the Gospel in behalf of some of our Brethren whose missionary Labors abroad do well deserve the consideration of their great and good Benefactors at home. The Honorable Society having about a year since sent out the Rev[d] M[r]. Sinclare into these parts, we think it our duty to acquaint the Patrons of Religion that he has in all respects answered the noble ends which they have in view, viz[t], the promotion of true piety in the world by sound doctrine and a Holy life, but the ill state of his health not permitting him to accomplish his good intentions, 'tis highly necessary that he should be removed to some more agreeable place than Newcastle, where he now resides. He is continually afflicted with a Tertian Ague. He does not desire to quit his mission, but to receive an order for some other part of the country, where he may have more health, & consequently, greater opportunities of doing good. He most approves of Piscataqua in New England, or Stratford in Connecticut. The Honorable Society has received from several hands an account of the latter of these already, and therefore we shall not repeat it now, but as to the former we are satisfied there is as good prospect of success for a minister of the church of England, as in any part of America, Your other Missionary, whose case we think ourselves obliged, both in justice and charity, to represent to

the venerable Society, is the Rev^{d} M^{r}. John Clubb, minister of Oxford in Pensylvania. He has been so diligent and successful in his ministry, that his people, now, are enlarging their church, but they are so poor that they are able to do little or nothing for his support, and his Salary from whom, which does not exceed Thirty pounds Sterling per annum, will hardly find bread for him and his family; £14, which he pays yearly for his house, is a very considerable deduction, and horse hire, and every thing else is proportionably dear, So that we humbly pray the honorable Society to allow him the usual Salary. which, out of a glorious primitive Zeal they grant to their Laborers in this American Vineyard. As our charity should not be confined to ourselves We presume likewise to recommend to the consideration of the Honorable Society the extraordinary labours of M^{r}. Biorck, one of the Sweedish ministers in Pensylvania, who is a gentleman of great worth, learning and piety, and upon whose qualifications we could make a very large and just encomium. But what moves us to address the Honorable Body in his behalf is the indefatigable diligence which he has shewn in supplying the English churches of Appoquiminy and Newcastle when vacant. His services really are so beneficial to the respective congregations there, that we do not doubt but he'll receive the thanks and bounty of this venerable Society. He has no prospect of recompence in these parts of the world, and his modesty is so great that he did not in the least desire this application to our patrons at home. But we think we could not omit it without manifest injustice, for God alone, and you his faithful Stewards are only capable of rewarding M^{r}. Biorck's pious Zeal and labour of love which he has shewn for Christ's sake, which is our hearty prayer and earnest desire, and so with all submission and due respect do beg leave to subscribe ourselves the Venerable Society's

Most faithful and most
obed^{t} humble Serv^{ts},
John Talbot, Evan Evans, And^{w} Sandel,
Swedish Minister at Wicaco, Edw^{d} Vaughan,

GOVERNOR & others of Pensylvania to the Secretary.

(EXTRACT.)

Honored Sir,

The Reverend Mr. Henderson, the Honorable Society's Missionary to Dover Hundred, arrived safe here about a month ago, and after producing his powers from the Right Reverend the Lord Bishop of London and Honorable Society to the Governor of this Province, repaired to the said Dover Hundred, where the people are no ways disposed to receive him, but rather dispute his powers than take any care to provide a Lodging for him, and he cannot get any place to lodge in but the public Inn of the county, no ways convenient or proper for him. The Gentleman that promoted all manner of good in that place (Captain Radney), is now dead, and indeed all manner of good, dead with him. There are other two persons of substance there, Captain Brinklow and Arthur Medston, the one Grandfather and the other father to the wife that Mr. Crawford married here. Her father, Arthur Medston, is a presbyterian, and took a great deal of pains to raise scruples against the Gentleman's credentials. The Land upon which the church is built being given by a presbyterian, and the Deed drawn so that any Orthodox minister may preach in that church, and the greatest number of the people being presbyterians, this Arthur Medstone says they may as well bring in a presbyterian minister as him, and by this means the people are backward in doing any thing to promote his residing among them. When Mr. Crawford came first here, Captain Radney and the other two persons before mentioned, made him welcome to their houses to Lodge, but now the case is altered, for they complain that any should be sent there when Mr. Crawford is neither silenced nor suspended; whether Mr. Crawford has any hand in this opposition or not we cannot tell, only it is very hard on Mr. Henderson in the mean time, and abstracting from these two persons, Mr. Crawford's relations, there is no body else can give him any manner of entertainment * * *

Yours, &c.,

Evan Evans, Chas Gookin,
John Talbot, Robt Quarry.

M^r. BASS to the Secretary.

(EXTRACT.)

Honored Sir,

* * * There may be and are other members of your honorable Society amongst us, but none that I know of that so affectionately interests himself in the concern of the church as that worthy member, Col^l Quarry.

I am glad I can now give you a more comfortable account of your missions in these parts than I did in my former. Some unhappy differences that arose in our church of Burlington, are through the blessing of God, on the endeavours of Col^l Quarry and M^r. Evans, entirely removed, and a firm union between our communicants and Minister established, which I hope all the arts of our Enemies shall never be able to dissolve. I must not omit here to assure you, that that good man, the Reverend M^r. Talbot, deserves as much the care and regards of the Society as any minister amongst us, and hath been in my opinion as universally useful. Notwithstanding some things that you in your Letter desire he might be more moderate in, his conversation is unblameable, and his care and concern more for the interest of the church and the glory of God than for any thing that can concern himself. Hopewell church hath been supplied this Winter by the Reverend M^r. May, an honest sincere man, chaplain to the Feversham, Captain Paston commander, to the great satisfaction of that congregation that is now encreasing. As to the churches in the Eastern Division, under the care of the Reverend M^r. Vaughan, I could heartily rejoice that the Gentleman might see the fruit of his Labours in the Reformation of his auditors in Elizabeth Town. A church is built but not finished, and as I am informed, an indifferent large congregation; at Piscataway there are Auditors enough to begin a church, but I hear little progress is made in it. * * *

I doubt not your honorable Society long have expected to hear of a church built and endowed by one of your members in these parts in Shrewsbury, and perhaps may be surprized to hear there is no appearance of any such thing, or any Stick of timber or Stone prepared for it, as I can learn, after a diligent enquiry into that affair. There was some beginnings of a church at Salem which, I doubt not, had my Lord Clarendon continued, had long before

this time been finished, and an appearance of a growing congregation, but I am obliged to bewail the loss of all preparations towards that Building, and that the auditors there are now joined either with the Presbyterians, Baptists, or Quakers.

I am informed that Col^{l} Quarry, Col^{l} Evans, &^{c}., hath already wrote to your honorable Society in relation to the Rev^{d} M^{r}. Henderson, who was sent to succeed M^{r}. Crawford in Dover River in Kent County in Pensylvania. I am sorry those people should refuse so great a blessing in rejecting his mission. * * *

If you would favor us with your Interest to get him settled at Hopewell, which is no otherwise supplied than by the favor of Captain Paston's permitting M^{r}. May to assist us whilst his ship abides in these parts, which I hope may be the easier obtained since New Castle is already supplied by the Reverend M^{r}. Sinclair and Chester as we are informed by M^{r}. Ross.

Sir, Yours, &^{c}.,

J. BASS.

M^{r}. EVANS to the Secretary.

BURLINGTON, 19th of Feb^{y}, 1711.

HON^{D} SIR,

I would not omit any opportunity of cultivating that friendship and esteem that you have always been pleased to honor me withal, which I hope it will not be in the power of any secret insinuations to lessen. It is the unhappiness of such as are placed in these parts of the world that the more dilligent they are in the service of the Church, the more Zealous for the honor of God and salvation of men, the more careful to exterminate profaneness and immorality, the more and greater enemys they create to themselves, and I wish I had not so much to fear that myself as well as some other of my reverend Bretheren have not for these causes lain under the misrepresentations of some persons who think they cannot better vindicate themselves than by aspersing of others. However, since my own conscience cannot accuse me of having given any

cause, I shall always depend on the justice both of yourself and the Honorable Society not to entertain or believe any thing against me till such time as I have heard the suggestions and they have heard my defence. God be thanked, notwithstanding the rage and malice of the devil and his instruments, our Church has this year been much enlarged and our Congregation increased and I doubt not through the blessing of God such a foundation of true religion and piety will be laid amongst us that the Gates of Hell shall not prevail against. I have just grounds to believe that that Gentleman that hath endeavoured to misrepresent me to you hath in that case rewarded me Evil for Good. True it is when he promised obedience to the Orders of the Society and declared his resolutions of doing what he could for the service of the Church which he had been the unhappy occasion of creating some disorders in, I thought his professions real & charitably believed that I might depend on his performing his promises, & 'twas not without grief that in other letters I was obliged to unsay those good things I had wrote of him & as it was just in me to write in his favor when I believed him real in his promises, so it was equally as just to give an other representation when he had failed in his performances. I hope, Sir, that I have so behaved myself that 'twill not be in the power of accusations, without hearing of both parties, to lessen your esteem of him, Dear Sir, who remains with all imaginable regard,

Your affectionate and humble Serv^{t},

EVAN EVANS.

M^{r}. ROSS to M^{r}. CHAMBERLAYNE.

CHESTER, 22^{d} Jan^{y}, 1711–12.

HON^{D} SIR,

I hope my letter to you by the way of Lisbone has come safe to your hands long 'ere now. I send you this for your further assurance of my hearty endeavours and resolution faithfully to discharge the great trust reposed in me by my honorable Benefactors. I retain a just sense of their favor in restoring me to their mission, which is so great an obligation considering the

endeavors of some to prevent it, that it cannot but move me to comply at all times with their wise orders and directions.

The number of these who profess themselves members of our Church in the County of Chester is but small in comparison of the mischievous brood of Quakers here. The seeds of Apostacy have taken deep root and that fatal Weed of Quakerism is cultivated with the utmost skill and tenderness, so that it is not like to fade all on a sudden. This novelty is so fashionable & prevailing in this place that some of those who own themselves Church people are strangely bewitched & lull'd into an indifferency about the baptism of their Infants, and notwithstanding what I could offer, both in public & in private, to cure this infection, yet I cannot say that I have succeeded so well as might be reasonably expected. But Paul may plant and Apollos water, but God giveth the increase. Some small tracts concerning baptism would be of great use to me if disperst up and down the country, wherefore I hope the Society may see cause to send me a parcel of books upon this controversy, especially since I had no treatises either great or small bestowed upon me at my readmission into their service excepting a Volume of Doctor Moore's which is lost.

'Tis so very low with me by reason of my being taken into France that it is not posssible for me to surmount the difficulties I am at present involved in without the compassion and special aid of the Society. I am obliged to live very much below my Character because my salary is burthened with some debts which I was necessitated to contract to redeem me out of France, as well as to bear my charges in my Voyage to this Country. The hundred pounds which M^{r}. Hodges paid me for my Arrears was laid out, as he knows, to satisfy my protested Bills & M^{r}. Joden, except thirty pounds which was expended in furnishing me with clothes. Nay, I was so poor when I left London, after my return out of France, that I could not purchase what to this day I want very much, namely, a few useful books, so that when all things is put together I am really an object of the Society's pity. To them, therefore, I presume to make my case known in consequence of doing for me as my condition undoubtedly requires. I left a memorial of my misfortunate case to be laid before them by M^{r}. Cordiner, whom I have intrusted with my power of attorney, the success whereof I hope to be informed of when it shall best stand with your convenience to write to me. I am in the greatest sincerity,

Hon^{d} Sir, Your very much obliged & most h'ble Serv^{t}.

GEO. ROSS.

Mr. ROSS to the SECRETARY.

(EXTRACT.)

CHESTER, Pensil: 30th Decr, 1712.

SIR,

* * * Some weeks ago I had the honor, as well as satisfaction, among the other Missionaries in these parts, to read your obliging letter to the Clergy of the province of New York. I am sorry I have missed a late opportunity from the head Town of the said province to express my humble and hearty thanks to the Hon'ble members of the Society for propagating the Gospel for so endearing a presage of an agreeable correspondence settled by their Honors between you and their Missionarys.

The flock committed to my charge is indeed small, but God be thanked, generally sound, which is as much as can be well expected, considering the Genius of the bulk of the people among whom we live. I need not tell you that Quakerism is generally professed in Pensilvania, and in no County of that province does the haughty Tribe of that persuasion appear more rampant than where I reside, there being by a modest computation 20 Quakers, besides other Dissenters, in the County of Chester, for one true Church man.

Thus Quakerism has number and interest on its side; and the true religion is crush'd as unfashionable and impoverishing, whilst its proselites gain but a few friends by their change and draw upon themselves the certain displeasure of many implacable enemies. This is the reason why many who are thought well wishers to the Church are either neuters in Religion, or for the present lean to the strongest and most gainful side. I baptized last quarter of a year but two adults, formerly Quakers, & 8 Infants. I am sorry my endeavours are not attended with greater success, But I hope the wise Board will consider that Paul may plant and Apollos water, but God giveth the increase. I will not presume to compare my labours with the endeavours of the meanest of their Missionaries: but this I can safely say, that since the time I began to enjoy my health in this Country as I do now, blessed be God, I have not knowingly missed an opportunity to carry on the design of my mission and to contend for the faith which was once delivered to the Saints. I

preach at three several places, namely, at Concord near the known skirts of the County on the last Thursday of every month, at Chichester, a village on the River Delaware, once a quarter on a Sunday, and all the other Sundays in the year at the Chester, where our Church is built. The Catechising of Children is what I endeavour not to be deficient in, being sensible, by experience, of the great advantage that accrues to Religion from a diligent discharge of that main part of the Ministry. I follow the Method of the pious and great prelate, D^r^. Beveridge, in this exercise. To this purpose I have studied to make myself Master of his Excellent exposition of our Catechism, which, I pray God, may be applied by me with the same Christian disposition that he composed it withal. * * *

Sir, your very humble Serv^t^,

GEO. ROSS.

The CLERGY of the PROVINCE of PENSILVANIA to the SOCIETY.

May it please the Hon'ble Society,

Your Letter sent by the Reverend M^r^. Henderson to the Clergy of New York, New Jersey and Philadelphia, in answer to a Memorial of the said Clergy, touching the parsonage house, Glebe and Salary of the Church at Jamaica on Long Island, &^c^., has been by him communicated to us of the province of Pensilvania, and tho' we are not so nearly concerned in the affairs of that Church as our Bretheren in the province of New York: yet in the said letter we beg leave to observe the Hon'ble Society's most laudable Zeal and pious care for maintaining and promoting the interests of this poor infant Church in general, as well as that of Jamaica in particular. The assurance given us of your patronage and protection whilst our conduct is peaceable, sober and unblameable, such obligations as these, call for the tender of our most hearty acknowledgements, we therefore crave the Hon'ble Board's favourable acceptance of this return of our most sincere thanks. We are very sensible of the security we enjoy under your countenance and protection, which adds new Life to our Zeal and caution to our management, and as we

perswade ourselves that the Hon'ble Society will easily believe that we have a grateful sense of their favours to us, as well as their other missionarys, so we hope the assurance we do give you here of our compliance with the two rules so particularly recommended to us, will meet with a kind reception. We shall with our utmost endeavours make it appear as we have hitherto done, that we have a true Christian sense of the duty we owe to the authority set over us, resolving by our practice to recommend the same to those that hear us. As touching a Brotherly correspondence amongst ourselves, we have unanimously agreed for the promoting of the same to meet four times a year, and to make our meeting more acceptable to the people, we have concluded that a Sermon be preached at every meeting by one of our Number. Thus we hope to mantain the dignity and gravity of our function by aiming in all we do to advance religion, by laying hold on all opportunities to edifie those over whom we are set.

And as we desire to return our thanks for your favour and care for the Church and Clergy in these parts in general, so in a particular manner for your application to her Majesty's explication of her instructions to her Governors with respect to appeals. This we doubt not if granted will be of singular service to the Church, and prove a means to redress those aggrievances M^{r}. Poyer has so long laboured under. We hope by your endeavours that this Gentleman will speedily recover his just rights of which he has hitherto been so violently deprived, and as we thus interest ourselves for him, so we humbly presume to apply ourselves to your venerable body in behalf of two of our Brethren in this province, namely, M^{r}. Ross and M^{r}. Clubb, of whose circumstances your Honors cannot but be well apprized. M^{r}. Ross, in his return from England, had the misfortune of being taken into France, and thereby he considerably suffered without any hopes of redress but what he expects from your Charity: we therefore humbly pray you would please to take his case into consideration and Grant him some allowance to recover him out of his necessitous circumstances and to discharge the debts he has been obliged to Contract to enable him to return to his family. The Society, without doubt, are very sensible that the poverty of a Clergyman is apt to bring him into contempt, and so to render his spiritual endeavours the less effectual; and tho' this poor Gentleman bears his necessity very discreetly, yet we think his relief upon that account should not the longer be protracted.

The case of M^{r}. Clubb stands thus: He was, about 15 months ago,

ordered by you to Apoquinomy, whither, in submission to your determination, He immediately repaired, tho' both contrary to his own inclinations, and without any conveniency to accommodate his family in that place, and he being still destitute of any such accommodation, and very much impaired in his health since he went to reside there, we beg leave to lay his request before your Hon'ble Board, viz: That he may either be appointed Missionary for his Countrymen, the Welsh, at Radnor, who have sent several addresses for a Minister, and will, we are sure, kindly receive him, they being by inclination as well as experience of his good services already done them, extremely desirous of his settling among them, or otherwise to permit him to return home and to reap the benefit of that standing order concerning your Missioners, viz: That the Salary of every Missionary who is not dismissed the Service for some misdemeanour, shall continue one year and no longer after the Society have resolved at their Board to dismiss such a person from their service. Multitudes of the Welch people in these parts, who are generally very ignorant, have fallen away to the Quakers, Anabaptists, Sabbatarians, &c. But these at Radnor have been preserved steady to the Church by the means of Mr. Evans and Mr. Clubb, who preach and converse with them in their own Language. We therefore submit it to your pious consideration whether you will not out of your usual charity to the Souls of Men be pleased to furnish these poor people with a minister which if you think fit to do we are of opinion Mr. Clubb will be a very proper person for them.

We cannot omitt to declare here the satisfactory prospect we have of the Honorable Society's successfull endeavours for settling Bishops and Bishopricks in these parts. Every day affords us fresh instances of the great necessity and want of those spiritual persons and of the impossibility of the Churches increase without them. We have great hopes now that since there has at last appeared so great Zeal at your Honorable Board for carrying on so glorious a work, it will not only be effected but attended with this great advantage, viz: the settling of the Church here on the same footing it is in England. We doubt not but the Hon'ble Society upon due application to the Queen and Parliament may procure a law to that purpose; and what a glorious work would it be thus to establish the Christian Religion in its primitive purity in these dark corners of the Earth. May God Almighty succeed the unwearied endeavours of your Hon'ble Body to effect so great a service for

the Church, and may the many Souls that may have been by your Charity, be your Joy here and crown of rejoycing hereafter.

We are with all diffidence,

May it please the Hon'ble Society,

Your Honors most h'b'le and

fathful Missionarys,

Evan Evans,
John Talbot,
John Clubb,
George Ross,
John Humphreys,
Jacob Henderson.

MEMORIAL of the Rev^d^ M^r^. EVANS.

To the most Illustrous Society for Propagating y^e^ Gospel in Foreign parts.

The most humble Memorial of Evan Evans, clerk, Minister of Philadelphia in Pennsylvania.

The said M^r^. Evans being about fourteen years ago sent over to America by the late Lord Bp of London does with all humility humbly beg leave to represent that he has by the blessing of God in his honest endeavours raised a very considerable congregation in his own Parish and omitted no opportunity and spared no pains in ministring to the spiritual necessities of several other parts of that Province where they were destitute of Ministers as appears by many credentials and Letters testimonial both from the Clergy and Laity of Pennsylvania and West Jersey ready to be produced upon occasion. He also further craves leave to say that he has been not altogether unsuccessful in promoting y^e^ building of Churches in the Province aforesaid amidst abundance of opposition and trouble, and that his own Church at Philadelphia becoming too narrow for those numbers of Proselytes which by him were daily gained over has been considerably enlarged to what it was before his time by an addition of two new Isles to it.

From hence it appears that his congregation there at present is very numerous, and humanely speaking, still likely to encrease, and in regard it is not possible for him to ℘form all the parts of his duty by preaching twice every Sunday and reading prayers thrice on that and once on every Litainy and Festival day, by administering the Sacrament once a month and baptizing persons of all ages, visiting the sick and burying the dead in that populous and frequented place where he has the greatest congregation upon the continent as may appear from his testimonials ready to be laid before the Society.

He therefore most humbly prayes that an assistant may be allowed him, it being otherwise impossible for him to discharge his duty as he ought: and he hopes this favour will be the more readily granted him in regard he is very desirous and willing to ℘fect that work as much as in him lies which he has so happily begun and carried on hitherto in that remote part of the world. Had the Legislature been in proper hands it is more than probable he would have applied to that for an assistant without giving the Society the least trouble about one. But it being well known upon what foot the Government now stands in that Province there is no hopes of gaining a point of this kind till a more favourable opportunity offers since in the course of so many years he has not been hitherto able by all his endeavours to procure himself any legal Salary for the support of himself & family more than the sum of £50 ℘ annum which her Majesty has been graciously pleased to allow him.

EVAN EVANS.

Mr. CLUBB to the SECRETARY.

Oxford, Pennsylvania, October 6, 1714.

May it please Your Honr,

My safe arrival at Port Philadelphia was (thanks be to God), upon the 24th of Augst after a long passage of 13 weeks and the bearing of several difficulties which the tediousness of our Voyage and the number of our hands aboard was in a great measure the occasion of, During which time I faithfully performed my duty dayly in reading prayers, morning and evening, and

preaching every Lord's day in which offices of devotion I found these Dissenters (that were on board w^th^ us), always willing and ready to joyn and I believe would do so every where else if they were not prevented by those that are their leaders.

In a few days after, when my effects were delivered me, I entered upon my charge at Radnor and Oxford, where the people were well satisfied and ready to receive me, and M^r^. Humphreys as willing to go to Chester as the Society were pleased to appoint him their Missionary in that place.

The people of Radnor are very thankful to y^e^ Hon^ble^ Corporation that you were pleased at last to consider them and send them the Minister they desired for y^e^ welfare of their Souls. Their promise is now much after the same rate w^th^ that mentioned in their address by me, viz^t^, of making what Provision they are able for their Minister tho' no certain yearly stipend.

They met me unanimously upon the day appointed, viz^t^, the 7^th^ of the last month, and at the same time heartily engaged themselves to build a handsome stone Church. They subscribed that day a tolerable sum to the carrying of it on and obliged themselves to make it good and for the rest I shall use all the means I am able to effect it by collection. Indeed they are a large Congregation of well affected people to the principles of the Church and deserved your charitable consideration long before.

As for the people of Oxford they are still indebted for some parts of the money they had to finish their church. They are also very grateful to your Illustrious body for your favour in committing the care of them to me; again they say they will do what they can for me when they are discharged from their incumbrances.

In the mean time I am truly thankful to the Hon^ble^ Society for their benevolence and satisfyed w^th^ what the good will of these two poor Congregations will afford. I shall by the help of God with all fidelity contribute the best of my endeavours for the good of their souls, the consciencious discharge of my own duty and, I hope, the satisfaction of my superiours and munificent Patrons at home.

I humbly presume (that as I understood some small time before I came away M^r^. Lasinby had given some books, viz: Bibles and of them that are titled "The Whole Duty of Man," to be disposed by the Society in the Plantotions, where their Missionaries are), to beg of your Hon^ble^ Body that you will be pleased to bestow upon us what portion you think fit of each, there

being here a great many youth wholly unprovided of Bibles and none to be purchased but at such excessive rates as they are not able to comply with.

For which your generous charity and all your other liberal benefactions that God Almighty would bless your pious designs here, and reward you with the blessings of this life and the felicity of eternity, is y^e^ hearty prayer of,

May it please your Hon^r^, &^c^.,

JOHN CLUBB.

M^r^. HUMPHREYS to the SECRETARY.

(EXTRACT.)

CHESTER, October 12^th^, 1714.

S^R^,

I rec^d^ two letters from you by y^e^ hands of the Rev^d^ M^r^. Clubb, one relating to some resolutions of the Venerable Society concerning the payment of our Bill and certain new instructions; the other equally unexpected and surprising, containing an order for my removal to this place. However displeasing this may have been to me I have without a murmur obeyed it consonant to that resolution I firmly fixed upon when I first engaged in this service of yielding prompt and exact obedience to whatever the circumstances of the Venerable Society shall render necessary, for I do not so much regard the place whither, as the business upon which, I am sent. I am very thankful to the Venerable Society for y^e^ addition of £10 to their Salary, but I humbly take leave to remonstrate that it is but a transition from £80 ℔ annum to £60. My stipend before my removal was £50 from the Venerable Society and I had £30 sterling from the crown as Schoolmaster at Philadelphia, w^ch^ office I am obliged to resign, it being necessary that I should reside here where my church is, being dayly called upon to attend one business or other and we all at present have enough to do to visit sick people and bury the dead. I buried two yesterday, one here, and another six Miles off, for at present a mortal distemper rages among us. I fully acquit my Venerable Patrons of of any injustice towards me in my removal, having reason to believe an

advantage was designed to me thereby, but I mention the crown's allowance which I had as Schoolmaster, fearing they were not apprized of it at the time they were pleased to make the addition of £10, believing if they had they would have gone a step higher to £70. I am satisfied however and have calmly and promptly submitted to their determination, which I hope will be accounted so meritorious as to prevail with the Ven^ble^ Society to enlarge my circumstances when their own will give them leave, but I refer this entirely to their prudence. I must pay house rent here, and no other thing is cheaper than at Philadelphia, and if £80 and the additional benefits of the School was scarcely competent there & frugally manag'd too, I shall find £60 so narrow as to afford no hospitality which cannot be avoided without reflection. M^r^. Ross has £70 at New Castle & the people are obliged to make it up £100 sterling. The labour here is as great as there and the people less able to contribute and very little will they give the first year, for of so long standing must their consideration of our ℘formances and humour be, before any thing comes from them. Add to all this that I am come to this place under the great disadvantage of the people's resentment for the removal of M^r^. Ross contrary to his desire and without his privity which in his farewell Sermon he told the people to be his case. The state of the Church here I am not as yet able to transmit to the Venerable Society farther than this, that it is a neat decent church with a considerable number of people but very few Communicants. I am obliged to ride nine Miles one Sunday in the month to preach at a place called Concord and one Sunday in the Quarter at Markerhook about four Miles from hence. One of the inclosed papers is an account of what M^r^. Ross surrendered to me at his departure from hence and the other the Gov^r's^ Certificate of our removal to our respective Cures.

From a tender and affectionate regard to the welfare of the Church at Oxford, which shall never leave me tho' I am removed from it, I must necessarily take notice to the Ven^ble^ supporters of the Church in these parts under God of one thing which I am afraid will unravel much of the pains taken at that place, which is, the obligation upon M^r^. Clubb to divide his labours between the Welch and the Congregation of Oxford Church; among the latter there has been always a great number of Quakers & Anabaptists, but they are well enough secured against those pests. The danger I am apprehensive of arises from the late intrusion of a dissenting Presbyterian Teacher who came into those parts last year from Wales and bought a settlement at

about the distance of two Miles from the Church. He preaches every Sunday at his own house and is very industrious to prevail with his neighbours to hear him and many people there are so disposed to variety of Doctrine that all the diligence I could exert in warning my people against the schism and preaching every Sunday in my church could not prevent but that some weak people would follow him, especially if they had the pretence of bad weather to paliate their staying from Church & God knows what the consequence will be of M^{r}. Clubb's preaching to the Welch two Sundays in a month which I hear is his design, I have imparted my thoughts of the matter to him and he seemed to concur with me in the apprehension of the danger. I hope this will procure a fresh instruction to him and I humbly beg the Venerable Society may be assured, that no care or industry shall be wilfully omitted by me to answer the end of my Mission from which I utterly exclude any regard to my own temporal Interest more than what is barely necessary, being resolved by the help of God to give myself up to serve that glorious design in which my Patrons have piously embarked. * * * *

I am, Sir, &^{c}.,

JOHN HUMPHREYS.

An Account or History of the Building of S^{t} Paul's Church in Chester, in the Province of Pennsylvania, Enclosed in M^{r}. Ross's Letter of the 21st of June, 1714.

This Church being 49 foot in length & 26 in breadth was founded by divine providence in July, 1702; & on S^{t} Paul's day after was opened with the usual sollemnity of a Sermon w^{ch} was preached by y^{e} Rev^{d} M^{r}. George Heith, then Missionary from the Hon^{ble} Society for the propagation of the Gospel in Foreign parts.

The ground on which this small but compact fabrick of Brick is built was formerly a burying place belonging to a Colony of Swedes, the first Inhabitants of this Province from Europe, which Colony had likewise a Church endowed wth a valuable Glebe not far from this place of burial, but of this

building there remains no sign at this day; and y^e^ Glebe land was irreligiously sold by some Swedes under y^e^ name of Churchwardens to a powerful Quaker who now plows and sows it & disposes of it at his pleasure, but 'tis hoped his precarious title will be one day or other inquired into & the Church restored to her just right again.

In this Swedish Dormitory, James Sandelands of Chester (or as it was first called, Uplands), Merchant a man of good reputation in the Country was on account of affinity interred to keep up the memory of this founder of a growing family; 'twas agreed on amongst his relations that his grave, as also that of his kindred, and family who were or might be buried there should be distinguished & set a part from the rest of the burying ground by an enclosure or wall of Stone. This design was no sooner formed & noised abroad but 'twas happily suggested by a projecting fellow in Town, that if it seemed good to M^r^. Sandeland's relations, the intended stone wall about the place of his interment might be w^th^ some what more charges, carried up, & formed into a small chapel or Church. This new motion was well liked of by y^e^ s^d^ relations & encouraged by every body in the neighbourhood that wished well to the Church of England & longed to see its primitive worship set up amongst them, but they who put life into this proposal & prosperously brought it to pass were Jasper Yeates, Merchant in Chester, and James Sandelands, Son to the above named M^r^. Sandelands, the latter of which two Gentlemen, besides other gifts, gave some land to enlarge the Church yard, but the former, to wit, M^r^. Yeates, a zealous assertor of our constitution in Church & State, must be allowed to have been the main promoter of the founding of S^t^ Paul's upon Delaware. It would be to long particularly to relate the several benefactors who contributed towards the building of the s^d^ Church. Those of its Parishioners who were chief helpers to carry on the work were Jeremy Collett Harmmam, Henry Peirce, Ralph Pill & Tho^s^ Barnsly, but especially Tho^s^ Powell, y^e^ principal supporter of the Ministry here, for y^e^ further encouraging of which in the place he has of late given a valuable piece of ground for a Minister's house; garden & other conveniences, too long to be inserted in this paper. There is yet one generous Patron & benefactor to y^e^ whole infant Church in North America, 'twere a crime to forget or conceal; we mean The Hon^ble^ Col^l^ Fran. Nicholson, Esq^r^, whose liberality to this & other churches on this main deserves y^e^ highest encomium. We may safely say no man parted more freely w^th^ his money to promote the Interest of the Church in

these parts nor contributed so universally towards y^e^ erection of Christian Synagogues in different & distant plantations of America.

The Church of Chester, one of the neatest on this Continent, being thus founded & builded; y^e^ inside work of it, was soon after compleated & beautified mostly at the charges of those who frequented it as their place of worship and now, it wants no decent or proper furniture (nor has it done for some years), to grace and adorn it. A handsome pulpit w^th^ a communion table, well rail'd in & set out w^th^ a rich cloth & a neat chalice (besides that which was given by S^r^ Jeffry Jeffryes), both bestowed on this church by our most gracious Queen, are y^e^ garnishing of its east end w^ch^ by no means are diminished or obscured by y^e^ well contrived pews w^ch^ take up its west end and both sides of its spacious chancel.

The Rev^d^ M^r^. Henry Nicolls a man of good parts was the first Missionary that by particular appointment of y^e^ Hon^ble^ Society officiated in this Church. He served here above four years; having entered upon the charge in February, $170\frac{3}{4}$, & upon his move to Maryland with, as we are told, y^e^ Bp of London's leave, y^e^ Rev^d^ M^r^. George Ross then Missionary at Newcastle not having his health at that place settled here in July, 1708, and about 2 years after, to procure the Society's aprobation of his move, he went for England & having his desire he returned to Chester in September, 1711, where he still continues to serve the Church to the general satisfaction of his parishioners.

Thus you have a brief account of the founding, building and finishing of S^t^ Paul's Church at Chester in Pennsylvania & how the same has been supplyed with Missionaries by that noble body for propagating the faith; which account or history as it contains nothing but what most of us know to be true from our own experience; so we hope our honorable Patrons, the Society, will receive, as a faithful relation of the building of our Church; & as such transmit it to posterity that they may know the certainty of those things which God hath wrought for us in these remote parts of the world & bless his holy name for the same. Given, according to the Society's order, under our hands at Chester, the 25^th^ day of June, in the 13^th^ year of our Sovereign Lady, Anne, Queen of Great Britain, &^c^., Annoque Domini, 1714.

Mr. JENNEY to the Society.

PHILADELPHIA, Jany. 4, $171\frac{4}{5}$.

RIGHT REVEREND AND RIGHT HONOURABLE MY LORDS AND GENTLEMEN,

As well because I am your missionary as because you are most capable & without all doubt most willing to relieve us, I think it my duty to lay before you the bleeding condition of the Church at Philadelphia, to which you were pleased to appoint me Curate. Mr. Philips at my arrival had such a good character here & was so well beloved by the People that it was impossible to dispossess him, & therefore he has continued to do the duty by turns with me. All degrees of the People were very fond of him till it was discovered by a Quaker & sworn against him by an intimate acquaintance (with whom he never had any disagreement), before a Justice of the Peace that he boasted that he had debauched three of the chief Gentlewomen in this place. Upon which the Husbands & Father of the Ladys have put him in Prison, but upon his promise to leave the place have set him a liberty again; But instead of performing his promise, he has got a mob on his side, who brake windows and threaten ye Lives of his Prosecutors upon which he has returned to his duty & threatens to maintain his usurpation in opposition to any orders from my Lord of London to the contrary. This has been so affrontive & is such a reflection to our Church that the most reputable Families belonging to it are resolved to never enter into it while he stays. In this desperate state of the church I thought it most proper to apply to your venerable body for relief not doubting but you will take such measures as will effectually secure that church which you have all along so industriously endeavoured to propagate in America.

I subscribe myself with all dutiful respect,

Your dutiful Missionary & humble Servant,

" ROBT. JENNEY.

Mr. ROSS to the Secretary.

NEWCASTLE, the 20th of April, 1715.

SIR,

I have used my utmost diligence to acquaint you of my removal to New Castle according to my instructions from the Hon'ble Society, I am very well satisfied with my being settled here and so are my people too whose growth in grace and number this one thing may assure you of, namely that the number of Communicants from Christmas last are increased from 18 to 36 & Galleries are to be built with all expedition in our Church to accommodate the largeness of the congregation.

It pities me to see the desolate condition of Apo-quenomy Church & of that of Dover Hundred; the one lyes from me, about 24 miles & the other about 60 and both of them I have more than once supplied since my coming to New Castle. Many of the church at Dover Hundred were ready to revolt from ye church because they think themselves neglected by the Hon'ble Board, indeed they were about settling a Presbyterian Teacher in their church; but that design was entirely ruined by my preaching amongst them that very Sunday the Dissenters were to take possession of one of our Pulpits, They are now served once a month which is all that can be done by the Clergy of Pennsylvania who are but very few in number, I pray God enable you to provide this Province & territories thereunto adjoining with faithful Pastors to gather together the several dispersed flocks among us. For my own part I can safely say I spare no pains or trouble to discharge my mission up & down the country where there is most occasion & I can reach without neglecting to spend it in the service of our common Lord & Master. I have nothing further to add but my hearty thanks to my most Honorable Patrons and Benefactors for all their Favors towards me and sincere Prayers for their prosperity & welfare,

I am Sir, your very humble Servant,

GEO. ROSS.

M^r. ROSS & M^r. HUMPHREYS to the SECRETARY.

NEW CASTLE, y^e 20^th April, 1714.

MAY IT PLEASE THE NOBLE SOCIETY,

It is with great sorrow of heart that we do lay before your Venerable Board the Papers herewith enclosed wherein a man of our own Order is set forth in dark but proper colours. The person we mean is M^r. Francis Phillips once your missionarys who tho' cashier'd by you, a censure inflicted upon him for misbehaviour in morals, is so far from being reclaimed thereby that how innocently soever he seemed to carry himself at his coming to Philadelphia he has of late stripped himself of his disguise and plainly discovered the foulness of his heart by cursing, swearing, lying, defaming, & abominable unholiness—We are really ashamed to descend into particulars or to lay before you the several charges made good against him—We humbly offer to your perusal our Letter to R^t Rev^d Diocesan & y^e Affidavits which were made at our meeting against Phillips. That we be not further tedious to our Hon'ble Patrons upon so ungrateful a subject, we implore your assistance to remove so profligate a man from his Post which calls for a Person whose example instructs as well as his preaching.

And now upon this occasion permit us with all due submission to repeat our earnest request for a Bishop to reside among us. Alas? what devastations have and are like to be made in the American Church before grievances from this main can be redressed from home. We beseech your Hon'ble Body let the bleeding wounds of the Church at Philad^a and the deplorable condition she is like to continue in for some time, be an effectual argument to fix a proper Ecclesiastical Superior Authority among us that we may regulate disorders before they grow inveterate & stop our wounds before we bleed to death. Pray God direct you in the management of this important affair & enable you to remove evil Pastors from the flock as well as furnish it with those that by their life & doctrine set forth God's true & lively word. We are, may it please the Hon'ble Society,

Your Honors most obed^t Serv^ts & Missionaries,

GEO. ROSS,
JN^o. HUMPHREYS.

This is signed in behalf & at the appointment of the Meeting of the Clergy at Philadelphia the 17^thMarch, 1714.

CLERGY of PENNSYLVANIA to the BISHOP of LONDON & Affidavit concerning M^r. PHILLIPS.

March 17, 1714.

MAY IT PLEASE YOUR LORDSHIP,

We are at present involved in the greatest difficulties and the most deplorable circumstances that ever happened to the Church since the first planting of it in these parts & all this occasioned by the extreme loose & irregular conduct of one of our number, M^r. Francis Phillips.

May it please your Lordship it is the greatest grief that at the same time we congratulate your Lordship our Right Reverend & Hon^d Diocesan's happy accession to your present high dignity, we lye under the pressing unhappy necessity to entertain your Lordship with complaints which how ungrateful so ever they may be, are yet at this juncture necessary for us to make. For how culpable would be our want of zeal & vigilance in the great trust reposed in us, should we neglect to exert ourselves vigorously in defence of our Holy mother the Church of Christ when we find her grievously wounded & bleeding and our selves her ministers loaded with bitter reproaches thro' the means of this impudent man by a people who embrace all opportunities to render us infamous & contemptable. This man whose shame & sin himself could not conceal notwithstanding the satisfaction he gave in his outward deportment at his first coming to Philadelphia whereby he gained the good graces of the people & raised good hopes of him, has yet behaved himself so foolishly and loosely in his private haunts & amongst his most intimate companions that he has rendered himself to all sincere lovers of truth, honor & piety so that we cannot but request your Lordship to purge the Church of so bad a member & rid us of so scandalous a Brother. Your Lordship will perceive by the inclosed affidavits the black & almost unheard of crime laid to his charge. Those traduced by him are women of unblemished reputation & honor & two of them especially M^rs. Trent & M^rs. Mary Moore are persons of distinction & of a firm rank & quality in this place & none but a person void of common reason & lost to all goodness could have belyed himself & them so grossly as to say he had to do with them, out of vanity, it may be supposed, to be accounted a mighty man in the esteem of the Ladies. These Affidavits shew but a small part of the baseness of the man, as the persons

who made them fully assured us: and the reason they gave for not speaking more was their apprehension that it would not be for the Honour of the Church or our credit to declare all the evil they knew of him. We gave him frequent opportunities to clear himself of those gross imputations but could not prevail upon him by any means we cou'd use even to come into our company tho' lovingly requested & when we found that what was alleged against him could be plainly proved, we advised him quietly to withdraw himself before his faults were made the discoveries of himself, but finding that these methods could not prevail with him to restore peace to the Church & to discourage the insolent & dangerous popular commotions raised & kept up in his behalf to the danger of the lives of good people we could not chuse but separate from him and entirely disown him as unfit for the station which he now holds & says peremptorily he will hold in defiance of your Lordship's power & authority. It is true he met with too rigorous a prosecution when his crimes were first brought to light, but the provocation he gave to the Gentlemen whose Families he had injured were too pungent to allow of the mildest methods & the refusal he himself made to make up the matter was chiefly the occasion of his being put in Prison. He is convicted to our satisfaction & your Lordship may believe that we were not too credulous in a thing which so much concerned us & all that we have farther to say to your Lordship is that M^{r}. Phillips is in no wise a proper person to be continued as a Minister of Christ either here or elsewhere, therefore we pray that your Lordship will be pleased to take a speedy & effectual care to remove from the Altar so vain, so turbulent & profligate a man who is likely to do more disservice to the Church of God if he stays here much longer than all our endeavours can retrieve in some years. We humbly submit all this to your Lordship's wisdom & consideration begging your Blessing & Prayers that we continue as in duty bound, may it please your Lordship,

Your Lordship's most dutiful and
obedient Sons & Servants,
JOHN TALBOT, Rector of Burlington,
GEORGE ROSS, Min^{r} of New Castle,
JOHN HUMPHREYS, of Chester,
JOHN CLUBB, Min^{r} of Oxford, &^{c},
R. JENNEY, Curate of Philadelphia.

May it please your Lordship,

We forgot in our first Copy of this Letter to acquaint your Lordship of a Paper signed by several Persons, Admirers of Mr. Phillips & particularly to our great astonishment by Mr. Penn's Deputy Governor to clear him of what is imputed to him. The sd Paper we are sure is a false representation of his unhappy case & men's hands set to it before the matter whereof Mr. Phillips was accused had been thoroughly canvassed & to our satisfaction & conviction fully proved & therefore we hope it will meet with no other entertainment with your Lordship than he whom it so undeservedly recommends doth now receive from the hands of those very men who appeared at first so warmly in his behalf for since his Deeds have been made so manifest to the world, the ungrateful usage he has shewed to his best friends have obliged them to detest him.

Some of us have written very heartily in his favor at his first coming to Pennsylvania & nothing but the strongest conviction of his unaccountable behaviour could have prevailed upon such of us as heretofore espoused his cause to trouble your Lordship with such a character of him as we believe few or none in Holy Orders ever deserved.

GEO. ROSS,
JNO. HUMPHREYS.

At a Meeting of the Clergy of Pennsylvania, in conjunction with the Revd. Mr. Talbot Rector to the Church at Burlington, the 10th March, 1714. It was moved that the Revd Mr. Phillips be invited and requested to be present at the Meeting & that ye request be signified by the Revd Mr. Talbot & one of the Church Wardens of Philadelphia. The Revd Mr. Talbot having accordingly signified the same to him, upon his return reported that the said Mr. Phillips answered he had nothing to say to us. Moved whether or not it was more proper for the Clergy to require Public Trial before a Quaker Judicature agreed both for the satisfaction of the Brethren & to prevent the disgrace that must needs fall upon their Sacred Order by an open Trial of the said Mr. Phillips before the Enemies of the Church that the Persons who are said to be Evidences against him be desired to declare upon Oath what they know as to the crimes laid to his charge. Accordingly,

John Smith of Philadelphia, Gentleman, voluntarily & of his own accord deposeth upon Oath and saith that he has several times heard Mr. Phillips talk

about some Intrigue betwixt him & Mad^{m} Trent and M^{rs}. Mary Moore, that the said Phillips said he had frequent opportunity of their company & had lain with them both at M^{r}. Newman's, that this Depo^{t} cautioned the said Phillips to take care what he said that he confirmed it by an Oath or imprecation & also that he had lain with M^{rs}. Newman . the said John Smith, farther freely & of his own accord upon his oath deposeth that he heard M^{r}. Francis Phillips several times say that he the said Phillips had layn with M^{rs}. Styles the woman that lives with him in the House and that he the said Phillips said M^{rs}. Styles told him that she believed she was with child.

William Jones of the city of Philadelphia, Vintner, voluntarily & of his own accord deposeth that he heard M^{r}. Francis Phillips several times say that he the said Phillips had layn with Newman & that the said M^{rs}. Newman was to procure a spark for Mad^{m}. Trent and that he the said Phillips had several times to do with Mad^{e} Trent and also that the said Phillips said he had several times to do with M^{rs}. Mary Moore & that the said Phillips had several times confirmed what Deponent saith with oath. The said William Jones farther freely and of his own accord upon his oath deposeth & saith that the said Phillips several times said that the said M^{r}. Phillips had layn with M^{rs}. Styles the woman that lives with him in the Parsonage House and that he the said M^{r}. Phillips said the said M^{rs}. Styles told him she believed she was Breeding, or in words to that effect.

To the BISHOP of LONDON.

May it Please Yo^{r} Lordshp,

Tho' y^{e} Vestry has formerly given y^{r} Lordship (as we hope), a Sufficient testimonial of y^{e} Life & ability of our present Minister y^{e} Rev^{d} M^{r}. Francis Philipps, yet some persons of evil fame (particularly one who goes by y^{e} name of John Smith, a reputed Roman Catholick), having instigated by malicious Insinnuations M^{r}. William Trent a merch^{t} of Credit in this City and M^{r}. John Moore Collect^{r} to Issue out a rigorous Prosecution for Supposed words spoken ag^{t} their private families, w^{ch} they have under their own hands

since Contradicted by withdrawing their actions. We thought it our duty out of a due Sense of & regard to y^e^ holy mission, as well as y^e^ Interest of our infant Church to renew & Confirm their late Character of M^r^. Philipps to y^r^ Lordship, being truly sensible how much his Continuance amongst us (notwithstanding any misrepresentation), will contribute to its enlargem^t^, w^ch^ is all that is aim'd at by,

May it please yo^r^ L^d^ship,

Yo^r^ L^d^ship's most obed^t^ Sons
and humble Serv^ts^,
CHA: GOOKIN,
Gov^e^nour.

PHILAD^A^, March 7^th^, 171$\frac{4}{5}$.

D^r^. Charles Lobert,	Robert Garard,	Edward Glover,
D^r^. Fran: Gandouet,	John Williams, Jun^r^.,	Joseph Smith,
Thomas Pert,	Andrew Lock,	Peter Proctor,
Richard Mullard,	Edward Scull,	Enoch Story,
John Eyer,	Rich^d^ Kees,	Nickholas Puts,
Cæsar Ghiselin,	John Lewer,	Thomas Parham,
W^m^ Robinson,	Sarah Ratloff,	Henry Stephens,
Andrew Bradford,	Rich^d^ Clymar,	Robert Mullard,
Leison Loftus,	Robert Hobart,	Anthony Stevens,
Mat^w^ Conihane,	Mary Forbess,	Hugh Wesse,
Edward Smout,	James Brendly,	Elnathan Lane,
Peter Worrell,	Gyles Green,	John Oston,
James Tuthill,	John Jenkins,	John Lovegrove,
Joseph Davis,	Thomas King,	Dan^l^ Ridge,
Nathaniel Dodd,	Thomas Stapleford,	Edmund Davis,
John Smith,	Edward Robinson,	John Orton,
Caleb Casht,	Henry Munday,	John Williams,
Rich^d^ Walker,	John Entes,	John Hope,
John Read,	Rich^d^ Willis,	Robert Wallis,
Simon Edgell,	Sam^l^ Jones,	Thomas Denton,
John Keap,	Anthony Duchear,	W^m^ Bowell,
Susannah Crapp,	Katherine Jones,	Josiah Appleton,
Oliver Galtry,	Philip Hilliard,	Grimston Bowd,

Thomas Oakly,
John Mason,
John Leech,
Robert Kanady,
Gabriel Wilkinson,
Margaret Riselly,
Elizabeth Bristow,
John Ellis,
Wm Preston,
Wm Rigi— *
Hannah Pratt,
Philip Ling,
Anthony Hartley,
Wm Cox,
John Harrison,
Gustavus Kesselins,
Sarah Gatchel,
Jasper Kent,
Mary Lassell,
Mary Jones.

John Beere,
John Knowles,
Andrew Bird,
Wm Hill,
Mary Prigg,
Matw Newell,
Jonathan Ashton,

Robt Davies,
Hannah Hubard,
Anne Brown,
Charles Martin,
Wm Pawlett,
Wm Bantoft,
Tho: Huggins,

I, Ralph Assheton, Notary publick & Tabellion of the Province of Pensilvania duly Admitted & Sworn dwelling in the City of Philadelphia Do hereby certify that the Within Letter is a true Copy of the Original Letter Signd by Charles Gookins, Esqr., Lieut Govr, &c., & the persons whose names are above & Within Written. In Testimony whereof I have hereunto Sett my hand this Thirty First Day of March, Ao Dom, 1715.

RALPH ASSHETON, Notarius Publicus.

1715.

* Remainder of name torn from original MS.

Mr. PHILLIPS to the SECRETARY.

PHILADELPHIA, March 23, $171\frac{4}{5}$.

MOST REVD SIR,

The ill usage I have met with since my arrival in these parts you have been already (in part), acquainted with but some malicious and barbarous abuses which have been lately offered to me in this place obliges me to use this freedom (fearing Mr. Vesey has left England), which your wonted goodness will I presume readily excuse and at your discretion represent my case to the Bishop of London, which is this, One who goes by the name of John Smith, a notorious Roman Catholick, having been obliged to leave his native Country for drinking confusion to the late King William, his Council and Parliament, for which reason too he was forced to change his name as can be proved upon a check given him by me being vexed with being too conversant with another man's wife (in whose husband's house he has resided this twelve or fifteen years), and for rediculing religion, swore he would be revenged on me, and in order to put his wicked design in execution goes premeditately before a magistrate and extrajudicially makes an affidavit that he had heard me say that I had debauched a merchant of credit (vizt), Mr. William Trent's wife and Mr. John Moore's daughter at the house of one Mr. Newman, Mr. Newman's wife being privy to all that which fact and every part of it she's ready to confute & deny upon oath. Upon which Mr. Moore (who 'tis too notorious has always acted, writ & spoke in opposition to the minister of this place ever since his arrival here for the truth of which I appeal to Mr. Evans's own experience and the relation he has had of his behaviour to others), incenses Mr. Trent and prevails with him to join in issuing out an illegal and rigorous process to which end without my knowledge they sent for one Mr. Ashton the recorder of this City to the house of Mrs. Sarah Quarry and got two writs directed to the high Sheriff one marked £2000 and the other £1000 whereas in an action of the case the law requires no Bail without a motion in Court for special damage and a rule thereupon. These writs were executed by Peter Evans the above named Sheriff who has been very instrumental in carrying on this vile design in conjunction with Smith. He is a person that has for several years lived in a known and open state of adultery with one

Graces's wife and others; has been once suspended for packing Juries, and the night before I met with such barbarous treatment sent me a challenge writ with his own hand, a copy of which I have here sent you inclosed. By this ill man (tho' at that time in a very bad state of health), I was dragged to Goal between Eleven and twelve of the Clock on Saturday night, Feby, 22, where I was detained till 5 o'clock in the afternoon on Sunday, and denied not only the civility of being admitted to stay in the undersheriff's house, but the liberty to send for Bail which would have been allowed to any criminal except one impeached of murder, fellony or treason. The design of which unwarrantable and violent proceedings was as some of the party themselves have owned to drive me from the place and destroy my interest because they knew that I have 10 friends for one enemy among all persuasions and that not because I have in the least encouraged their unreasonable separation but because I have endeavored to discharge my duty faithfully without railery or hypocrisy and likewise patiently bore all the abuses that Col[l] Hunter or his emisaries, by whom I am perpetually persecuted, John Moore being the chief in this place, have put upon me; therefore I must leave it to my superiors to judge how fit such a known enemy to God and religion is to serve his Majesty in an office in the execution of which he is capable of doing so much injustice to those concerned in trade and merchandize, many of which he has ruined by his unlawful measures as may be easily made appear. It was his daily practice in the last reign in all companies to rail at the church and state; and as to the canons—he has more than once in my hearing at a public meeting of the Vestry declared that they were of no force here so that I take it for granted that though he is no member of the Vestry now; his next ascertion will be that we are not under the cognizance of the Bishop of London and consequently that the people may call or displace a minister after the independant mode when they please but this I believe he will scarcely be able to accomplish during my abode here. You will be informed by the enclosed testimonials signed by the Hon'ble Col[l] Gookin our Governor; a man of good sense and piety what credit he gives to any malicious reports which are or have been cast upon me, and also in what esteem I am with the people whose names are under subscribed being all of them masters or mistresses of families, sound members of our Infant Church and make up above three parts of the congregation whereas there's only five or six families engaged in this faction against me, the majority of which too signed an ample testimonial in October last to

the Bishop for my being continued here which testimonial is I hope come to hand long ago. Besides the words which they would presume to prove that I spoke, for as to the fact there is none of them pretend to believe it, they are so ridiculous and groundless that no man in his wits could ever be guilty of such scandalous folly so that this is plain certainty to any unprejudiced mind that they could mean nothing else by it but to cast an odium not only on me but my sacred character too. Therefore I beg that you will be pleased to use your interest with your good Bishop on my behalf and beg his protection by prevailing with him to shew those persons that have taken upon them not only to misrepresent me but treat my person and character after such an unchristian and barbarous manner his dislike to such irregular violent proceedings which tend so much to the prejudice of our holy church and religion in a place thronged with all sorts of Dissenters. At this unusual and unheard treatment of a Clergyman the people were very much surprised and disturbed which occasioned not only great murmuring but there came to the prison whilst I was in custody about two or three hundred Boys and young men among whom there was some of all persuasions and told the prison keeper that if I was not set at liberty they would pull down the Goal. At this alarm I opened a window in the room where I was, several Gentlemen of the Town (my friends), being present and desired and begged of the people that were without to be quiet and not to attempt any thing in a tumultuous way upon which entreaty they promised to be peaceable provided I was dismissed that night. Immediately after this there came an order from under M^{r}. Moore's and M^{r}. Trent's hands to the Sheriff to dismiss me which accordingly was done. I then retired to my own house after which the mobb attacked the house where Smith and the Woman with whom he is accused of being great with reside and did some little damage, but at the command of the Governor who immediately repaired thither dispersed. The Monday and Tuesday nights following there was some little damage done to M^{r}. Moore's and M^{r}. Trent's windows, but if I am so far misrepresented as to be styled the encourager of any such tumult or mutiny the Governor and the Church will acquit and clear me of any such imputation by letter or certificate if required. I shan't mention M^{r}. Moore's and M^{r}. Trent's endeavours (the latter of which is made a cats paw or tool in this matter on purpose to gain credit to it), to draw in M^{r}. Talbot and others of the Brethren to write against me upon this occasion or M^{r}. Trent's sending me word that he would shoot me by M^{r}. Talbot nor M^{r}.

Jenney's indiscreet assertion that I was he believed predestinated to be damned because I was so severely persued by calumny and reflection & for no other reason; as if affliction were always the mark of a Bastard, because that would look like recrimination. Therefore I'll omit this and only offer one thing more to your consideration which is the unhappy resolution of all my friends to quit the Church if I leave it, the consequence of which I leave to your better judgment and though I have no merit that can entitle me to your favor upon this occasion yet I doubt not but your steady and commendable zeal for God's church will invite you to exert yourself on this occasion which shall be always most gratefully acknowledged by,

Rev^{d} D^{r}. &c.,
FRA. PHILIPS.

M^{r}. TALBOT to LORD BISHOP of LONDON.

BURLINGTON, Oct^{r} 21, 1715.

MY LORD,

We had the honor of your Lordship's letter on Saturday last which were delivered according to order to the Governor and M^{r}. Phillips. They both promised obedience but neither intended to perform. I waited on the Governor on Sunday morning with M^{r}. Trent the chief man in the Church. So we went to the Church warden and I demanded the Church in your Lordship's name and I would see who hinders me. He said he would not. When the Governor and he came together they agreed that Philips should not preach so I went to church peaceably and quietly and brought the people back again to the great joy of that city. But the Governor went away to the Sweedish Church which he understands as much as I do Arabic. I have written to the rest of the Brethren and given them a copy of your Lordship's order to serve till D^{r}. Evans comes. M^{r}. Jenney has been gone to New York 2 or 3 months ago. I am very glad to hear that Brother Vesey is arrived safe at Boston with the King's letter for his Salary. For the Governor had put in such a mayor as said he should never have it. He told me so himself. God help us for Governm^{t} here ——— especially your outlying members, I don't know one of

them good. I am sorry I should be accused of sedition in my old age after I have travelled more than any body to keep the peace in church and state. My Lord, please to ask M^r. Secretary Hall and he will tell you that I was a Williamite from the beginning. Let them consult the admiralty office and they will find I took all the oaths that were necessary to qualify me for the service which I have performed faithfully abroad and at home. As soon as I have time I will call the Church together to answer for themselves and me too to the illustrious Society for propagating the Gospel, &^c. Mean while the Lord rebuke that evil spirit of lying and slander that is gone out against the Church. Here and there they spare none. I suffer like my Lord and Master between two at Philadelphia and New York, but God has been my succour and I doubt not but he will still deliver me from the snare of the Hunter. The people of Philadelphia said if your Lords^p's letters had been directed to the Governor they had been stifled but I hope I shall be always zealous to approve myself,

My Lord, Your Lordship's, &c.,

JOHN TALBOT.

P. S.—M^r. Philips gives out that he will come home & clear him self. I wish he could, but I believe he designs for the West Indies where the worst priest the best Clerk.

M^r. NEWBERY to M^r. VESEY.

PHILADELPHIA, Nov^r 30, 1715.

SIR,

My kind love and humble respects & service presented unto you hoping through God's mercy these lines will find you alive and in good health as at this present writing I am, I praise God, although aged and crazy and have been visited with abundance of sickness, since I came to Philadelphia, which is about 15 years and a half. Sir, I am bound to remember you with love

thankfulness for all the love and kind benedictions that I received from you when I was your Parish Clerk in Tiffield and especially for your good instruction I received from you during the time of your ministry there.

Sir, my humble Petition to you is in the behalf of our minister M^{r}. Francis Philips who is forced to fly for his life and to take his voyage to England this cold winter season to make his appeal to your Bishop for he hath been vehemently abused and persecuted by a Popish crew, Richmen of the place such as have not God before their eyes, Church papists whose conversations are so corrupt and vicious that they will not endure sound doctrine, but after their own lusts they do heap to themselves teachers as the Apostle S^{t} Paul speaks of in the 2^{d} of Timothy the 4 chapter & 3 verse. I heard one of the chief of them coming from Church ask a Gentlewoman who she thought M^{r}. Philips spake to and she said he speaks to us all and he said it was too plain and swore by God no body is able to endure it and this was the greatest adversary to M^{r}. Philips and one of the first he had in Philadelphia. This was he that send the high Sheriff and his deputy one Saturday night when he was going into his bed to imprison him. They came and knocked at his door and his housekeeper opened the door to them and they rushed in and up into his Chamber and dragged him out and would not give him time to put on his stockings but had him up & down the street in a very cold season near half a mile bare leged and then put him in the Prison where he was kept till next day about 4 o'clock in the afternoon and a Mobb rose and fetched him out then and guarded him safe to his own house. After this they who raised this mischief for sook the Church and drew others after them being Rich men till they was about 30 Sizmaticks in Number and hired other Ministers to preach to them, Such as S^{t} Paul calls false Brethren as chiefly, M^{r}. John Talbot of Burlington, who pretends himself a Missionary but is by report more like to be a Jesuit or a father confessor. Then there was men lay in ambush in the way going and coming to Church with guns and Pistols to shoot him but his Congregation guarded him—but God was his chief guard and his Congregation was large, commonly 5 or 600. We have a good Governor, God preserve him. If it had not been for him our Minister might not have been alive till now. He hath used his utmost diligence to keep peace and preserve the Church to the utmost of his power for he is but under W^{m} Penns, commissioned by the Queen's approbation. The Lord grant that he may be made the King's Governor for the Quakers Yoke is very uneasy and their burthen very heavy.

The Quakers combined with the highflyers as so called but more fitly stiled Papists to try our Minister by their illegal Laws and brought him to their Court, but the Governor stood by him and bid him sit by him within the bar. The mayor bid him stand up but he said he would not. He belonged to the Bishop's Court and not to theirs. The Mayor said "Francis Philips thee must get Bondsmen or be committed to close Prison" and forced him to give bail till next Court and they then fined him £20 and boasted of their power speaking very proudly and unbecoming to the Governor, but the Governor told our minister "Mr. P. you may go home if you please. I'll forgive you your fine." and the next Court they sent a constable to the Court but he would not go. Then they sent the high Sheriff to take him the Governor being within came down and made the Sheriff run away to save his back from the cane and the Governor went to Court and made them all very mute and then they cleared Mr. Philips by Proclamation and discharged his Bondsmen.

Since that about 6 weeks ago they brought two letters to the Governor one for himself and the other for Mr. Philips with the Bishop's hand and seal which they said was sent out of England to them by your Bishop's order to utterly depose Mr. Philips from all manner of service belonging to a minister and so from that time Mr. Philips was forced to be silent and they have got the Church from us and God's worship is frustrated. Some go to the Baptist; some to the Presbyterians meeting, some go no where and our Church is rent and dispersed to the great dishonor of God and discomfort of our Souls and we left as sheep without a Shepherd. In this little time that Mr. Philip hath been minister our Church hath mightly increased; all our Gallaries and church has been well furnished, but now empty enough. We never had so good a teacher in Philadelphia these 15 years settled amongst us. Except Mr. Vesey of New York I never heard a better since I came out of England nor so good. He hath been instant in his calling night and day upon all occasions and preached a Lecture Sermon at night every month before sacrament and hath been faithful in his calling both in his life and doctrine and added many to the Church. All good people love him but only such as will not reform their lives to God's laws and precepts but endeavor to clime above minister, King and Governor and turn religion into rebellion and faith into faction destroy the Church of Christ and set up the Devil's Kingdom.

And therefore, Sir, my humble Petition is to you in the name of our Lord

and Saviour Jesus Christ that you will be instrumental to the uttermost of your power and endeavor to excite other holy and faithful ministers also of the Church to intercede to your Bishop in the behalf of M^r^. Philips our minister and the Church of Jesus Christ which he hath purchased with his own blood and for that good and charitable works I am sure Jesus Christ will be your everlasting reward which is and ever shall be the hearty prayer of your most humble and obliged Servant,

JOHN NEWBERY.

MAY IT PLEASE Y^R^ LORDSHIP,

Nothing but y^e^ tender regard we have for our mother y^e^ Church of England, and a Sincere desire y^t^ y^e^ propagation of Christ's Gospel may go on Successfully in those dark Corners of y^e^ Earth and its ministers be protected from y^e^ Insults and abuses of Dissenters and false brethren Should Induce us to trouble yo^r^ Lordship w^th^ Such repeated accounts of y^e^ unhappy Circumstances of our Infant Church, being now too well assured y^t^ not only y^e^ reputation of y^e^ Rev^d^ M^r^. Philips is Struck at but y^t^ our holy Religion is barbarously and uncharitably wounded thro' his Sides, and y^e^ potent fomenters of those unchristian Divisions must have p^r^vailed, and gained their point had not y^e^ Hon^ble^ Charles Gookin our pious Govern^r^, in Condescention and pity to our bleeding Church (at our Especial request) Interposed to compose its differencies, and w^th^ Indefatigable pains, Strictly and Impartially Examined into y^e^ whole contrivance himself, w^ch^ (we hope) will merit yo^r^ Lordship's Just esteem for y^t^ worthy Gentleman at a prop^r^ time. But yo^r^ Lordship will, If y^u^ have not already, very speedily receive a large and full acc^t^ of this matt^r^ by a messenger Sent over on purpose. Because we hu^ble^ conceive y^t^ y^e^ cognizant of y^e^ Clergy's behav^r^ belongs only to yo^r^ Lordship, Except in Criminal Cases. M^r^. Philipps as he appears perfectly innocent to us, So we doubt not but y^t^ he will to yo^r^ Lordship, upon y^e^ receipt of our Govern^r's^ lett^r^, and y^t^ their malitious and extrajudisial Arraigning of him (being a Clergy-man) before a Quaker's Court of Judicature, will depend. Such notice as for y^e^ future may prevent y^e^ like attempt upon yo^r^ Lordship's p^r^rogative to y^e^ great Scandal of Religion, and almost y^e^ ruin of y^e^ Church in this City, y^e^ Support of w^ch^ Can

only give peace and Comfort to those who desire to approve themselves what they really are.

PHILAD^A, Aug^st 12,
1715.

May it please yo^r Lordship,
Yo^r Lordship's
Most obedient Sons and hu^ble
Servants,

E. VINING,
JOHN HARRISON, } *Church-wardens.*

D^r. CHARLES LOBER,
D^r. FRAN: GAUDOUET,
W^M ROBINSON,
THO: PERT,
JOSIAH APPLETON,
HENRY MUNDAY,
PETER WORRELL,
JOHN REED,
GABRIEL WILKINSON,
CALEB CASHE, } *Vestrymen.*

VERA COPIA, examined,
℔ me, R: ASSHTON, *Notarius Publicus.*

PHILAD^A, 8^ber 6^th, 1715.

M^r. HUMPHREYS to the SECRETARY.

(EXTRACT.)

CHESTER, Oct^r. 3^rd, 1715.

SIR,

I received yours of Dec^r. 1714, about a fortnight ago, you begin with a

complaint of the paucity of my letters upon your file, w^ch^ I did not expect, in Sep^br^. 1715, having writen no fewer than 3 letters to the Venerable Society since the date of yours, w^ch^ I hoped was an answer to the last of mine, sent by a worthy gentlewoman from Philad^a^ named M^rs^. Quarry; in w^ch^ I recited some particulars of a letter I sent by the commander of the Poplar, also the Parker frigate. None reasonably complain of me here, & I will take particular care not to give my Ven^ble^ patrons the least reason to accuse me of remissness in my ministerial labours in any branch of my mission. Sure I am, three missionaries in this large province cannot want employ where we are obliged to divide ourselves amongst, eleven or twelve Congregations. My Church is, blessed be God, in a flourishing posture. I have a fine Congregation at Chichest^r^ where the people since the summer built a convenient Chapel, I preach there once a month as I do likewise at Concord to a good number of people who design to build a Church next summer. M^r^. Ross and I have raised a congregation at a township called Marleborough, 30 miles from hence where we take our turns monthly, I have preached likewise at S^t^. John's 80 miles from hence, where there is a fine congregation w^ch^ M^r^. Ross lately rescued out of the hands of the Presbyterians, I have likewise helped him at Appoquinomiak w^ch^ he frequently visits. M^r^. Clubb has likewise his hands full as well as we, preaching frequently to 2 or 3 congregations besides those immediately committed to his charge by the hon^ble^ Society.

Ostentation has not the least part in imparting this to the Venerable persons, who I'm satisfied, have another aim in their glorious & charitable undertaking; but the knowledge of it, may satisfy them, that their poor missionaries have business enough, but the most melancholy part of our case is yet behind & all persons who have any love, any zeal for religion readily acknowledge that we labour under deplorable circumstances were they to see the lamentable breach made in the Church of Philadelphia by the unhappy conduct of that lost man M^r^. Philips w^ch^ puts us under the necessity of preaching by turns there to a good number of the best people, who have been taught that Christ has no concord with Belial, & by their shewing their denying communion w^th^ him, that they are unwilling to be partakers of his sins. God in his own time the merciful the Just God, vouchsafe to restore the poor distressed church to its pristine peace & splendour, and soon may he remove from us that Achan who troubleth our Israel.

It is a most surprising thing that M^r^. Pen's deputy governor takes his part,

& joyns with a number to countenance and support him, & doubtless you will be surprised to know that he upholds him, purely in opposition to a Gentleman at Philad[a]. This he has himself declared to be his reason. * * *

I am, &c., &c.,

JOHN HUMPHREYS.

CHURCH WARDENS & VESTRY of OXFORD in PENSYLVANIA to the SECRETARY.

To the most Rev[d] R[t] Rev[d] & the other Rev[d] and worthy members of the hon[ble] Society for promoting the Gospel in Y[se] parts.

Ho'd Sirs,

We whose names are hereunto subscribed, inhabitants of Oxford township in the province of Philad[a], & members of the congregation in these Parts, who meet to worship God in the way of the Church of England, do dutifully acknowledge our obligation to the whole body by whom we have been accommodated w[th] a Minister of the Church of England, for some years past to the benefit and comfort of our selves, & many others, & as it is our bounden duty, we return our most humble thanks for that your charity towards us, but it hath pleased Almighty God to take unto himself, our loveing & beloved Pastor, M[r]. John Clubb, y'[r] Mission[r] who departed this life, in Dec[r] last past, and ever since we have been destitute of a minister: only a certain minister who lately came from England, upon account of the oaths & other impositions hath sometimes preached to us, as he hath had an opportunity, but we hear he is not like to continue in these parts, being threatened also here w[th] the same abjuring oath and so we are like to be as sheep without a Shepherd. Therefore in this case we most humbly implore your help, that as we have a Church wherein to meet and worship God, so we may be accommodated w[th] a minister to officiate for us in the things that pertain unto his worship, and we hope that such y[r] Charity will redound to your own reward & to the increase of religion in these parts, & to the glory & praise of God.

So pray your humble petitioners, met together the 21st day of May, at the Church of Oxford township in the province of Philadelphia in America.

EDWARD COLLINS & others.

Mr. ROSS to the SECRETARY.

NEWCASTLE, 28th Augst 1716.

SIR,

My being out of order for some months past has been the occasion why you have not heard from me long ere now, I'm pretty well again, and able once more blessed be God, to extend my care for the Church, beyond the bounds of my more immediate charge.

There are so many places in the province of Pensylvania, and territories, that want your ministry of the word, and so few Missionaries to supply them (and now fewer than ever) that except the honble Society will please to send us help, we who endure so long the heat of the day must needs give out, while we are spent so much in journeying often, & traveling far from our several places of residence and habitation.

'Tis really wonderful to consider how the church prevails, even where it is most opposed. There is a congregation of Christians lately sprung up in one of the darkest corners of Pensylvania where Quakerism seemed to be out of all danger from the Priests. Friends are now convinced of their mistake for Priest Humphreys & Priest Bosse entered their borders and wounded the beast by preaching Christ and the resurrection.

But though we and the Quakers do thus widely differ, yet tis observeable that when any of them do leave their own way, and become Christians they generally make their application to your missionarys for Baptism, instead of going to dissenting teachers, who tho' ten to one of us do not convert one Quaker to ten that come over to the church.

I shall conclude this letter wth an account of my endeavours to promote family prayer among my people.

Several excellent tracts have been written on purpose, to engage those of

our Communion to set up the worship of God in their family, & yet 'tis but too evident how ineffectuall they have hitherto prov'd to remove so great a scandall as the neglect of calling upon God in families is justly confessed to be, I resolved w^th^ myself to add example to precept and exhortation and accordingly, sometime before I was taken ill, I visited some one family or other, every Sunday even^g^ & having performed divine service I recommended it to the master to go on in the Worship of God in his house, as it was then set on foot, and begun in his family. At the same time I catechised the children & servants that belonged to the family, or entertained the auditory w^th^ some brief practical remarks upon the second lesson for the evening service, w^ch^ proved so agreeable to the neighbourhood, that some dissenters were thereby encouraged to joyn with us in prayer & to speak more respectfully of the Church.

I have been very much interrupted in these my projects for setting up Family prayers among my people by my late sickness, whereof when I am thoroughly recovered I intend w^th^ God's assistance to renew my endeavours to that purpose: what success it shall please God to give to my labours, in this, or any other particular, I shall be sure to communicate to you, as often as opportunity offers to, Sir,

Your humble Servant,
GEO. ROSS.

P. S.—This comes by Col^l^ Cox of New Jersey, a good and constant friend to all the Society's missioners in these parts and I cannot but wish, he may meet with that reception from all the members of that hon^ble^ body, that a person of his worth & merits, and one that is hearty for the present Constitution in Church, & State, is very deserveing of, and has just pretentions to.

I acknowledge the receipt of your letter's of April 23^d^ and May 14^th^. I have but just perused them, and will answer them after due deliberation. I am extremely sensible of & do heartily thank the Venerable Society for their generous & above board dealing with their Missionaries. It deserves the highest, encomium and will stand as a signal specimen of their Justice, Nobleness and Mercy, as long as the Church in these parts stands in need of their patronage & protection. There are but two Missionaries in Pensylvania, M^r^. Humphreys, and myself, for as for M^r^. Talbot, we look upon him as of a distinct government, tho' he resides now mostly at Philad^a^. Now as to our

affection to the Government of King George, our demeanour we think has been such as all times and in all places, that our Loyalty to & love for his Majesty King George cannot be questioned or complained of. If it is we are ready to answer whatever may be alleged to the contrary. We have never presumed to vary from the prayers of the Church by adding or curtailing in one jot or tittle; and if any complaints have been made they are false & groundless.

Mr. HUMPHREYS to the Secretary.

(EXTRACT.)

CHESTER, Aug^{t} 4th 1716.

SIR,

The Society's Missionarys immediately to this province are very few, at present but two, by the death of M^{r}. Clubb, whom God was pleased to take from us last Christmas. So that it must be believed we have employment enough, and did we not painfully exert ourselves beyond our proper mission, we should soon see this Church in the wilderness over run wth heresie and Schism. M^{r}. Talbot indeed assists us very much by takeing upon him the care of the Church of Philad^{a} of w^{ch} some care must be taken by us here, since M^{r}. Evans seems to have no thoughts about it. It is a wonder that he neither comes himself nor sends any pious & discreet persons to heal the breaches made in that poor distracted Church.

Sir, Our enemies here are mighty in number, subtle and diligent to propagate their Heterodoxys, and you may be sure take advantage of the present deplorable circumstances of the Church and how easily are poor simple people destitute of teachers imposed upon and seduced by crafty smooth tongued deceivers. Great are the murmurings of these naked congregations against the Venerable Society for their neglecting to send them Missionaries, and all our arguments wont prevent their complaints w^{ch} proceed from the bitterness of their Souls; and this is it w^{ch} renders many of them flexible to hear any Dissenter that offers himself unto them, w^{ch} is frequently done when we are at too great a distance to prevent it. So that great is the danger of loosing

multitudes of those poor people. How commendable would a pious zeal be to provide remedies for these great mischiefs, how necessary to prevent the ruin of the glorious product of the Society's several years care and charitable concern for the Salvation of Souls; I have been this day told that the Dissenters have built a meeting house at St. James where there was a very large Congregation, a handsome Church and a good Glebe w^th^ a dwelling house, but the want of a Missionary has encouraged the dissenters to attempt something there. * * * I am

Sir, your humble Servant,
JNO. HUMPHREYS.

To Col^l^ GOOKIN from the Secretary.

May 14^th^ 1716.

HON^RD^ Sir,

The Society for the propagation of the Gospel in Foreign parts make it their request to your excellency that you would inform them if any of their Missionaries within your governments are disaffected to the government of his Majesty King George and if there be any such that your excellency would be pleased to specify the matters of fact upon w^ch^ the charge of such disaffection is grounded, and cause a copy of such accusation to be delivered to the persons accused before it is transmitted hither, that if they have anything to offer in defence of themselves they may have a speedy opportunity of transmitting it to the Society, I am, &c.

The Secretary to M^essrs.^ ROSS, CLUBB & HUMPHREYS.

May 14^th^ 1716.

REV^d^ SIR,

The Society have ordered me to acquaint you and the rest of your breth-

eren the Clergy with their resolution, at your next meeting pursuant to the standing orders of the Society (see order 12 page 22[d]) you would after enquiry made, inform the Society if any of your brethren are disaffected to the government of his Majesty King George and if there be any such that you would specify the matters of fact upon which charge of such disaffection are grounded, and that before it is transmitted hither you would cause a copy of such accusation to be delivered to the persons accused that if they have anything to offer in defence of themselves, they may have a speedy opportunity of transmitting it to the Society, the Society have wrote to the several governors of the plantations to the same effect as you will observe by the inclosed which is a copy of that letter.

M[r]. GRAFTON to M[r]. DYER.

(EXTRACT.)

PHILADELPHIA, May 30, 1716.

DEAR FRIEND,

* * * This now about 2 years since I came to live in Pennsylvania and in this part of the Country which I now live in being about 50 Miles from Philadelphia where I beheld for some time with deep concern their careless manner of spending their Sabbath (I speak as to the Church folks), the broad path to all other vices, some sleeping the day away, others in riding about, and others in drinking. I having tasted that the Lord is good & that he has been infinitely so to me thought myself obliged to do something for his glory and the good of my fellow creatures and (I thank God I can truly say without any desire of gain or ostentation), I showed to several of them the evil consequence of their way of living as well as the great scandall they brought upon their profession particularly in this place where Quakerism was so predominant. I proposed to them that we might to gather at a private house on Sundays being well provided for by our holy Church with suitable exercise for public assemblies & till it shall please God to bless us with a Minister (which they have not had for three years past when the Country received a great loss

by the death of a very able Minister), having plenty of provision why should we starve because we had not a cook to dress it. I imagined the Country was not so barren but that they might find out some amongst them capable of being assisting to others. I set about it in earnest & found not much difficulty to prevail with several of them & about 7 months past we first began to meet and do still continue but when we came together I little thought that the public performance would have centered in me as it has done. I pitched upon a young man of good behaviour and credit to be assisting to me and I desired that he might read the Lessons, the epistle & Gospel and give out the Psalms. The rest of our service is the same as the Church directs using the collect in the communion service, "assist us mercifully," & instead of the absolution always taken care to avoid what is peculiarly and particularly the Priest's office, ending after a Sermon read, with Psalm sung, then the prayer for Christ Church militant, one or more of the Collects in the communion service and the blessing of peace. Perceiving that the people having been used to hear the Quakers bawling without Book I thought it proper to use a prayer without Book before Sermon as is usual with the laborious Ministers, which, I believe, with our regularity & good order has prevailed upon several that was too well affected to Quakerism. I know the sincere affection you have for the Church will not think this brief account tedious. I have reason to believe that God has & will bless these weak endeavors to his glory & the good of many by the people's earnest solicitation with me to undertake the work here & have a benefice allowed me (but I seek not theirs but them & dare not admit of any interest lest it should injure my intention), or go to England with recommendation to the Bishop for orders, but I need not mention to you my weakness of learning, insufficiency of parts, nor my incapacity of performing that sacred function yet I hope I shall not be guilty of burying my talent in the earth particularly when I see so manifest a call for it as at present. * * *

With my ardent love to yourself from your
sincere and affectionate friend, &c.,
RICHARD GRAFTON.

ADDRESS of the CHURCHWARDEN and VESTRY of OXFORD, in PENNSYLVANIA to the HONORABLE SOCIETY.

(EXTRACT.)

DATED AT OXFORD, the 28th of Novr, 1716.

THE HUMBLE ADDRESS of the Churchwardens and Vestry of Oxford Church in Pensylvania to the Honorable Society for propagation of the Gospel in Foreign parts HUMBLY SHEWETH:

MAY IT PLEASE YOUR HONOURS in obedience to yours directed to us bearing date the 11th June last WE humbly crave leave to acquaint you of the present state of our small Infant Church.

We have about twenty families entire amongst us and have subscribed to the Revd Mr. Clubb, late deceased, about twenty pounds per annum in money and Country produce which we hope we shall never recede from, are now on purchasing a House and about 110 acres of meadow—and arable Land for the residence of a minister which (altho' it will be very hard for us to compleat), yet with the assistance of our neighbouring Churches, under God we doubt not but to effect which will be an addition to our subscriptions: We can have no expectation of being a Parish whilst seven eighths of our Assemblys are Quakers. * * *

COLONEL GOOKING to the SECRETARY.

(EXTRACT.)

PHILADELPHIA, Jan^{y} 7th, 171$\frac{6}{7}$.

SIR,

* * * The Quakers seeing the Church party increase notwithstanding the late unhappy divisions in it, which they very artfully and industriously improved and finding I would not fall in with their measures have laboured for three or four years to get me out. They have made several false and frivolous complaints against me to M^{r}. Penn but hitherto in vain. They stopt all my letters both on this and that side the water for above a year and a half and then gave M^{r}. Penn such assurances that I was dead, that several of the eminent Quakers in London had appointed a meeting in order to recommend another which had been done had not my brother in law M^{r}. Rich^{d} Bermingham arrived with my Letters to M^{r}. Penn. My Chief enemies are the Commissioners of Property, viz^{t}, Rich^{d} Hill, Isaac Harris and James Logan. This last has sworn after his way that if he could not otherwise remove me he would starve me out which he has almost effected for the Assembly promised me six hundred pounds a year but have not given a penny this two year, and by the Commissioners of Property's tricks they have reduced the perquisites to less than two hundred pounds per annum. * * *

COLONEL GOOKING to the SECRETARY.

(EXTRACT.)

PHILADELPHIA, Mar: 16, 171$\frac{6}{7}$.

SIR,

* * * All the Churches of this Province except that of Chester are vacant—and all of 3 lower Counties except New Castle. I hope now the sev-

eral vestries of the vacant Churches will be persuaded to address the Bishop of London and the Society. All my endeavours for that end hitherto have been in vain. I forgot to acquaint you in my last that there never was any allowance made by Assemblys for the Missioners nor is it to be expected when by Order nine of Twelve of my Council are Quakers, the Magistrates in the same proportion and the Assembly 23 Quakers to 3 Churchmen. Among the laws of this province lately printed, I find one with this Title "an acco^{t} for impowering Religious Societies to buy, hold and enjoy Lands, tenements and hereditam^{ts}:" t'was passed by me by M^{r}. Penn's Order but disapproved by the late Queen and I publicly declared I would not pass it again however they might Cook it up. There was no mention made to me of it at the Council Board or otherwise nor was the title read when I passed the Laws lately sent home for the Royal approbation. This imposition on me arises from the Assembly denying to lodge a Copy of the Laws in the Secretary's Office before they are printed. The manner of passing our Laws is thus, The Titles are read, the Governor lays his hand upon them and declares them laws, then gives an Order to affix the great Seal of the Province to them so that it is but altering the Title and they may put in and put out as they please. I am, Sir, Your most humble Serv^{t},

CHA: GOOKING.

GOV^{r} KEITH to the SOCIETY.

(EXTRACT.)

PHILADELPHIA, Sep^{r} 24th, 1717.

TO the Right Rev^{d} Fathers, the Bishops, and the rest of the Honorable Members of the Society for propagating the Gospel in Foreign parts:

RIGHT REV^{D} & HONORABLE,

* * * It is great satisfaction that I can assure this venerable Board of the great pains and diligent care which the Rev^{d} Gentlemen within named do

daily set forth in all the parts of their ministerial Function: and herein I cannot but in Justice particularly recommend M^r. Ross his Capacity, pious Exemplary life, and great Industry to your favorable notice and reward.

But I must observe that the Duty here daily increases at such a rate, and the Laborers are so few that without your pious and immediate Care to relieve and supply this languishing but valuable little Branch of the church, all our endeavours will be to no purpose in a place so much over run with Sectaries of all kinds, that it certainly requires a much greater proportion both of men and parts than any other place in America to support the Communion we have, and to make the best use of the opportunities given for enlarging the same. * * *

TO the HONORABLE WILLIAM KEITH, Esq., Gov^r of the Province of Pensylvania and Counties of Newcastle, Kent and Sussex.

THE REPRESENTATION of the Clergy in the said Province & Counties with respect to the present State of the Church there.

(EXTRACT.)

* * * That there are ten or Eleven Churches most of them completed and well furnished within your Government and but 3 Clergymen who have their constant residence in the same.

That two of the Churches (viz^t), that in the County of Kent, and the other in the County of Sussex are at so great distance from the several and particular Cures of the said Clergymen in the Communion of the Church of England that it is not possible for any of them to serve them so as to prevent the dispersion that threatens them by reason of the number and Assiduous application of dissenting Teachers among them.

That an Itinerant missionary at least is highly necessary in the said Counties, to put a stop to the growing Evil, till better provision can be made for them.

That to satisfy our superiors at home how much the said Counties deserve their notice and Care, your honor, would please to avouch our Rev^{d} Brother, M^{r}. Ross's Account of what service he did there during the short time he attended upon your Honor: in the said Counties, and that in consideration thereof you would likewise please to recommend him to the Special notice and favor of our Benefactors the Hon^{ble} Society for propagation of the Gospel.

That the Churches that are at present supplied by turns must some of them, viz^{t}, Apoquiniminck, Oxford and Radnor be in the same unsupplied Condition ere long that Kent & Sussex are in, by reason that the Burthen of serving of so many Churches cannot but prove in process of time too heavy for us, and indeed is already what the people to whom we are particularly sent dislike and Grumble at. * * *

AN ACCOUNT or HISTORY of the BUILDING of S^{t} JAMES'S CHURCH, at White Clay Creek, in the County of Newcastle and Territories of Pensylvania.

20th Sept^{r}, 1717.

This Church, the frame whereof was raised the 4th of Dec^{r}, 1716, lies at 10 or 11 miles distance from the Town of Newcastle; and serves at present, for a Chapel of Ease to Emanuel Church there. T'is made of wood, in length 32 foot and breadth 22; and stands upon a rising Ground, not far from that Creek, whence the hundred where this Edifice lies borrows its name; which Edifice when thoroughly finished will make, we think as fair and complete an oratory, as any not made of Brick within this Governm^{t}. It was opened the 4th July, 1717, and is supplied at present by the Rev^{d} M^{r}. George Rosse, missionary of Newcastle, within whose Cure the Inhabitants about Whitclay have hitherto been always reckoned. This as well as other Churches in these parts was built at the expence of private persons, who some of them bestowed liberally towards the work: But the man to whom its rise, and all the perfection it has yet arrived to, must in a particular manner be ascribed, is M^{r}. Ja^{s} Robinson, a worthy Zealous member of the Church, and a liver at

Whitclay Creek. The special benefactor of S^{t} James's Chapel, besides the pains he has been at, about this Building and the money he has disbursed upon it, has endowed it with somewhat above ten acres of Glebeland for ever, A Benefaction however small it may seem to be, yet considering the use it is intended for, with the cheerfulness of the Donor. This Relation of it, we presume, cannot be but acceptable to the Honorable Society, by means of whose Bounty the Gospel is propagated far and near, and especially among us for which we take this opportunity of returning them our most hearty thanks. Given under our hands at Newcastle the 20th Sept^{r}, 1717.

GEO. ROSS, *Minister.*

Jos. Wood,
Row^{D} Fitzgerald,
and others. } *Church Wardens.*

The SECRETARY to M^{r}. TALBOT.

Aug^{t} 2, 1717.

Rev^{D} Sir,

The Society have rec'ed a letter from Coll Gooking, Leiu^{t} Gov^{r} of Pensylvania, wherein he charges you with disaffection to the Governm^{t} & refusing the Oaths of Allegiance to His Majesty King George, that you may be able to form an exact Judgm^{t} of the Charge I have given you the Governor's very words in his Letter inclosed. The Society expect you should forthwith give your answer thereto, and if you have not already taken the Oaths to his majesty King George that you do without delay, by the first convenience transmit to the Society an authentic Certificate of your having so done. * * *

The Humble Petition of ANDW SANDELL to the Illustrious Society for the Propagation of the Gospel in Foreign Parts, Humbly Sheweth,

That Your Petitioner has exercised his ministerial Function in that province for about 18 Years during which time he hath upon all occasions promoted the Interest of the English Church to the Utmost of his power, as will appear by his Testimonials in the hands of the Right Revd the Lord Bishop of London.

That Your petitioner has a Wife and five Children and since his arrival into England, his Wife and Family have been afflicted with Sickness for some time which occasioned his stay here much longer than he expected, and has been very chargeable to him, and Your Petitioner being obliged to go for Swedon before the meeting of the Society has been necessitated to borrow money of the Revd Mr. Norbury Minister of the Swedish Congregation in London to pay for his passage and Necessaries in the Voyage.

Your Petitioner therefore humbly prays this Honble Society will be pleased to take his Case into consideration and in regard to his past services, and the narrowness of his present circumstances to make him such allowance, as you in your wisdom shall think fit; and that what you shall be pleased to allow him may be delivered to the said Mr. Nordburg.

And as in Duty bound he shall ever pray, &c.,

ANDREW SANDEL.

Philadelphia, Febry 18th, 1718.

This is to Certify, that the Revd Mr. Andw Sandel the Worthy Minister of the Swedish Congregation at Wicaco near Philadelphia in Pensilvania, did not only serve his own Church in other remote places with great diligence and assiduity Seventeen Years, but also cheerfully embraced all opportunities of lending his kind Assistance to the English Churches in this Province particularly that of Philadelphia where he hath without any reward preached often

in the afternoon for many Years, and was ready upon all occasions in the absence of the Minister to supply the Church.

His conduct and good behaviour have been so unexceptionable and his life and all the parts of his conversation so unblameable, that even the greatest enemies of the Church have never been able to reproach him. We cannot but recommend him to the protection of the Almighty and much lament the loss of so good a man in these remote parts of the World, because the work of the Lord hath prosper'd in his hands.

He was willing to have continued longer here to exercise his pious labours, had not his superiors at home recall'd him to Sweden to receive the just Reward of his Indefatigable Labours. He hath a Wife and Five Children very small and hath deserved so well of the Clergy and laity amongst the English of this Province, that we think ourselves in Justice obliged to Recommend him to the pious consideration of all the Patrons of Religion particularly to our Right Rev^{d} Diocesan the Lord Bishop of London and the rest of the most Illustrious Society for the Propagation of the Gospel in Foreign Parts.

EVAN EVANS, D.D.,
JOHN TALBOT,
GEORGE ROSS,
JOHN HUMPHREYS.

Churchwardens, &c., of Trinity Church, at Oxford, in Pensilvania, to the Secretary.

June 25th, 1718.

The Humble Petition of the Churchwardens and Divers of the Members of Trinity Church, of Oxford, in the Province of Pensilvania, to the Hon^{ble} Members of the Most Illustrious Society for the Propagation of the Gospel, &c., Humbly Sheweth:

Whereas we the Churchwardens and divers of the Members of Trinity Church of Oxford in the Province of Pensilvania being very sensible of the great loss and also the want of a constant minister for this Church of Oxford;

we know the great want of a good minister by sad Experience, particularly in our great loss, in the Decease of our late Godly minister the Rev^{d} M^{r}. John Clubb who was intirely beloved of this congregation who is now we doubt not entered into the Joy of his Lord. But now since his departure many of this Congregation have drawn back and are Strayed away like Sheep having no Shepherd, some to Quakers, some to Anabaptists, some to the Presbiterians and some to the profane Sabbatarians, &c., to the great grief of us that have an entire love and a great regard for the prosperity of the Protestant Religion of the Church of England as by law Established. Particularly we most earnestly petition for this little branch of that noble vine which by the Good Providence of God is begun to be planted among us, and would flourish and be great we are persuaded if You the Hon^{ble} members of the most Illustrious Society for the propagation of the Glorious Gospel in Foreign parts would be pleased to grant our humble petitions.

It may not be unacceptable to their Honors to let them know what we are doing to keep ourselves together in this our necessity until we have a minister which will be good news to us when he does come.

We humbly let their Honors know after this manner we having no minister on a Sunday (except by chance), agree among ourselves to meet at the House of God every Sunday where one Nathaniel Walton our school master one Zealous for the Church and of good report among us takes due pains every Lord's day to read unto us the Holy Scriptures as they are appointed to be read, also the Prayers and Psalms in their Order and Course, and a Homily or Sermon he reads every Sunday where also he Catechises the Children that are of the Church every Sunday, duly being 20 in Number and more often comes to be Catechis'd in the Church. What we do in this matter is intended by us purely for the Church and by no means Against it. The Rev^{d} D^{r}. Evans gives us his benediction in doing what we do, & the Learned Rev^{d} M^{r}. John Talbot highly commends us in our Zeal for the Church: it is by the majority *probatum est.*

Pardon our prolixity, and we humbly desire that their Honors will be pleased to take our Case and destitute condition into their serious consideration. An answer to this is humbly craved and desired, By their honors' obedient and obliged Servants,

PETER TAYLOR,
JAMES MORGAN,
and others. } *Churchwardens.*

Inhabitants of Lewis Town and Sussex County, to the Lord Bish^p^ of London.

(EXTRACT.)

To the Right Rev^d^ Father in God, John, Lord Bishop of London.

The Petition of the Inhabitants of the Town of Lewis & County of Sussex, in the Government of Pensilvania:

Humbly Sheweth,

* * * That since that time we have no constant Public worship among us according to the rites of the Church of England and though formerly we have made bold humbly to address Your Lordship for assistance, it hath fal'n out thro' the carelessness or neglect of those we employed that our papers have not come to Your Lordship's hands.

That the Society for propagating the Gospel in North Britain have sent many of their ministers into those parts who having formed themselves into a regular Ecclesiastical Society according to the policy of that Church and united themselves to the Synod of Glasgow have appointed one of their number to this Town and County, here they have Built a meeting house, have administered the Sacrament of the Lord's Supper publicly; at and before which Five or six of their ministers officiate by turns for several days, which seeming Zeal for Religion and continued acts of devotion They have already alienated the affections of many of our People from the Church of England, and the want of other Public Worship is likely to mislead many more. * * *

Mr. HUMPHREYS to the SECRETARY.

(EXTRACT.)

CHICHESTER, *alias* MARCUS HOOK, near CHESTER, October 24th, 1718.

SIR,

* * * In this province the Church of Bristol is dispersed and lost, thro' the unhappy frantic conduct of the Gentlemen sent thither, The Church of Philadelphia without a Pastor and Mr. Ross obliged to seek a competency for a large Family in Maryland as You will be informed soon, who being an excellent Person, his departure is much regretted by all Good men and I only shall be left in this Government where I have taken up a resolution to stay and in order to fix myself immoveably in it the necessity of having a settled habitation for myself and family has obliged me to purchase a small plantation of near 100 acres of Land at this place; about 3 miles distant from Chester the Church People did attempt to build a Parsonage House there, but were not able to accomplish it and it remains as it has been this 3 Years past about 4 foot above ground as a reproach to them and an Infamous mark of their Poverty. I have undertaken to pay £150 this country money for it. * * * * * * Since Dr. Evans left us to go to Maryland, which was in the summer, I observe his turn to supply the Church at Radnor, which is 20 miles from home, once a fortnight upon Thursday, likewise the Church at Oxford which is 28 miles, so that I preach every Lord's-day, and every Thursday and I never had nor ever sought any thing for my pains. The Venerable Society may rest assured that whilst I have health and strength, these great Blessings of Bountious Heaven, I will exert them in a diligent performance of the duties of my sacred function and the Lord be my guide and reward. I am wholly devoted to the Venerable Society, &c., * * *

JOHN HUMPHREYS.

A Copy of M^r. Ross's Letter to the Vestry of Philadelphia.

INCLOSED IN HIS LETTER OF THE 22^nd^ OF AUGUST, 1719.

GENT^M^.,

I answer to the kind invitation given me by the ministers of the Vestry dated . . . I am now determined to take the first Opportunity of writing to my Lord Bishop of London for his Lordship's further directions about my remove from Newcastle to Philadelp^a^.

For tho' I do accept his Lordship's offer, Yet the Interest of Religion and my duty in the service of the Church (which must be preferr'd before all other considerations), will not permit me to leave my little flock at Newcastle, expos'd to many dangers, until some Person is appointed there in my room, or that some other orders shall arrive to justify my conduct in that point. Nothing so much as the good disposition, I observed in You to receive me, and the hopes, I thereby conceive, of being helpful thro' divine assistance in promoting the common Salvation among You, has determined me to accept of Your Cure upon any Terms, being sensible how unequal I am to so great an undertaking. It shall however be my endeavor to cultivate this disposition amongst You, I have so much to my satisfaction found among You; persuading myself of it, if it shall please God we come to be more nearly related, You'l use me in any way suitable to your character and my circumstances.

I am, Gent^m^,

Your most Humble Serv^t^,

GEORGE ROSSE.

Mr. HUMPHREYS to the Secretary.

(EXTRACT.)

CHESTER, Novr 30, 1719.

SIR,

* * * I have laid myself under an Impossibility of removing from hence, or I might do it at least, to a Temporal advantage and since I entertained such a thought, upon an offer the Worthy Governor of Maryland made me of a Parish, worth in these good times in that Province, no less than Two hundred and fifty Pounds per Annum, but I could not prevail upon myself to leave this miserable People to the mercy of the spirit which actuates the Quakers, one sure suggestion whereof is, among others pernicious to Religion, That the priests shall have no Revenue. However I submit to the Good Providence of God; which orders things so much to my Temporal Disadvantage, my hope in Christ, being in another life. I humbly recommend myself to the Honble Society's Prayers and Intreat them to believe that the worst circumstances that can befal me shall be no occasion of the Neglect of my duty. I have constantly attended the Welsh Congregn at Radnor once a fortnight, and have neither received nor demanded any gratification, and indeed all the congregation to whom I have at any time administered holy things have resolved that I have the Glory of doing all for them Gratis; my circumstances have compelled me to draw irregular Bills, but I humbly beg that they may not therefore be rejected, one thing I have, most humbly to beg of the Venererable Society that they would not take from us the 6 Pounds which they allow to a schoolmaster, if they do I am certain our Youth will loose all Christian Knowledge and Instruction, and will be extremely prejudicial to the Church.

I humbly beg pardon for this prolix Letter and desire You believe me to be,

Sir,

Your very humble Servt,

JOHN HUMPHREYS.

Certificate in Behalf of D^r. EVANS, inclosed in his Letter, 29^th June, 1719.

MOST NOBLE LORDS AND HON^BLE GENT^M.,

This is to certify that the Rev^d D^r. Evans hath preached the Gospel at Radnor at the House of M^r. W^m Davis one of the subscribers, once a Fortnight from Nov^r in the year, one thousand seven hundred all the time he was resident at Philadelphia without any reward from us, and since his return from England, which was on the twenty-second day of March, $171\frac{6}{7}$, until the latter end of June last past, he preached at S^t David's Church at Radnor and at Trinity Church at Oxford alternate every other Thursday (Viz^t), one Thursday here and another at Oxford aforesaid during which time he deported himself with prudence, in all respects, becoming a Person of his sacred character. He laid the foundation of the Church of England first in these parts as well as other places in this province, and we have great reason to lament his departure, and that for want of obtaining the Patent from his Majesty he was laid under a necessity of removing from Philadelphia where he had no suitable allowance from, to the People of Maryland, where there is a legal settlement.

We are in duty bound to pray for his Welfare, and that the Lord would reward his labour of Love to our Souls. M^r. Humphreys Preacheth here when the affairs of his other Church will permit. We desire your pious and charitable Consideration & that you would be pleased to send us a minister to Preach the Gospel in the British Language; and tho' we are somewhat numerous we cannot promise to allow any minister above Thirty Pounds ℔ Ann^m Pensilvania money.

Therefore we humbly address your Lordships that out of Your wonted goodness and Zeal for the Glory of God, and the salvation of Immortal souls You would send us a minister to preside over us and to direct us in our way to Eternal Salvation with your charitable allowance, we are, &c., &.,

MERICK DAVIS,
EVAN HUGHES, } *Churchwardens.*

WILLIAM DAVIS,
THOMAS EDWARDS, and others.

Mr. HALYDAY to the Hon^ble Society.

(EXTRACT.)

Apoquiminick, May 10th, 1719.

May it please Your Lordships & Honors,

* * * After my seven years service in the Jerseys, I have left them, being 50 Pounds in Debt, and bare of necessaries, so that I have in obeying the Society's Orders, spent seven years the Prime and vigour of my days in Poverty. In which State I have been trampled upon and misrepresented to the Society. Among Wolves and Foxes, whom I served, I have been devoured and circumvented. All this must be imputed to my bad conduct while the great cause is the Iniquity of the People, and the Society's not right Understanding the state and condition of those places where they send missionary's, & those places which they suffer to be vacant. This I hope the Hon^ble Society will take into their mature consideration.

I apprehend two objections against me in this, first that if I was not pleased with the Society's service, I might have left it, and provided myself elsewhere; 2^ndly, that I am not a good man, nor regular in my conduct, and did not deserve the encouragement of the People. To the first I answer that indeed had I known the state of the Church in Maryland, Their Excellent Constitution the Hon^ble provision for their ministers, I should have spared putting the Hon^ble Body to any Charge for my support, and saved all those complaints and Informations that have been given in against me, but as it would not have been prudent in me to have thrown myself from a subsistance, even tho' small, 'till I was sure of another Provision; so neither was I willing to incur the displeasure of your Lordships, and Honors, by Violating your Laws in removing from my own cure, without Your Order, and there is none here, no Bishops to advise, Govern and Protect us: Had I been allowed by the Society's Laws when I was persecuted in one city to fly to another; Had it been in my power to have settled in any of the Churches under the Society's care, where I could have been more acceptable where a minister was most wanted, and who were willing to have given the most encouragement, then I should never have any thing to have complain'd of. As to the 2^nd objection, that my own conduct

was the cause of my misfortunes, I answer the injustice of the People to me, poverty, that disregard that follows it, besides the underhand Practices that were used for supplanting me might easily have led even a Good man to worse things than any they have to charge me with; The most of which is a too violent resentment of Injuries that affected every thing that was valuable to me; and People that are prejudiced, and have a mind to find fault, will always have something or another to say.

But if all the fault was in me, it is strange that there should be so surprizing an alteration upon a sudden remove. That there is nothing of all these complaints here, That the People are so pleased with my conduct and ministerial Performances, as to encourage me with the Handsome allowance of Forty Pounds well paid and are kind and respectful in their deportment and carriage and treat me with all that Goodness and civility I can desire.

The acceptableness of my service among them is indeed what I put a great Estimate upon, and yet this People have not been supplied of a missionary these six Years, while the ungrateful ones in the Jerseys, have had a double supply, starving and abusing those that are sent to them. * * *

A Representation of the Clergy of Pensylvania to the Secretary.

To the Hon^ble^ the Society for the Propagation of the Gospel in Foreign parts:

A brotherly correspondence so much contributes to the promoting the great end of our mission, that did we fail to maintain the one we might justly be charged with remissness in the pursuit of the other, to obviate therefore a conclusion so reproachful, we at stated times meet together, to advise and direct one another, which is always done with discreet freedom & gravity & our conversation is managed with the greatest intimacy and affection. To make our meetings useful to the people, one of our number preaches a sermon suitable to the occasion, by which method of proceeding our churches are edified, & we are examples of brotherly love & unity. We hope this account

of our agreement among ourselves will be the more acceptable to our superiors & this our harmony being the result of our dutiful compliance with their wise instructions to that purpose. We are sensible our concord gives authority to our proceedings abroad, and if our unanimous representations do meet with some share of the same creditt at home, the honour thereby done us, will be a motive for us to proceed with vigilance & alacrity in the offices of our mission. We begg leave at this time to remind your Hon^ble^ Body of the deplorable state of several Churches within this government, which were once filled with considerable numbers of Communicants whose early zeal led them, tho' poor to erect decent structures for the publick worship of God & some of them to build commodious houses for the reception of their ministers but their long vacancy by the death of some missionaries & the removal of others has we fear given too great opportunities to the adversaries of our church, to pervert & mislead many of them. The abovementioned are the Churches in Bucks, Kent and Sussex Counties. We have done the utmost we could in our circumstances to keep those congregations together by dividing the care of them among our-selves & visiting them sometimes, on week days for the baptizing their children, & instructing their youth, but their great distance from us renders this service very difficult. We think ourselves obliged therefore, humbly to recommend their several cases to the charitable Consideration of your pious Society, trusting that as you know us to be surrounded on all sides by so many dangerous sectaries, who are ever industrious to do mischief & who are never at a loss for fit emissaries for that purpose. So out of your pious inclination for the advancement of true religion, you will be pleased by a speedy supply of those Churches with able Pastors to lend your helping hand (by the blessing of God), to dissappoint the hopes of the enemy & prevent the ruin of many poor souls, who otherwise are in danger of being seduced to their delusions, by the cunning Craftiness whereby they lie in wait to deceive.

In the mean time we cannot but take notice of the signal services which the Reverend M^r^. Hesselius & M^r^. Leidenius, two Swedish missionaries, have done and continue to do to our vacant churches, who are so far masters of the English tongue, as to preach fluently in it & with good success. Their provision here is very mean & inadequate to their worth. In justice therefore as well as gratitude to those our fellow helpers we cannot but heartily recommend their Case to you humbly hoping that you will be pleased to encourage

their pious labours by distinguishing them by some marks of your favour from other foreign ministers on the main of America, who instead of aiming as they do at incorporating with us are strenuous abettors of the separation.

Signed,

GEORGE ROSS,
JOHN VICARY,
JN°. HUMPHREYS,
ROB^{T} WEYMAN.

CLERGY OF PENNSYLVANIA to the Society.

PHILADELPHIA, March 22, 1722.

SIR,

M^{r}. William Skinner having signified to us his design of going for England in a short time on the encouragement of the Lord Bishop of London to offer himself a Candidate for Holy Orders, We think ourselves obliged to embrace this opportunity of paying our most dutiful acknowledgments to the Hon^{ble} Society for the regard they have been pleased to shew to our late representation of the State of the Vacant Churches in these parts and particularly for sending the Rev^{d} M^{r}. Becket who came very seasonably to supply the vacant Churches in Sussex County where he has met with a kind reception from the people. We have good reason to believe he will prove a useful miss^{y} and in all respects answer the Soc'y's expectations. Amidst their common concern for the promotion of our most holy religion we hope the honorable Society will not be unmindful of filling the other vacancies especially Apoquinomick which since the death of M^{r}. Halliday is occasionally supplied by the Rev^{d} M^{r}. Hesselius who, together with his Brother Lidenius, are not a little encouraged to continue their good Offices to our Church from the present the Hon^{ble} Society were pleased to make them and the promise of their further favors, but more especially as they themselves desire to have it expressed, from the Hon^{ble} Soc'y's kind acceptance of their mean labors. At this our general meeting we have received a petition from the Inhabitants of

Salem which together with this we have transmitted to yourself in order to be laid before the Society desiring at the same time that you would be pleased to inform them that there is not a missionary in all new West Jersey and that we are of opinion if one was sent thither It might be in his power to do very considerable service. We doubt not but that it will be acceptable to our Superiors to hear that we continue a Brotherly correspondence which we find by experience to be serviceable to the main end of our mission as it tends to maintain a decent respect to our function and in some measure the want of an Ecclesiastical Gov^{r} personally to preside amongst us. If the Bearer, M^{r}. W^{m} Skinner, after his ordination should be inclined to apply himself to our hon^{ble} patrons, you may assure them that his Certificates to the Lord Bishop of London were signed by us and we hope they are full and sufficient. We have nothing to add but the tender of our most sincere regards to the Hon'ble Soc'y and that we are,

Sir,

Your most humble serv'ts,

JOHN VICARY, R. Church of Philadelphia.
GEO. ROSS, miss^{y} of Church of New Castle.
ROB^{T} WEYMAN, miss^{y} of Oxon & Radnor.
W^{M} HARRISON, miss^{y} of Hopewell, &c.

M^{r}. BECKET to the SECRETARY.

LEWES TOWN, Ap^{l} 14th, 1722.

SIR,

In obedience to the Orders I was favored with by the Hon'ble Soc'y, I here send you an account of the present state of my parish. I have three places to officiate at, one in Lewe's, another eight miles distant and a third 25 miles distant from Town. I have a very considerable number of hearers at all the places but cannot as yet give any certain account of their number by reason of my so short acquaintance. Since my coming I have baptized 55 persons, 9 whereof are adults and there is a manifest change in the manners

and lives of the people. Several whereof that before were very much addicted to drunkenness, swearing, &c., vices crept in amongst them for want of a spiritual guide, are now very much reformed for which service I have received Thanks of the magistrates & Gentlemen of the Church of England in our County but how much esteem they have for me the address or Letter of Thanks which herewith is humbly presented will best demonstrate and how sensible they are of the favors the Hon'ble soc'y has shewed them. The people here are remarkably zealous for the worship established in the Church of England which is evident from their building two Churches at distant places in the County before they had a prospect of a minister and appointing sober laymen to read the Prayers of the Church to keep the people steady to their principles and free from Sectaries. There is no Church built yet in Lewes but we have within this two months past entered into a subscription on that account and shall proceed to erect one with all possible expedition and till that be done I am obliged to preach in the most convenient House I can get in Town. My necessary Travels to propogate the Gospel in our large County are no less than 70 or 80 miles every week but I grudge not my labor while I am serving God and my generation. The people have been very ignorant in religious matters but I hope in sometime I shall be able to give a better account of them. My communic^{ts} at Easter last were no more than 10 but I do not despise the beginning of small things. We are in very great want of Common Prayer Books and Church Catechisms none being to be got for money here and could I beg the favor of a Cambridge Concordance from the Society I should be extremely thankful having no such Book. Be pleased, Sir, to lay before the Hon'ble Society what of this you think proper and to pardon me for troubling you with so long an account. This with my humble duty to the Hon'ble Soc'y & and my humble service to yourself is all at present from,

Sir,

Your most obliged ob^{t}, and most humble servant.

W^{M} BECKETT.

Mr. HARRISON to the SECRETARY.

PHILADELPHIA, May 31st, 1722.

SIR,

Having since my arrival in America been hindered by various accidents from acquainting the Right Hon'ble and Revd Society of my proceedings there, being by a long winter prevented from getting up the River also being set on shore at Lewes Town, 200 miles from Hopewell, so that it was almost the beginning of Lent before I left that place or could reach Burlington where I rec'd a Letter from the Revd Mr. Vicary relating the said Estate of the Church of Philadelphia at that time, he requesting me to come for one or two Sundays to assist him. Hearing at Burlington that the Church at Hopewell was out of repair and that they requested I would stay there until they should provide me a House and the surplice & Books should be brought down they being at some distance in the Country, I went to Philadelphia and stayed two Sundays; then proceeded on my Journey to Mr. Trent's House with a Letter from the Hon'ble Sir William Keith, Baronet, Govr of Pennsylvania and another from the Revd Mr. Vicary requesting Mr. Trent and others to permit my serving the Church during the time of Lent and Easter Holidays which they complied with and I returned to Philadelphia to serve the Church during the said time. On Tuesday in Easter week the Clergy met at Philadelphia. They did me the Honor to ask me to be one of their number and also to preach before them. They were also pleased to appoint the missionaries to serve the said Church in the manner following: The Revd. Mr. Becket for April and September, myself May and July and the first week in June and the first in August the other ministers to succeed me three weeks in June and three weeks in August the Revd. Mr Ross and Mr. Humphrys to serve October between them. In April I went to my own place with a man Servant I brought from England and my goods. I took the best House I could get and stayed my month & am now at Philadelphia. I intend next week to return home. If I have erred in these my movements I hope it will be forgiven and imputed to my desire of serving the Church for I have noways lessened my labors, there being much to be performed in this place. Here is a very regular congregation at a public time, near 150 Communicants, monthly 80 or

90. I have been treated here with the utmost good nature and humanity and do firmly believe it has been by mismanagement that Gentlemen have been no better treated formerly. They would not be brought to distinguish between a subscription and an establishment for no people that have common sense will be huff'd into compliance when the power of acting is in themselves. I beg, sir, my thanks may be given to the Right Hon'ble and Venerable Society for the Honors & Favors bestowed on me. I will do all in my power to perform the charge faithfully that I have received from them. In my next I will give as full account as possible of my own place and people. The generality of people in Town and Country are well inclined but want much more of the Gentleman to please them and one who can both awe and please them at the same time and I think a much greater man is required here than at home for the moment they see any man deficient they both starve and despise him. After my duty once more given to the Hon'ble Soc'y I serve

I am, Sir,

Your most humble Serv^{t},

W^{M} HARRISON.

Messrs. HESSELIUS & LIDENIUS to the Secretary.

Sir,

We think ourselves very happy to be thought worthy of the Hon'ble Soc'y's notice, and that they have been pleased to signify to us by your's that they approve of our poor labors here in the service of the excellent Church of England and as we are unfeignedly thankful for this consideration in them so do we retain a grateful sense of the favor of our Brethren here for the representation they made in our behalf, We have and by God's assistance ever shall preserve with them the strictest unity & Brotherly affection as thinking ourselves engaged in the same Common Cause as well as being sensible how nearly we are allied in the purity of Doctrine and worship. Though we had no view of worldly interest when we first engaged in the service of the English Churches here yet our circumstances will not permit us to refuse the kind offer made by the Hon'ble Soc'y. The participation of their worldly

benefits shall make us doubly diligence in their service and we trust that our labors will have such effect as will be matter of the Honorable Soc'y's and our rejoyceing at the coming of our Lord Jesus Christ.

We are, Sir,

Your most humble servants,

ANDR. HESSELIUS,
ABRAH. LIDENIUS,
Miss^{ys} from Swedeland.

M^{r}. WEYMAN to the Secretary.

PHILADELPHIA, 4th April, 1723.

REV^{D} SIR,

I had the honor of yours by the Rev^{d} M^{r}. Skinner and am well pleased to find that the Hon'ble Society are enclined to establish me wholly at Oxon and to make some provision likewise for the people at Radnor who require a person of years and well conversant in the Welch tongue to reside amongst them and to visit them from house to house as well as to preach to them, for frequent conference with them in their own language is the most likely method that I can think off in order to recover them from their errors and to bring them to a conformity to our holy mother the church to which many of them are inclined but cannot be brought over by mere Itinerant preaching. M^{r}. Jones that you mentioned to me as a person to employ in the business of a Schoolmaster for that place is in nowise worthy of the Hon^{ble} Society's Patronage and encouragement, for he is a mere *individium vagum* and not to be found in that place nor any where else that I know off.

The congregation at Oxon does increase and are inclinable to purchase a Glebe in a convenient time and place for the accommodation of a Minister; a certain Widow Gentlewoman, M^{rs}. Sarah Fellows, having already given the sum of Eighty pounds Proclamation money to the Church wardens as a bounty for that purpose which will be applied accordingly and I hope may prove an inducement to others to do likewise.

I have nothing further at present to offer to the consideration of the hon'ble soc'y, but that

I am, Rev^{d} Sir, &c.,

ROBERT WEYMAN.

Sir WILL^{M} KEITH to the Venerable Society.

PHILADELPHIA, 6th April, 1723.

RIGHT HONORABLE,

The Reverend M^{r}. Harrison your Missionary for Hopewell and Maidenhead in New Jersey having communicated to me his intentions of returning to England so soon as he can obtain your letter of leave, and I having sufficient opportunity to be very well acquainted with that Gentleman during the time that he generously supplied the service of the Church at Philadelphia last year, I have now made a progress to with your permission which is hereby most humbly requested that he remain one or two years longer here with me in this Province in order to settle a new Congregation at Horsham about 20 Miles distance from this City where I have lately made a considerable settlement and where the people who chearfully attend every Sunday to hear the prayers of the Church read by a Layman seem very desirous to have a Minister established amongst them.

For the encouragement of this good work I have promised the people to give a sufficient quantity of convenient land and to build a commodious little Church for them at my own charge so that if the Venerable Society will be pleased to continue their Missionary M^{r}. Harrison with me till this design be compleated, I doubt not but with such assistance I shall be able to bring the people into a better way of supporting their Minister than has been usually practised in those parts. This proposition with all the deference and respect imaganable is humbly submitted to your Venerable Body by,

Right Hon'ble, &c.,

W^{M} KEITH.

THE CLERGY of PENNSYLVANIA to the Secretary.

CHICHESTER, NEAR CHESTER, in Pennsylvania, 24 Oct. 1723.

SIR,

Yesterday we the Clergy of the Province of Pennsylvania and the territories annexed to it met in this place in pursuance of those Rules formerly agreed upon among ourselves and so approved of by our Hon'ble Patrons and benefactors.

We have no affairs of importance to lay before the Hon'ble Society at this time saving the peace and tranquility of those churches that are supplied with Missionaries in this Province and the unwearied solicitations of those who are not as yet arrived to that happiness.

The Church of New castle is in a fair way to gain more ground than ever by reason that there now is no Presbyterian Teacher there nor likely to be, the person that resided there being forced to quit his hold for want of a competent maintenance. The house of God in that place through the unskilfulness or carelessness of the first builders was nigh coming to the ground but now is in a way of being thoroughly repaired by the vigilence of the Incumbent and will prove fairer and more commodious than heretofore it hath been.

The Church at Chester with those Congregations that depend upon it are in a flourishing condition as appears to us from the numerous and regular auditory that were present at our convention sermon in this place. Those of this Church have shewn of late a heartier disposition to support their Minister than hitherto they had expressed and we hope they will not give occasion for us to repent our making this Hon'ble mention of them.

The Church of Oxford have received a considerable increase in their number since the little feuds have been allayed by the good and mild management of their pastor.

The Church of Radnor which is likewise under the inspection of the Missionary at Oxford is the only congregation that labours under any uneasiness for want of a Missionary constantly to reside amongst them which as it is not in the power of the Rev^{d} M^{r}. Weyman to remedy so we humbly recommend their case to the Hon'ble Society.

The Church in Sussex hath a prosperous aspect. The people are building a new church at Lewes and finishing 2 small chapels in other parts of that county which notwithstanding their present state of inconveniency for divine service are constantly and duly frequented by great numbers of people.

The vacant churches are Kent, Apoquiniminck, & Bristol, besides.—

Churches built lately at some considerable distance from Philadelphia; the one, Perquitromen which was opened and taken possession of for the service of the Church of England by some of our Members about 2 years ago and the other at White Marsh where divine service hath not been as yet performed.

The church at Kent are very importunate for a speedy supply as will appear to the Hon'ble Society from their humble Petition and representation to that purpose and in their behalf we beg leave to become humble supplicants in a particular manner being well assured that a plentiful Harvest is to be reaped there.

The Rev^{v} M^{r}. Hesselius hath undertaken to recommend the State of Apoquiniminck to the Hon'ble Society in which affair we persuade ourselves he will exert himself to the utmost so that we need not repeat our former solicitations.

We have nothing at present to represent in particular with respect to other vacant churches saving that they have all a longing desire to have such accounts from the Society whereon to ground a firm expectation of being supplied with all conveniency.

The Church at Salem though not in our Province hath been formerly made mention of in our letters to the Hon'ble Society. What supply it hath or ever had is from our body, therefore when we recommend them afresh we may be allowed to know their extream necessity.

We crave leave before we conclude to acquaint the Society that the Certificate, procured by M^{r}. Harrison, Missionary for Hopewell, from certain persons in Philadelphia to justify his conduct there and to contradict what was said of him in that respect by some of us, was obtained in a clandestine manner and by the instance of a Gentleman who strove to oblige him in opposition to the Rev^{d} M^{r}. Vickary deceased. The said certificate goeth under the name of the Vestry and Wardens when at the same time no vestry was called upon that occasion but the persons who signed it were wrote upon from house to house to join in an affair they were altogether unacquainted with.

We are with the utmost gratitude and submission to our Hon'ble benefactors,

Sir, your very much obliged and most humble Servants,

Robt Weyman.
Wm Becket.
Abrm Lidenius.
Jonas Lidman.
Jno. Talbot,
Geo. Ross.
Jno. Humphreys.

Vera Copia.
Examd & compared
℔ Geo. Ross.
Robt Weyman.

Mr. TALBOT to the Secretary.

Philadelphia, 9th December, 1723.

Revd Sir,

This place is my head quarters. I was taken very ill in the church last Sunday at Burlington with Cholera Morbus so that I was forced to leave the church. After I read the Psalms I could go no further. After I had laid by some days I came down to Philadelphia to consult the Doctor and, thank God, I have had my health very well. When I can get any help I send them to Burlington and go myself some times, but 'tis a thousand pities this place should be destitute. Here are much people and tho' they are poor, they ought not to be lost for lack of looking after. They are well rid of with [*blank in MS.*] at last. He was worse than Phillips and would not go away till he was starved out. Here's nothing but a little paper coin current, neither money, credit nor Tobacco. The best of the people had left the church so they would muster nothing but they would give him some what to go away so they got rid of him at last. Coll Coxe and Mr. Trent have done their parts

towards the Society's house at Burlington. They have put it all in good order both within and without. The Gardens, Orchard and pasture are fenced all round and, what is more than ever was done, they have got an honest man (as we suppose), to live there as Adam did in Paradise to dress it and keep it so 'tis fit now for any Governor in Church or State. Mr. Burnet has been there this quarter almost, & he says 'tis more pleasant than Salisbury in England. Therefore I am not fallen out with my first love, Dear Bur: but I have some pity of poor Philadelphia. Because she has none to help her, there is most need there at present. I can do most good till some body else comes so I commend myself and service to the Hon'ble Society & desiring their prayers I rest their &

Your humble Servant,

JO: TALBOT.

P. S. I have enclosed a Memoranm from the Collector here about the Royal bounty & I desire that it may be laid before the board that they may see and know where it sticks. The Schoolmaster here one Mr. Walter Jones was going away but I persuaded him to stay another half year till we hear further about that business.

MEMBERS of the Church of England in Kent County.

KENT COUNTY, SUPER DELAWARE,
in the Province of Pennsylvania,
Octr. 20th, 1722.

To the Rt. Revd. Father in God Edmund Lord Bp of London & the other Lords & Gentlemen of the Hon'ble Society for Propagation of the Gospel in Foreign parts,

HUMBLY SHEWETH,

That whereas we, your petitioners, having at heart above all other things the Honor of God & the Salvation of our Souls & for that end being very desirous that a sound and orthodox Minister of God's word might be sent to

& settled among us that so we might be the better instructed in our duty & have the benefit of God's holy word & sacraments duly administered to us, did, about the space of 20 years ago, make our humble application to the Hon'ble Society & at our humble request had a Missionary sent over to us (The Rev^{d}. M^{r}. Crawford), and again upon our humble address some years after; another was sent over to us (the Rev^{d}. M^{r}. Henderson), who left us anno 1711. The occasion of their departure from us having been particularly reported to the Hon'ble Society at the times when they severally left us we humbly suppose that a repetition thereof at this time is unnecessary. But so it is that since that time we have been wholly destitute of a sound & faithful minister of Jesus Christ & a great number of our people are by this means gone over to the Presbyterians and Quakers. Our house for religious worship built for the service of the Church of England is empty; meeting houses are full; enthusaists abound; the Sabbath is profaned; the interest which the church of England once had here is in great danger to be entirely lost, and we your said humble Petitioners have no opportunity to worship God publicly in a manner agreeable to the word of God & our own consciences. Wherefore we, your Lordships most humble petitioners, the subscribers do most earnestly request that your Lordships will be pleased graciously to consider this our desolate condition & to send us with what convenient speed may be a priest of the Church of England to instruct and edify us in the most Holy Faith of our Lord & Saviour Jesus Christ and we humbly request that the Hon'ble Society for the propagation of the Gospel in Foreign parts will be kindly pleased of their wonted goodness in consideration of our poor and low estate to bestow on such Missionary their accustomed bounty. And we do promise hereby that we shall be ready & willing to contribute to the better support of such Missionary according to the best of our abilities to express our utmost gratitude for so desirable blessing. And your s^{d} Petitioners as in duty bound shall ever pray, &c.,

Tho: French,
Ja: Worrell,
John Curtis & others.

QUERIES to be answered by the persons who were Commissaries to my Predecessor.

M^r^. ——— Minister of Philadelphia is desired to answer these Queries.

What public acts of Assembly have been made and confirmed relating to the Church or Clergy within that Government?

Ans. None nor is there any likelyhood of obtaining any such while the Quakers bear the chief sway in this Government.

How oft hath it been usual to hold a visitation of the Clergy—how oft have you called a Convention of them? and what has been the business ordinarily done and the method of proceeding in such Meetings?

Ans. There never was any Commissary appointed in this Government notwithstanding the proposals that were made by your Lordship's Predecessor to the Rev^d^ M^r^. Ross.—The Missionaries however have held conventions twice a year for Brotherly correspondence pursuant to the directions of the Honorable Society.

Does any Clergyman Officiate who has not the Bishop's License for that Government?

Ans. One only at present—D^r^. Whelton at Philadelphia with whom we have no correspondence nor of whom have we any further knowledge but that we hear he professes to have come into these parts only to see the Country.

What Parishes are there which have yet no Churches or Ministers?

Ans. There being no public acts for a legal establishment of the Church here the distinction of Parishes is yet unknown in this Government but there are several large tracts of land inhabited where there is neither Church nor Minister, and several churches built in other tracts which are in great want of Missionaries particularly those at Kent, Apoquinimink, Bristol, Parkiomen and Whitemarsh.

How is the Revenue of the Churches supplied which arises during the vacancies?

Ans. The Church has no Revenue in this Colony; the Clergy subsisting entirely on the Bounty of the Hon'ble Society.

What are the ordinary prices of the necessaries of life there?

Ans. Meat and drink bear much the same price here as in London, but as for apparel for ourselves & Families which by reason of our mean circumstances we are obliged to purchase in this Country at a very extravagant rate because transported from England, it consumes the greatest part of our Salaries.

Can you suggest any thing that may be serviceable to Religion and conduce to the ease of the Clergy and their more comfortable subsistence which you believe to be fairly practicable and which will no way interfere with the authority of the Governor nor be judged an infringement of the rights of the people?

Ans. As to things that may be serviceable to religion we suggest it as highly necessary that a Bishop or Suffragan be sent into these parts and also for the ease and better support of the Clergy that their Salaries in this Government may be augmented by the Hon'ble Society; Our Incomes here being less, and all European Goods much dearer, than in any other Colony in the Plantations.

We are,
My Lord,
Your Lordship's most obedient most dutiful sons and Servants,

ROBT WEYMAN, GEO. ROSS,
WM BOCKETT, JOHN HUMPHREYS.

Sir WM KEITH to the LORD BISHOP of LONDON.

(EXTRACT.)

PHILADELPHIA, July 24, 1724.

MY LORD,

* * * We have in this Government 12 or 13 more little edifices called churches or chapels which the people by voluntary contribution in the

Neighborhood have erected in different parts of the country for their own conveniency and most of them are at times supplied by one or other of the poor Missionaries sent from the Society to New Castle, Chester, Oxford and Sussex, whose characters for life and conversation and a diligent application to their duty is I believe generally approved of and I cannot say but their behaviour to myself and the Magistracy has been all along very decent and respectful.

It seems to me necessary further to acquaint your Lordship that the management of Christ Church in Philadelphia is in the hands of a Vestry and two Church-wardens yearly elected and chosen by the people and being they have all along claimed an independency of the Governor's authority, I am for peace sake obliged to be passive in things which are both indecent and disorderly such as suffering of some Clergymen to read prayers and preach without mentioning the King, Prince and Royal family according to the rubrick so that myself and family with such others as are of unquestioned Loyalty to his present Majesty are deprived the benefit of going to Church least it might give encouragement to a spirit of dissaffection. Should your Lordship therefore be pleased to cause some enquiry to be made in this matter it would probably put an effectual stop to what in time may become more pernicious for it is confidently reported here that some of these nonjuring Clergymen pretend to the authority and office of Bishops in the Church which however they do not own and I believe will not dare to practice for I have publicly declared my resolution to prosecute with effect all those who either in doctrine or conversation shall attempt to debauch any of the people with schismatical disloyal principles of that nature. * * *

My Lord,

Your Lordship's, &c.,

W. KEITH.

Mr. GLENTWORTH to Mr. CUMMINGS.

Febv. 14, 172$\frac{5}{6}$.

Sir,

I came from Philadelphia the 4th day of December, at which time Doctor Welton officiated in the Church every Sunday once at least but generally twice and likewise on Wednesdays, Fridays and Saturdays.

The order to recall him went over with one Captain Richmond who sailed the begining of Decr and can hardly be arrived there by this time.

I am,
Sir,
Your most humble Servant,
THOs GLENTWORTH.

To the Right Hon'ble and Right Reverend Father in God, Edmund, Lord Bishop of London, and one of His Majesty's Most Honorable Privy Council.

The Memorial of Peter Evans Humbly Sheweth:

That your memorialist did himself the Honor in company with Mr. Blew lately to wait on your Lordship & has abundant reason to acknowledge your Lordship's kind reception & favor not only in promising your assistance to determine a matter in difference between Sir Wm Keith Deputy Govr of Pennsylvania & the collector of His Majesty's customs there; But more especially for your Lordship's goodness in communicating your thoughts concerning the Church & Vestry of Philadelphia of which Vestry your Lordship had received some disagreeable account. Your memorialist as one (tho' unworthy), of the members of the said Vestry humbly begs leave to give your Lordship a true information of the said Vestry's conduct towards Dr. Welton, who at his arrival there, about June, 1724, was a stranger and his coming altogether unknown

to every one of them. The circumstances of the church there being not a little melancholly at that time for that being destitute of a minister, no Divine service had been performed there for some months before & a numerous congregation which if kept together were not only able but willing to raise a handsome support for a missionary w^{ch} was daily expected from your Lordship.

But the Church Doors being shut it was evident the congregation would soon dwindle & be captivated among the many Dissenting Teachers in that growing city & render them unable to perform their promises to your Lordship. To prevent w^{ch} inconvenience several members of the Vestry met & being well assured by some persons of the D$^{r.'s}$ acquaintance that he was an Orthodox minister & it appearing by several English printed News Papers that the D^{r}. had then lately taken the oaths & conformed to the Government, but had been deprived of his Living, several members of the Vestry asked the D^{r}. to officiate until such time as they were favoured with a missionary from your Lordship w^{ch} he readily granted and the church Doors were opened & for that reason & from the character of the D$^{r.'s}$ preaching the congregation resorted to hear him.

Your memorialist hopes your Lordship will be induced to believe their zeal for the Church (and not for any mistaken principles of the D$^{r.'s}$), was the true cause of their frequenting the church. Your memorialist from his knowledge of & acquaintance with the people there for 22 years past does believe it a piece of injustice to insinuate them as disaffected to His Majesty for your memorialist well knows that every member of the Vestry & all others of the congregation to whom it was tendered have conformed to the Laws & given all the proofs of their Loyalty to His Majesty that's in their power.

But for his & their defence against the information of Sir W^{m} Keith your memorialist begs leave (and he hopes in case of self defence & preservation he may be allowed), to observe to your Lordship that Sir W^{m} Keith has not been so happy in his conduct or sincere in his relations, as to acquire undoubted credit, as appears from the following Paragraph (taken out of the Lords' proceedings against him for being concerned in the Scottish conspiracy ann^{o} 1703), Viz^{t}, "It is declared by the Lords Spiritual & temporal in Parliament assembled that M^{r}. W^{m} Keith (upon his Examination by the Lords appointed to examine him by this House), hath prevaricated with this House & by his behaviour does not seem an object worthy of her majesty's mercy."

Your memorialist humbly begs leave to observe to your Lordship in vindication of himself & the said Vestry that the said Sir W^m^ has for some years been elected a member of the said Vestry but taking upon him to overrule them & entirely depriving them of the freedom justly due he was left out of the Vestry in the time of M^r^. Vicary the last settled missionary amongst us from you Lordship's predecessors which was about 3 years ago & from that time seemed displeased with the Vestry & withdrew his subscription from M^r^. Vicary to whom the Vestry shewed all due regard; but for his health he left Pennsylvania & came for England where about two years ago, he dyed & his Family which he left behind him (which are now in England), will testify the kind usage he & they received from the Vestry. Especially from the collector, whose character is so well known to many persons of honor & reputation here as well as in America to be altogether consistent with his duty to his majesty. Yet Sir William has in a particular manner traduced it, but without the least colour of proof save his bare allegation and all proceeding from the difference between him and the Collector about the said seizure.

Your memorialist also begs leave to take notice of M^r^. Urmston's information to your Lordship. It is true M^r^. Urmston did serve the church at Philad^a^ but was not sent from your Lordship or your Predec^rs^. But the misfortune that drove him from Carolina & other places still attended him & his behaviour became such at Philadelphia as is not proper to be mentioned or allowed in any sober society which obliged the Vestry to dismiss him and the several persons he complains were before him unkindly used by the Vestry were of the like circumstances & character and for those reasons removed from thence.

But your memorialist does affirm that he never knew any unkindness or ill usage shewed to or complained of by any of the missionaries sent to the church at Philadelphia by any of your Lordship's predecessors and he begs leave to assure your Lordship that he doubts not but the miss^y^ whom your Lordship shall please to send to that Church will have just ground to convince your Lordship that the Vestry and congregation of that church, are not only true & loyal Subjects to his majesty, but are sincere well wishers & hearty members of the Church of England as by Law Established, and thereby not only express their duty & gratitude to your Lordship but also intitle them to your Lordship's favor & benediction.

And your memorialist hopes & humbly begs your Lordship will please to be a means to induce his majesty to renew the bounty of £50 per ann^m^ to the

Church & £30 to the School at Philadelphia which were allowed by & ceased upon the demise of her late majesty Queen Anne towards defraying the necessary Fees of which Grant from his present majesty, Mr. Moore, the said Collector, has several years since disbursed above.

Your memorialist further begs leave to remind your Lordship that there has been raised in Pennsylvania the sum of £2000, that money which is equivalent to £1500 Sterling, towards carrying on the expedition against Canada, but the Expedition failing before the said money was paid to the Crown's use it remained in the hands of the Treasurer of that Province until Sir William (about 9 years ago) came as Deputy Govr there, & then demanded & received the same, one moiety was paid him in money & the other he took Lands for in his own name or trustee for his use and which he is now in possession of.

The church of Philadelphia is become ruinous and must shortly be rebuilt, which without considerable help, the people there are not able to do. Therefore your memorialist in behalf of the said congregation, most humbly begs your Lordship's intercession for the vesting of the said money & Lands in your Lordship's and your Successors for the use of the said church, which being perfected will be an Everlasting monument of your Lordship's care & goodness towards that distant congregation and be ever acknowledged by them as a blessing bestowed on them by your Lordship,

And your memorialist as in duty bound shall ever pray for your Lordship's long life and prosperity, &c.,

PR EVANS.

Mr. STUBS to the LORD BISHOP of LONDON.

WESTMER, April 16, 1725.

MY LORD,

In obedience to your Lordship's commands just now laid upon me in the Cockpit, I dispatch as ordered by Sir J. Philips two paragraphs of a letter just came to hand, signed Jn Urmston & dated Cecil County in Maryland 7ber 29th, 1724.

P.S.—" M^r. Talbot did me no diskindness in causing me to be turned out of Philadelphia to make room for himself. He convened all the Clergy to meet, put on his robes & demanded Episcopal obedience from them. One wiser than the rest refused, acquainted the Gov^r with the ill consequences thereof, the danger he would run of losing his Gov^mt, whereupon the Gov^r ordered the Church to be shut up."

P.S.—" He is succeeded by D^r. Welton who makes a great noise amongst them by reason of his sufferings. He has brought with him to the value of £300 St: in Guns & fishing tackle, with divers printed copies of his famous Altar-piece at White chapel; he has added a scroll with words proceeding out of the mouth of the Bp. of Peterborough, to this effect as I am told, " I am not he that betrayed X^t tho' as ready to do it as ever Judas was." I met him since in the streets, but had no further conversation with him."

Your Lordship's
most dutiful
PH. STUBBS.

Sir WILLIAM KEITH to the Secretary.

PHILADELPHIA, May 13^th, 1725.

SIR,

The notice which the Society do me the Honor to give by your Letter of 15^th Jan^y concerning D^r. Welton's character shall be duly regarded by using all the means that is in my power to prevent the mischiefs which they apprehend from the Doctor's residing in this Government. But so long as the Vestry here take upon them to be wholly independent on the Governor's Authority, and that Clergymen may be indifferently called without either a lisence from the Bishop or Induction here. I hope I cannot be accountable for irregularities of that nature untill I am better assisted with a proper authority, and if I knew where to make application without giving offence. I think I have some reason to complain that the Church here is so much neglected as that the Governor and those who are truly well affected to our Sovereign Lord King George and his Royal Family cannot decently attend the publick

worship. The Bishop of London very well knows my sentiments on this matter and I must entreat that you will be pleased to assure the Society that his Majesty has not a servant in America who is more heartily disposed than I am to Rectify abuses of this nature. I am with respect,

Sir, Your most Obd^{t} Humble Serv^{t},

W. KEITH.

M^{r}. WEYMAN to the Secretary.

Oxon, Pensilvania, July 26, 1725.

Reverend Sir,

I received the honor of yours of 25 of Aug^{t} last and am sorry that the Society are not yet come to resolution of sending a missionary to Radnor where the people have great need of one to be always residing amongst them that can converse with them in their own British Dialect. I have communicated the contents of the Letter to them and they have immediately upon the perusal thereof agreed, and committed it in writing in an instrument obligatory under their hands to contribute Yearly £40 in proclamation money towards the better support of such a missionary as the Honorable Society shall think fit to send them. But they desire he may be well acquainted and obliged to preach to them in their own language because there are a considerable number amongst them that are strangers to the English. I should have returned the Society's thanks to M^{rs}. Mellows, but she is lately dead and gone to receive the reward of her well doing. I must farther inform you that that Gentlewoman in her last Will and Testament gave the Church an Additional Legacy of £5 to her former Benefaction of Eighty, both which sums with an Additional of so much more from the people have been laid out in the purchase of 63 Acres of Land, with House, Orchard, and Improvements for the conveniency, Use and habitation of a minister, and I am now in the actual possession of and residence upon it, and have taken effectual care by mean conveyances in the Law to secure it in perpetuity for my successors in the work of the ministry. Thus far our People have preceeded in the settlement of a

Minister among them, and there is a congregation at Whitmarsh about 10 miles distant from this place that is very desirous of a minister and have for the decency and conveniency of divine Worship erected a goodly fabrick in stone for that end and have addressed the Honorable Society that they will allow me to extend my Administration to them which I am willing to do if it be consistent with the pleasure of the Honorable Society to whose wisdom and piety I refer it, and am with the deepest regard and honor,

Reverend Sir,

Your most humble Servt,

ROBT WEYMAN.

Churches in Pennsylvania,—how supplied with Ministers.

Christ Church, in Philadelphia, supplied by Mr. Cummings.

Oxford, Radnor, Mr. Whitmore.

Parkeomen, Whitemarsh, } Never supplied by the Society.

Chester, Concord, Marcushook, } By Mr. Humphreys, who removed to Maryland, but hath the leave of the Society to return to his Cure again.

Newcastle, Whiteclay Creek, } Mr. Ross.

Apoquiniminck—Mr. Campbell, lately sent.

Lewes Town and two more churches in Sussex County. } By Mr Becket.

Bristol—Vacant now; formerly supplied by Mr. Harrison.

Kent County—Vacant, but the Society have resolved to send a missionary there when they know what the people will contribute.

Governor Gordon proposes the churches in Pennsylvania should be supplied thus:

Christ Church—by Mr. Cummings.

Oxford and Whitemarsh. } By Mr. Weyman: those places being not above 10 miles distant, whereas Oxford and Radnor are twenty.

Radnor and Parkeomen, } Distant ten miles from each other: to have a minister who can preach in Welch.

Chester, Concord, Marcushook, Newcastle, } As now, to be supplied by one missionary, by Mr. Ross; no notice taken of the Chapel at White Clay Creek.

Apoquiniminck—by one minister, as it is.

Lewes Town and the 2 other churches in Sussex County. } By Mr. Becket, as now.

Bristol—By the minister of Burlington; the Society never gave their missionary there any directions to officiate there.

Kent County—No notice taken of the church there by Governor Gordon.

Sir Wm KEITH to the LORD BISHOP of LONDON.

Philidelphia, April 8th, 1726.

My Lord,

I am to acknowledge the great honor your Lordship was pleased to do me by your Letter dated last June which I received some time ago, and am glad that by your Lordship's great care I can now answer it so effectually as to acquaint you that I have by this conveyance returned an authentic Certificate into my Lord Townsend's office, of Dr. Welton's having been duly served with his majesty's Writ of Privy seal commanding him upon his allegiance to return to Great Britain forthwith. In pursuance of which order the Doctor did us the favor about 4 weeks ago to depart for Europe by the way of Lisbon, so that I doubt not but your Lordship will now more easily find a way to supply this Church with a suitable Incumbent, and as the people's hopes are

generally placed on your Lordship's pious care for that purpose, I am fully persuaded that any Gentleman who comes over recommended by your Lordship will be handsomely received. I particularly observe what your Lordship writes concerning the usage that the Clergy have formerly met with in this place, and being apprehensive that some things have been misrepresented, I believe your Lordship will expect it from me as a part of my duty to inform you as near as I can of the exact truth.

The late Rector, Mr. John Vicary, who was sent over by your Lordship's predecessor to take charge of its Church, was certainly a very ingenious preacher, & gave a general satisfaction to the people in the Exercise of every part of his sacred office. But the duty being large and his natural constitution of Body being very weak and Consumptive, a certain pevishness of temper mixed with a good deal of vanity so increased upon him, that in a short time after his arrival he was pleased to value himself accordingly upon the influence he had amongst the people to turn me out of the Vestry, and altho' at that time he appeared anxious of all opportunity to affront me as he thought both in and out of the pulpit, yet I took no manner of notice thereof but punctually went to church every Sunday and also continued my equal contribution every 6 months towards the minister's support, and it is an undeniable truth, that Mr. Vicary's Income while he remained here never amounted to less than £300 pr ann: & often considerably more. But the Gentleman having no œconomy in the management of his private affairs, and being very industrious at a great expence to keep up a popularity independent of the powers of Governmt. He at last became miserably involved in debt which increased his bodily distemper, obliged him to return to England, and I verily believe was the principal occasion of his death.

Whosoever therefore would endeavour to persuade your Lordship, that Mr. Vicary was meanly supported, or ill used in any sort by his Parishioners here, are either themselves misinformed, or they have not been at true pains to enquire into the truth of that matter.

Moreover I do assure your Lordship that I never knew any place in all my life, where a minister has had more honor and respect paid to him, than the people are generally fond to express here, and in truth that was the Rock whereupon Mr. Vicary's vanity made shipwreck, whereas to a man of true Judgment and discretion such an affectionate kind disposition in the people towards their minister may be of great service on many occasions, for preserv-

ing peace in the Civil Government as well as in the Church which in my humble opinion ought to go hand in hand together.

I will not encroach further at this time on your Lordship's patience than to assure your Lordship that I shall ever punctually & cheerfully obey your commands & be ready on all occasions to prove myself,

My Lord,

Your Lordship's most

faithful & most devoted

humble Servant,

W. KEITH.

Mr. CUMMINGS to the LORD BISHOP of LONDON.

(EXTRACT.)

PHILADELPHIA, Oct^{r} 19th 1726.

MY LORD,

I have been here so short a time that all the account I can give of the place as yet is, that the soil and clime seem to be better and more regular than the temper of the people, however I have been very well received by those of any note, and am in a particular manner obliged to M^{r}. Moore our Collector. He is a sober and pious man, and has all along endeavored to support the Church, in opposition both to Welton's and the principles of the Schismaticks, and Sectaries which are indeed here very numerous. I hope in a little time by proper and moderate methods to cancel all the bad impressions the angry Docter had given of his successor. Your Lordship will observe by his favorable Sermon printed here in what a scurrilous manner he falls foul upon all the Clergy of the present establishment charging the people as they tendered their Salvation not to receive but reject any that should be sent among them, he is now in Lisbon, 'tis well if he be'n't got into the convent. I h'an't seen all the Clergy of this province as yet, but have heard a good Character of them all. I have been importuned by numbers of people

from Burlington and by some of this province to write to your Lordship in favor of Docter Talbot. They made me promise to mention him otherwise I would not presume to do it, he is universally beloved even by the Dissenters here & has done a great deal of good. Welton & he had differed and broke off correspondence by reason of the rash Chimerical prospects of the former long before the Governm^{t} took notice of them. If he were connived at & could be assisted by the Society (for I am told the old man's circumstances are very mean), he promises by his friends to be peaceable & easy and to do all the good he can for the future. * * *

M^{r}. GORDON to the LORD BISHOP of LONDON.

PHILADELPHIA, 19th July, 1726.

MY LORD,

After being seven weeks at sea we arrived safe here when we met with a very kind & respectful reception. By what I can learn the little time I have been here I take the people to be very well affected to our happy establishment, & I shall not be wanting on my part to the best of my understanding to cultivate the just sense they seem to have of the many and inestimable Blessings they & we all enjoy under the best of Kings.

My Lord, the state of the church here as I am informed is as follows, Our Congregation in this City consists of above 800 Communicants. Our Church is but small altho' there has been two Isles added to it since it was first built & I am pretty well assured were it rebuilt, & made larger the number of Communicants would very much encrease. M^{r}. Cummings is extreamly wanted here & I am told he may be very happy in this place. We are at present but indifferently supplyed, the Gentleman who sometimes preaches here having two or 3 Churches at some distance from one another under his care; his name is M^{r}. Weyman a very sober good man. His Majestie, Prince, Princess & all the Royal Family are prayed for here by name.

My Lord, we have 13 other Churches & Chapels in this Gov^{mt} & they

are supplyed after the following manner. The Churches of *Radnor* & *Oxon* by Mr. Weyman. He acquaints me that he has applyed to have the charge of the Church of *Whitemarsh* instead of Radnor that being but 10 miles distant & this other 20 from Oxon. *Radnor* & *Parkeoman* being only 10 miles distant may be supplyed by some minister who can preach in Welch; The Churches of Chester, Concord, & the Chapel of *Marcushook*, being within few miles of each other, may be supplyed by one minister but have none at present. The Church of *Newcastle* is supplyed by a very sober good man Mr. Ross. That of *Apoquiminy* of 100 Parishioners or thereabouts & but 20 miles from Newcastle has no minister: The Church of *Lewestown* & *two* other *Churches or Chapels* are supplyed by Mr. Becket, a man of a sober good character likewise. The Church of *Bristol* is supplyed by the minister of Burlington the River only dividing the two Towns. * * *

My Lord, yours, &c., &c.,

P. GORDON.

Mr. BECKET to the LORD BISHOP of LONDON.

Pensylvania, March 15th, 1727–8.

My Lord,

Tho' I have not the happiness of being known to your Lordship yet as I have been a missionary to the Society for propagating the Gospel, &c., in Pensylvania near 7 years & have made some observations upon the state of affairs here so I have something which I beg leave to offer to your Lordship's consideration that I conceive would conduce much (if it could be effected), to the Interest of religion here. And these I humbly pray may be accepted as my apology for giving your Lordship this present trouble.

Here if a good Tract of Land lying on the West side of Delaware Bay, & between the two provinces of Maryland & Pensylvania commonly called the three Lower Counties (or Counties of New Castel, Kent, and Sussex on Delaware) about 100 miles in length & in some places 20 miles wide which as yet has probably no Proprietary but his Majesty; tho' Lord Baltimore, & the heirs

of Penn the Quaker, are both now contending for it at Law in England, not so much because either has a good title to it as because both desire it, & it would be a good & convenient addition to either of their provinces, if they could make their right appear. But it is generally believed by many persons of the best Credit & capacities here, who, are most acquainted with the case that the land does yet belong to the Crown; y^{t} the claims both of the one & the other are weak & insufficient & y^{t} when the matter is fully canvassed before the proper judicature in England it will be determined in favor of his Majesty's claim, who when at any time a Commission is passed to a Gov^{r} of Pensylvania & of the three Lower Counties on Delaware has always a clause inserted to this purpose "Saving to our self our rights to the three Lower Counties on Delaware." Now should the case be so determined, if a Grant for this Land could be procured to the Society from his Majesty as a good sum of money might be raised from it, not only at first but annually, So it might be a mean to enable them to carry on more effectually the good work for w^{ch} they were incorporated. I am informed by one of the most intelligent of our assembly (as the Representatives of the people in Legislation are called), that there are about 200,000 Acres of Land cleared & improved here, some of the settlers having Titles from James late Duke of York, some from Lord Baltemore & others from M^{r}. Penn & his Heirs, all supposed to be void in Law since 'tis said that they who granted these Lands, had no Title to it themselves. The Inhabitants at present are very anxious about their Titles, but would be glad to be settled in their possessions on a good foundation & to have the church their Landlord; I mean the majority at least who are members of the church of England. Could such a Grant be procured, here money might be raised towards supporting a Suffragan (much wanted in America), to maintain missionaries, or to such uses as the Society should judge most expedient.

There is another affair which I also beg leave to lay before your Lordship. Since Major Gordon's arrival here, our present Gov^{r} he hath granted marriage licenses promiscuously to be lodged with us & the Presbyterian ministers, a thing never done before in this Governmen^{t} except only in the last year of S^{r} W^{m} Keith his immediate Predecessor when his fortune grew precarious & he was willing by any means to raise money; or as he alleged because D^{r}. Welton was then minister at Philadelphia, to whom it was by no means proper they should be directed. The missionaries here did at our last convention

Sep^{r} 20, 1727, humbly lay this grievance before our Gov^{r} but he refused to redress us in this point tho' 'tis the only one wherein it is in his power to favor us. If your L^{d}ship will be pleased to write to him about this matter it may perhaps bring him over to our Interest as he professes himself a member of our church; & it will be a great favor done to the missionaries.

My Lord, I humbly beg pardon for offering you this Trouble, & your prayers for me & those under my care. I remain, &^{c}.,

W^{M} BECKET,
Missionary at Lewes.

Inhabitants of Concord, Chichester and Chester in Pennsylvania to the Society.

April 5, 1727.

The Humble Address of &^{c}. To the Honorable Society for Propagating, &^{c}.

Crave Liberty to lay before your Honors the unhappy state of our Church since M^{r}. Humphrey's left us which is as followeth Viz: In the year 1724 the said M^{r}. Humphreys by his frequent going from us to the Jerseys to Preach without letting the Congregation have any knowledge of it & several of the members having 10 or 12 miles to ride were wholly disappointed and he continuing in those measures several of the members discoursed him about it but he gave no other answer but their disappointment was not his concern so much but that he must & would look after his own Interest which caused some to withdraw their subscriptions or at least not to pay them with that freedom as they were wont. Then in the year 1725 he went to Baltemore in Maryland & from thence to Annapolis promising when he left us to take care altho' he left us to write to your Honors that we might be supplied and in hopes that he would have done so we waited without any Clergyman's coming amongst us till M^{r}. Talbot & D^{r}. Welton were pleased to give us a Sermon some times till the last Fall when M^{r}. Humphreys gave us an expectation that if we would raise him Forty pounds per ann^{m} he would return to us again, but the Sum was so great that we were not able to do it. It is now

near two years since he left us & no Gentleman but the two above mentioned ever came amongst us until some time the last Summer a great mortality reigned amongst us. We were obliged to desire the Rev^{d} M^{r}. Hesselius the Swedish Minister of Christiana who out of his pious and Christian disposition came to Bury our dead & seeing the disconsolate condition of our church & people very Christianly offered to assist us once a month at our churches which he continues still to do in hopes that we may be supplied again. Our condition is truly miserable & deserving your Christian compassion and to whom can we apply ourselves but to that Ven'ble Corporation whose zeal for propagation of the Gospel of Jesus Christ have preserved so many in these parts from falling into irreligion & prophaneness. We beseech you therefore in the Name of our Lord & Gracious Redeemer & for the sake of the Gospel just ready to die among us to make us partakers of that courtesy we once enjoyed by sending us some Rev^{d} Clergyman who may heal all those breaches & put a stop to our becoming a prey to those Sectaries that do abound among us, for whose encouragement we can raise £30 per annum which shall be paid quarterly. The Lord in mercy look upon us and excite you according to your piety to have a compassionate regard of our case and we pray the great God to prosper all your pious undertakings to promote his Glory and the Good of his church especially in this destitute place of the pilgrimage of your dutiful and

Obedient humble Servants,
RALPH PILE,
PHILIP OTTEY & others.

Members of Apoquiniminck Church to M^{r}. ROSS, about M^{r}. CAMPBELL.

May the 8th, 1727.

Reverend Gentlemen,

We the, &^{c}., Humbly request That whereas our said Church was for some time & frequently hath been destitute of a Minister through divers misfor-

tunes, &c., to exercise the Ministerial Function & administer the Blessed Sacraments of our Holy Church amongst & our unwearied applications to the Bishops and Society at last being taken some notice of, did send a certain Alexander Campbell who being short of money at his first arrival we did pay him half of the Sum we informed the Society (according to their request), we could pay yearly towards the support of a Minister and the said Campbell not many days after having received the same behaved himself base & unseemly & persisting in the same to the great scandal of all Religion, notwithstanding our private admonitions and requests of him to the contrary, we therefore humbly pray that you would advise & assist us in this deplorable condition to apprize & inform the Hon'ble Society how much they have been imposed on by the said Campbell's seeming qualification. The many crimes we allege or most of them we shall be ready to prove at your request either by oath or Deposition as follows, Viz: Debauchery as Drinking to excess in all manner of company, Quarrelling Drunk or Sober, Fornication and adultery or great room for suspicion of them with Whites & Blacks but most frequently with White Servants & Negro Women & having but a slender regard to any thing that is good by his Life and Conversation & proving so great a scandal & ridicule to the Holy Religion we profess, We therefore once more heartily entreat you that you would with all convenient speed assist and join with us in acquainting the said Society of the scandalous life and conversation of the said Alex^{r} Campbell as well as interceeding and praying them not to leave us destitute of such a Missionary as will prove a true Shepherd to Christ's Flock & who will heal the wounds our present Teacher has made in our church. In the doing of which, Gentlemen, you will not only do a singular service to our declining Congregation but infinitely oblige

Your most h'ble Servants,

ANDREW PETERSON,
JOHN GOODING & others.

CLERGY of Pennsylvania to the Society.

NEW CASTLE, Sept[r] 21, 1727.

MAY IT PLEASE THE HON'BLE SOCIETY,

At a Meeting of the Clergy of Pennsylvania at New Castle the 20[th] of September instant, such heavy and gross things have been laid before us against M[r]. Alexander Campbell, Missionary at Apoquimininck, and those things supported and made out by a very considerable number of his chief Parishioners that we find ourselves under an absolute necessity of representing the said M[r]. Campbell to your Venerable Board as a person in his conduct very indiscreet as well as heinously scandalous in his conversation.

The particulars of his keeping company with lewd Women are too many as well as too offensive to your Ears, to be repeated. We beg for the Church's sake and that the Holy Function may no longer be traduced on his account he be remov'd from his present station and another sent in his room to whom the people have engaged to give all proper encouragement.

The Rev[d] M[r]. Windruessea a Swedish Missionary, a grave sober ingenious young man and pretty well acquainted with the English Tongue is willing to serve at Apoquimininck. The Swedish Congregations being well supplied till the said Parish be other ways provided for, we humbly conceive his officiating there by the appointing of and with proper encouragement from the Ven'ble Society will very much contribute to keep the Congregation together who have been scandalized by M[r]. Campbell's immorality and withdrawn themselves from his Ministry. They are a very hearty good natured people and deserve not the ill character and bad impressions we are apprehensive may be given of them from another quarter.

GEO: ROSS,
ROB[T] WEYMAN,
W[M] BECKET,
JOHN HOLBROOKE,
ARCH[D] CUMMING,
of Philadelphia.

SAMUEL HESSELIUS,
PETER TRANBERG,
ANDREW WINDRUSSEA,
Swedish Missionaries.

Mr. CAMPBELL to the SECRETARY.

Apoquimininck, Feb. 26, 172⅞.

Sir,

I had the honor of writing to the Venerable Society in answer to theirs of the 16th of June last which I hope came safe to your hand, also another Letter in my own vindication against the unjust aspersions cast upon me and a re-. presentation obtained against me very unaccountably at a time when I was at the point of death.

I am now at Law against my infamous calumniators and now they have denyed their own words in their plea and yet upon these words which now they disown my Name was innocently exposed to infamy. When a man is defamed what can he do more than to set his character to the test by having recourse to the Common Law since the Church is not established in this part of the world? This is my present case & I adjure all the members of the Society not to believe any thing against me till I am heard for myself before equal Judges having my accusers face to face. Tho' my station in life is but low, yet as my reputation has been hitherto untouched and unblemished I am not willing that every mortal should attack it with impunity when I am sensible of and can prove my innocency.

You have inclosed several Papers that may give the Society a better idea of me than any representation obtained against me when I was in the extremity of sickness and the most exquisite pain and misery of a violent tho' common distemper.

The first is from Mr. Hugh Matthews who cured me of the fever and ague. I need not repeat the words of it but you'll observe that my Brethren the Missionarys acted very barbarously and unchristianly in condemning and representing me in a bad Light to the Society without allowing me that common point of the Law of Nature and the privilege of every British Subject Vizt, to be heard in my own defence at a time when they knew it was morally impossible for me to attend.

The second is a Vindication and a recommendatory Letter from Gentlemen of the most discernment and Note in this and the adjoining Government,

men of probity and good sense, whereas my adversaries are of the mobility, the canaille of the People. I hope the Society will distinguish accordingly. That these Gentlemen are men of the greatest Note is attested in a Letter by our worthy Governor to the Right Reverend Father in God the Bishop of London. It is matter of fact and therefore the generous Col[l] Gordon has written of it to the Bishop who will testify the same for I have inclosed the Governor's Letter in one of mine to his Lordship of this date.

The third is a paper of the same nature with the former subscribed by some of my Parishioners. Some of my bitterest adversaries have recanted and have subscribed it.

The fourth is from the Gentlemen of our Communion at Chester upon Delaware for I have now supplied that Vacancy often, thrice before the subscribing that paper and twice since.

The fifth is from the Protestant Inhabitants of Kent County upon Delaware. It is a very full testimonial and I am sure tis true, the original of it is to be sent home with the first opportunity when there is one meeting more for getting their subscriptions ready. I have done more for the supplying vacancies this last year than perhaps any one Missionary in America besides.

The last Letter is from two Clergymen in Maryland, M[r]. Henderson who was Commissary to the former Bishop of London and M[r]. Machonchie, "'Tis in answer to a very true and exact state of the case drawn up by me; I humbly intreat the Society that they would agree to the proposal near the conclusion of it, to let me have a fair hearing before any two unprejudiced Clergymen, before they believe any of these malicious Stories. I am willing these two Gentlemen should be the Men, or any other two unprejudiced Clergymen whom the Society or the Bishop of London will appoint. I have sent these Papers home attested to be true Copies by our Notary Public, Ralph Ashton. I would have sent the originals but they are absolutely necessary for me at the ensuing Trial of my action of Defamation before the Civil Court in May next.

Upon the whole my Brethren have acted very precipitantly and unjustly by me. The polite Greeks and Romans tho' Heathens would never have condemned a Man without being heard. If these Missionaries' power was equal I doubt not but their actions would resemble that execrable Holy Inquisition

in Spain. May God preserve the British Subjects from Tyranny in the State and an Inquisition in the Church.

I remain the Society's and
Your most humble Servant,
ALEX^{R} CAMPBELL.

Feby 26, 172$\frac{7}{8}$.

P.S. I intreat the Society may remove me to another Mission.

M^{r}. HENDERSON & M^{r}. MACHONCHIE to M^{r}. CAMPBELL.

ANAPOLIS, IN MARYLAND, Nov^{r} 1, 1727.

REVEREND SIR,

We received yours of the 25th ult^{o} wherein you desire our sentiments of the proceedings of some of the Rev^{d} Missionarys met at New Castle against you, which we think we cannot well avoid from the Brotherly duty and affection which ought to subsist among us.

Your case as you state it is reduceable to these heads

1st. That there was a report spread in your cure of Apoquimininck that you had too much familiarity with Women. To which we answer that Reports of that nature are very common in these parts of the world where people give too much liberty to their Tongue to blacken the characters even of the most Innocent. What ground or occasion you have given for such Reports you yourself best know.

2^{dly}. That several of your Parishioners and Vestry were uneasy at the above Reports for which we can't blame them if they had any grounds to believe 'em true.

3^{dly}. That the differences between you and your Parishioners that arose upon the above Reports were amicably composed at a full Vestry & all good offices promised on both sides which we take to be the best vindication of you

that possibly you could have had against the truth of the above reports; for if they were satisfied we know not whose business it was to complain or to intermeddle in the affair.

4thly. That notwithstanding the above amicable agreement some Reverend Missionarys summoned you to appear before them on the 20th of September last at New Castle to answer the above Reports a time when as you say you were so far from being able to ride that by the extremity of sickness your life was despaired of whereof you gave them a full account by a Letter and that they without any regard to your condition proceeded to hear Evidence not upon Oath (one whereof was a Convict and another your incensed Enemy who had been several times on the Grand Jury in your County that year & endeavoured in vain to have a Bill found against you upon the above Reports), but upon their bare say so determined & made a Representation to the Hon'ble Society that you was a person unfit for that place and thereupon required you to quit it, that in case you would comply they would suppress their representation, otherwise they would transmit it.

A strange transaction! and as strange a method of proceeding indeed! against all Laws or Rules Divine & Human which condemn no Man before he is heard, which requires no such impossibilities as for a Man at the point of death to sustain a Trial for crimes. That impowers no person to take upon them such an absolute jurisdiction without a lawful authority but even upon presumption of a lawful authority do not require Judges to intermeddle in affairs of controversy where the parties have agreed them which presume much more in favor of a person acquitted by a Jury upon Oath than upon the bare testimony of adversaries qualified as (you say) some of yours are. That upon supposition of guilt will not allow to scare a Man out of his right, suspending the Sentence if he tamely quits it, but rigorously executing it if he does not. In short as Festus said in the case of Saint Paul it is not the manner of the Romans to deliver any Man to die before he that is accused have the accusers face to face & have Licence to answer for himself concerning the crime laid against him. And the crimes laid against you in our opinion are more insupportable to an Innocent person than death itself and of worse consequence.

5thly. That your enemies have been so industrious in spreading the aforesaid Reports that they prevent your preferment here or in Virginia and that a Gentleman & Representative of Somerset County in this Province upon hear-

ing those reports applied to our Governor not to induct you to a vacant parish in that County.

We know that matter of fact to be true that the Gentleman of Somerset did make such application and that the Governor did promise him that he would not Induct you and you cannot blame that Gentleman. He might think that the Rev[d] Missionaries would not condemn you for such reports without proofs ; That they would be more tender of the Sacred Function than to expose it and Religion with it to Infamy without an impartial Trial and clear guilt ; he might not know in what manner they proceeded nor the character of some of the evidences nor the justification of your Vestry by amicably agreeing all differences ; so that he is innocent and they only guilty who have so industriously spread these Reports and it is to be feared you 'll have cold encouragement any where till you get the force of these reports taken off which lead us to the last head of your Letter Viz[t], you do not doubt but upon a fair and impartial examination you will acquit yourself of all these allegations.

We are very glad of this for the Honor of God, our Religion and Function and we heartily wish you (if innocent), good success in it and we think that your Brethren ought not in common justice to send a representation till you have a fair opportunity of making your defence. If they should we question not upon your application to the Hon'ble Society they will in Justice & Honor put off the consideration of it till you have a fair and impartial Trial and we think you ought to propose to them to allow you such a Trial before any other two impartial & unprejudiced Clergymen before they proceed to discharge you from your Mission. This is so reasonable a proposal that it is not to be thought so worthy & Venerable Body of Men as that Society is will ever reject it.

Having thus given you our thoughts on the subject matter of your Letter

We are Reverend Sir,

Your most affectionate Brethren
and Humble Servant
JACOB HENDERSON,
Rector of S[t] Barnabas in
Prince George's County.
WIL. MACHONCHIE,
Rector of Port tobacco, Durham,
in Charles County.

Mr. BACKHOUSE to the Secretary.

(EXTRACT.)

CHESTER, 12th Mar: 1728.

SIR,

* * * I find that many are gone to the Quakers, of those who professed formerly to be of the Church of England, merely for the want of a Missionary among them; And also some for want of the aforesaid advantage, and opportunity seems now to have lost even the sense of all Religion. Neither do they join with any Society at all; so that you may suppose our Congregations are as yet but very thin: Tho' (I thank God), they are mightily Augmented in this little time, I have been here. I preach two Sundays in the month at Chester, one at Marcus Hook and one at Concord. The People of Chester and Marcus Hook have subscribed, according to their abilities, and their Subscriptions, Amot to Twenty Pounds a Year, or some small matter above. But those of Concord have not as yet Subscribed any thing. The Youth about Chester is mightely benighted—in Ignorance. They are quite Strangers to the fundamentals of Religion; many of which can't repeat the Lord's Prayer, nor the Creed, which makes the burthen Incumbent upon me, a great deal heavier than otherwise it would be. 'Tis True the negligence of their Parents is to be blamed. But tho their Parents are careless in instructing their children themselves, Yet they would be glad if they had a Catechist or School Master to send them to, and I understand my Venerable Masters, have formerly been pleased to give a small salary Yearly to the encouragement of a School Master at Chester. I humbly beg they wou'd now grant us the same favor which if they will be pleased to do, we can get a master which will not only assist me in Instructing and Catechizing the Youth. But also be of unspeakable Service to the People. I have been once back in the Country seventy miles, at one part of Conastogoe, near the Place where Mr. Weyman used to go to; I stayed four days with them and preach'd twice. About Thirty-six miles back from Chester in the Road to Conastogoe the Inhabitants are Building a Church at which (at their request), I design God willing, to preach once a month. But I shall be there about the middle of the

week and not be absent from the other Churches under my care on the Sunday. I've baptized most of Thirty Children since I arrived at Chester, and by God's Assistance have gained to the Church a great deal of Dissenters from some of which the Presbyterian Minister has hitherto receiv'd a great deal of his maintainance. I've nothing more at present to acquaint You with, making making bold to subscribe myself—Sir,

Your most Obed^{t}
& Humble Servant,
RICH^{D} BACKHOUSE.

To the Hon^{ble} Society for Propogating the Gospel in Foreign Parts.

LONDON, Aug^{t} 3rd, 1728.

The Memorial of their lately arriv'd Missionary from Pensylvania in America:

That on my first appearance in that part of the world, on a mission from this Venerable Board to Oxon & Radnor, there was a general disposition in the People of that Country to receive the Christian Faith, and to hear the glad tidings of Salvation notwithstanding the prejudices that they had been brought up in against the Church of England, and the Preachers of her Doctrine by their several Teachers amongst the Dissenters of all sects & sizes that swarm in that province, and use a great deal of Industry to gain Votaries to their several Persuasions. Of all the sectaries the Quakers are the most numerous & do chiefly prevail by making a considerable figure in, and having in their hands a great ascendancy over the helm of Government; which was Originally calculated and contriv'd by the Proprietor W^{m} Penn, not so much, as I take it, for the ease of consciences that were or are truly scrupulous, and the general benefit of mankind with respect to the undisturbed freedom and enjoyment of their Civil privileges and Religious liberties, as for the laying a foundation for the furtherance and advancement of a Particular Interest and

Faction, of which could I think it was my Duty to relate it, or Your Hon^ble^ Body would allow Yourselves the trouble to hear it, I could say a great deal more than assuring you that their corrupt tenets are like the Leprosie of a spreading nature, and do too much infect the Poor People far & near throughout that Colony; which must be ascribed Partly to those false colors they disingeniously paint those who differ with them, in, and the worldly advantages that a convert of theirs is especially entitled to; and partly to the great want of Orthodox Ministers to Instruct them in the principles of the Christian Religion and to warn them against the errors of those deceivers, as the Hon^ble^ Body may clearly perceive when I recount to you the great inequality that is in the number of Episcopal Ministers in this Province, and the crowd of speakers in their meetings & conventicles in every part and corner of the Country that is Inhabited; who make it their business to run from House to House with lies to delude silly people and to take them Captive at their wills. Should I tell Your Hon^ble^ Body that there are 200 Speakers or Teachers amongst them in the compass of one Year, I think I should not exceed the limits of truth, nor offer the least Violence to it, and should I assert that there was no more than 3 Church Ministers when I came into the Country, and just the same number when I left it, I persuade myself nobody will gain say it, nor deny but that the Country should be better supplied I must own to You that the paucity of Ministers has all along laid me under a necessity of extending my labors beyond my line, & of travelling from place to place to keep the People stedfast in the faith, and to dispense the word & Sacraments to them. Even as far as Conestagoe which is about 70 miles from the place of my habitation—and to Perquiominc which is 20 miles & to White Marsh 12 mile, and to the great Valley which is 30 mile where they have laid the Foundation of a Church just before I left the Country and is about 8 mile distant from Radnor. And they are very Inclinable and fond to embrace the Doctrine, Liturgy & Discipline of the Church of England which gains ground every where, and in every place, where the Minister of our Church reside and officiate particularly at Oxon & Radnor the state of which Churches I am to give You in answer to Your Queries in Your last letter which I had the honor to Receive.

The Church of Oxon was built in the Year 1711 by the Contributions of well dispos'd People out of that Town and Country. The materials of it are Brick, Lime & Sand and it is 36 foot in length & 26 in Breadth & 16 to the Square.

It is only endowed with 60 Acres of Glebe Land & House that was purchased by the Donation of M^rs^. Mallows and the benevolence of the People for my use and my successors for ever.

1^st^. The Church of Radnor was likewise built by the Contributions of well disposed People in the Year 1715 and the materials of it are stone, &c., and it is 40 foot long 27 foot broad & 18 to the square; it has no endowment that I know of.

2^nd^. The Number of Inhabitants originally belonging to and frequenting these Churches at first was small, as was their general Condition low in the World. Their Employment was chiefly Agriculture and handy Craft Employments. Their sentiments in matters of Religion were very wild & absurd for the most part & their manner of living is to this day, Plowing the ground and following the business of their farms, Plantations and trades; they are dispersed over a large Compass of ground, and live not together as our Towns in England but scattered & remote, and at a great distance from any other Church; Even at the distance of 9 Mile from Philadelphia at Oxon & at Radnor 16 which is the nearest Place of Worship, and not easy to travel to, especially in Winter in Extreme Cold, nor in Summer in excessive heat.

The Number of Inhabitants in the Township of Oxon, are accordingly to the best & nearest computation that I can make about 60 families, and in Radnor about the same number. In their fortunes they are much the same as they are in their conditions indifferent and mean.

3^rd^. There is one meeting House that is frequented by Quakers, and another by Anabaptists in my Parish at Oxon, and at Radnor there is one Quaker Meeting House and a Considerable number of Dissenters from the Church of England in both Parishes. They are not stinted to an Individual or any Certain Number of Teachers who are supported liberally out of the Public Fund, as Common Fame says.

4^th^. There are two Schools in my Parish. One in Frankford a small & Compact Village in the Township of Oxon about 3 miles distance from the Church; In which Village I have lately Introduced a Lecture in the Afternoon to a Numerous Auditory. The House of our Meeting is kept by M^r^. Walton, Schoolmaster, A man of Sober life & Conversation and of good abilities for that employment and the other School is kept by a stranger near the Church; the former has about 40 Scholars and the latter about 20:—at Radnor none.

5^th^. Besides what I have already mentioned, no donation has been made to

the Church, neither have any benefactions been made either to me or the Schoolmasters; neither is there any Library belongs to my Parish besides what was sent by Your Hon^ble^ Body, of which many of them were lost before my arrival as I perceive by the Catalogue.

6^th^. It is not easy to enumerate Negro Slaves in this Country, considering their distance and the remoteness of their Situation. Neither is there any due care taken hitherto for their Instruction; and I have often pressed the necessity & duty of it upon their masters and offer'd my Service to instruct them in the principles of the Christian Religion; and to prepare them for Baptism, and could never prevail but with one Family at Oxon and another at Radnor to bring them to Church.

By what I have said above the Hon^ble^ Body will soon form right Ideas of the State of Religion as well in this Province in General as under my Care in Particular, and clearly discover the disadvantages & difficulties the Clergy and Members of the Church of England labor under: how small our Incomes are and how great our fatigues, how arduous our labors, how mean our rewards. Wherefore I humbly desire leave to beg Your Augmentation of my allowance so as I may be enabled to receive a Comfortable Subsistance, that my numerous family may be Comfortably supported, and the blessed Work that I am engaged in may be carried on with alacrity Vigour & Success to which nothing can more contribute than a suitable stipend, which I leave to Your Hon^ble^ Body to consider of and to make in the way and manner that is most consistent with Your Piety and wisdom, which I shall always submit to as, I am,

Your Most Obed^t^ Missionary
& very humble Servant,
ROB^T^ WEYMAN.

Mr. HACKETT to the SECRETARY.

NEWCASTLE, 2nd October, 1729.

REVD DOCTOR,

This will signify to the Society that I entered upon my cure of Apoquinimink the first Sunday in May last. The Parishioners received me with a great deal of satisfaction & gave thanks for the Society's letter, and expressed their gratitude to that honorable body for their unexpected kindness. For upon my arrival at Philadelphia, I was credibly informed which I found afterwards true, that a multitude of law processes raised against them by Mr. Campbell had inflamed them and the neighbouring parishes with a great deal of fire against the Church ministers in general. However since his removal the same has gone out and extinguished of itself, and that prospect of unsuccessfulness which I first had is happily turned into a general pacification and fair appearances of a successful mission. I have not as yet by reason of my health been capable to draw out the number of Churchmen in the Parish, but at the sacrament of the Supper which I administer once a month I have between 24 and 16 communicants. I also catechize their children which are very numerous considering their remoteness from the Church, seeing sometimes they are to the number of 30 who attend the examination. The Parish as yet have settled no glebe nor house for their Minister but that in time.

This, with my dutiful respects to my honourable Patrons, and I am,

Revd Dr.,

Your most humble and most oblgd

WALR HACKET.

Mr. BACKHOUSE to the Secretary.

CHESTER, Pennsylvania, May 14, 1730.

REVD SIR,

I take this opportunity to acquaint you with the state of the churches under my care which, God be praised, are in a very flourishing condition. Besides Infants I've lately baptized many adult persons as also the numbers of Communicants in my churches are augmented. As for myself I've been very much afflicted with sickness which I thought was brought upon me chiefly through the multiplicity of business, my congregations lying so wide, some part or other of which I'm almost always under a necessity to visit, which is the greatest fatigue in life besides being even compelled by the frequent and earnest solicitations of a people towards Conostogoe. I Preach forty miles back one Tuesday in every 4 weeks where I've really a large congregation, & above 40 communicants. Last summer we had so great an importation of people from Ireland that eight or Ten thousand souls were said to land in this Province, some thousands of which are settled back in and about Conostogoe which makes that congregation to whom I preach there very numerous; so that in this Province the harvest truly is great but the labourers few. I can't tell you but with grief and anxiety of mind that (notwithstanding the Quakers' liberal indulgencies), we live in a Government which is a step mother to our Church, who can't rest contented only with taking away our properties and perquisites and giving them to others, But now has struck even at constitution itself by making an Act which not only prohibits us to publish but to marry lawfully according to the constitution of the Church of England without the license of Parents, Guardians, Tutors, Masters, &c., first had and obtained in writing under hand upon the penalty of £50. * * *

And Revd Sir, &c.,

RICHARD BACKHOUSE.

Mr. ROWLAND JONES to the Secretary.

CHESTER IN PENNSYLVANIA, June 17, 1730.

Worthy & Revd Dr. David Humphreys:

SIR,

I crave leave with humble submission to lay before you part of my misfortune in missing a salary or some allowance from the Royal Society for an encouragement to keep school at Radnor in Pennsylvania. Sir, after my application was made to the Royal Society I did expect some account of it for a while but seeing none coming I suspected my application was rejected. Some of my employers moving further into the woods and some poor so that I could see no likelihood of getting a competent maintenance in that place, therefore after a considerable expectation of some answer I moved off and went to Long Island where I had been employed before; and some while I kept in New England but grew weary of those parts and so moved towards Pennsylvania. When I came there I understood that Mr. Weyman had received a Letter for me from the Secretary. I spoke to him and desired to have the letter to peruse; after a while he sent it me; he blamed me very much for leaving that place tho' the people as above were not able to hire me. Tho' I kept correspondce by writing with some of Mr. Weyman's Associates yet when I returned at seven years end he pretended he knew not where to send to me, though I received Letters from others from the same parts and of his acquaintance too. When I got the letter I perceived it was dated in June the 22, 1722, and the time that I left Radnor was the 25th of October following, vizt, in 1722, and it is not very common that a ship is so long going or coming that voyage and when I had the letter from him it was towards the latter end of September, 1729, and presently after I was taken sick and continued ill for some months. The which disabled me last fall and kept me from preparing and getting ready my testimonials to send with the rest of these accounts the which I hope will give satisfaction to the well considerated and charitable members of the Royal Society but when I got a little recovered I got into a mean business, and without some good people's assistance I could

not have lived upon it. There's Chester tho' it be the County Town can make but small business unless they had some allowance and they want it as well as Radnor or Concord or other places which are as numerous of Church people as either of those especially Whiteland where they are designed to build a church. The ground is marked out for the length and breadth likewise a church yard where a great many church people has been buried already and well walled in with stones. The County is not divided into Parishes as yet but only into small Townships, and Radnor Township has as few people in it as any, but the Congregation of the Church depends on other Townships more than upon Radnor and so it is concerning the school, some of one Township some of another, so if any allowance should be granted towards the poor church children the neighbouring places should be mentioned, for Radnor Township has very few church people in it, but East Town and Newtown and others adjacent thereunto has more belonging to the Church than Radnor and indeed the Church itself does not stand in Radnor Township but in Newtown, only as I heard say by some they design to have it Radnor Parish when the County is divided so. Sir, now I send my testimonial with some other accounts the which I hope will affront no body and I hope it is not too late for good people to do good at any time. Sir, as concerning the number of the poor children in those adjacent places they are great many more now than what was formerly by reason of abundance of both Welch and Irish Families are come in of late especially in these 2 or 3 last years, and abundance of them very poor, therefore I know not what number may probably be but great many to be sure if any encouragement should be allowed. Sir, you required an account of my method of Instruction in school. I endeavour (for beginners), to get Primmers well furnished with sylables, viz^{t}, from one to 2, 3, 4, 5, 6, 7 or 8. I take them several times over them till they are perfect by way of repeating according as I find occasion and then to some place forward according to their capacity and commonly every two or three leaves), I make them repeat perhaps 2 or 3 times over, and when they get the Primer pretty well I serve them so in the Psalter and we have some Psalters with the proverbs in at the latter end. I give them that to learn the which I take to be very agreeable and still follow repititions till I find they are masters of such places. Then I move them, into such places as I judge they are fit for either in the new or old Testament and as I find they advance I move them not regarding the beginning nor ending of the Bible but moving them where I think they may

have benefit by. So making of them perfect in their vowels, consonants and dipthongs, and when they go on their reading clean without any noising, singing or stumbling, with deliberate way, then I set them to begin the Bible in order to go throughout. And when I begin writers I follow them in the letters till they come to cut pretty clean letters and then to one syllable and so to 2, 3, 4 and to the longest words and when they join handsomely I give them some sweet pleasing verses, some perhaps on their business, some on behaviour, some on their duty to Parents, &c.; of such I seldom want them at command and when they come to manage double copies readily I give them some delightful sentences or Proverbs or some places in the Psalms or any part of the Bible as they are of forwardness and also to other fancies that may be for their benefit. And when I set them to cyphering I keep them to my old fancy of repeating and shall go over every Rule till they are in a case to move forward and so on. And I find no way that goes beyond that way of repeating both in spelling, reading, writing and cyphering, and several Gentlemen, viz^{t}, ministers and others, has commended it and some schoolmasters take to it and tho' I speak it I have met with no children of the standing or time of mine could come up with them on all accounts or hardly upon any; I also give them tasks (when able) to learn out of Books according to theirability, but one Girl exceeded all. She had great many parts in the Bible by heart and had the whole Book of S^{t} John and hardly would miss a word. I put them to spell twice ℔ week and likewise to catechism and likewise I catechise every Saturday and often on Thursdays. Some times I set them to sing Psalms also other exercises I put them to; I also had some Quaker children on Long Island and some Presbyterians in New England. I asked some of the Quakers what exercise they would allow their children to learn beside spelling, reading and writing. Some gave me liberty to teach their children the Lord's prayer, the creed and the ten commandments. Those and some others got the Church Catechism by heart as well as the Church people's children. Some of the Parents when they understood it they sent for me and were much offended. However I asked them to hear the children rehearse it, all the Parents being in place which gave the above liberty with a design to take their children from my school. So the children were called. I began with my bold boy and the rest followed and after few words at first went as far as the Sacraments the which I knew they would hear nothing of that but as for the rest they said that they never heard a better thing and told me to keep them to it;

it was on Long Island. Several of them are grown up, and are firm in Church and some of their parents also. Some of the Presbyterians turned to the Church both Parents and children tho' they for the generality make use of the Assembly's Catechism. Sir, I have done according to my ability as much for the poor as any in these parts, also in setting forward towards the worship in the Church which I hope will prosper and flourish tho' I am but a weak limb and can do but little, and desiring the Lord that he may bless it, prosper it and preserve it for ever. Amen.

Rev^{d} Sir—I humbly beg pardon for being so troublesome. Before I made application to the Royal Society, I desired some directions of M^{r}. Robert Weyman and he excused himself and said he being not long employed was loth to trouble the Society about it, but since I returned I understood that he was offended because I did not shew him what I writ and to who, seeing my application was taken notice of. Then he wanted to have a finger in it to get a name that it was thro' him it was ordered. He living at a considerable distance, viz^{t}, near 30 miles off and indeed his coming to Radnor was very uncertain as it is still so I might have lost opportunity to send. I commonly go to hear M^{r}. Backhouse tho' a great way off and he is a Gentleman worth the hearing and very diligent, not disappointing of the Congregations whatever the weather be and is so beloved that all other sects in the Country who knows him bears respect to him, and indeed his conversation and his meek, decent and familiar behaviour makes all people respect him and he is a very deserving Gentleman in all parts.

Rev^{d} Sir—I crave your patience for a few lines more, viz^{t}, in case the Society would be pleased to grant me any allowance or salary I would desire (whatever you write or send to me), that it may be directed to come to M^{r}. Richard Backhouse in Chester or to M^{r}. Henry Pierce at Concord in Chester County, Pennsylvania. Also if I am rejected I desire that your deputy may send me two lines to be left as above, but if I am accepted of we shall want small Books of Catechism both Welch and English and if you will send any other Books to be distributed I shall observe your orders therein which is all at present from

The humblest of your Servants, &c.,
ROWLAND JONES.

These are to certify that Rowland Jones, Schoolmaster, is a man that

attends the worship of the Church some times at Chester & some times at Concord. He also partakes of the Communion of the Lord's Table; and we never knew nor heard but that he was truly affected both to Church and Government.

Churchwardens for Chester, { RICHARD BACKHOUSE, ALEX^{R} his ⋈ mark HUNTER, JOHN MATHER.

M^{r}. BACKHOUSE to the Secretary.

(EXTRACT.)

CHESTER, March 22, 1730.

REV^{D} SIR,

Having this opportunity I think it my duty to acquaint you with the state of the Churches under my care, which (thanks to God for his blessing my endeavours), is as good as any man can expect. My churches being now too small to contain the Congregations they will be under a necessity to enlarge the buildings. Since last year at this time I've baptized above a hundred and fifty souls, some of which were adult persons but most of them Infants and children. We have the foundations of a Parsonage house which the Congregations unanimously joining were laid in M^{r}. Humphreys's time at Chester, but some animosity arising betwixt him and his people they desisted from this good work and now it lies mouldering away but yet the foundation of the building and the work about the cellar remaining good they have a mind to make another essay towards the carrying on the house for me and desire you, Sir, to request the Society to give them a small Box of Glass sufficient to glaze it. The deep sense I have of the Society's continual kindness to this people makes me even abashed (lest I be thought impertinent) to ask for any further favour but the consideration of the boundless goodness of that glorious body makes me presume to make known to you their request in this

particular which, if granted, will be a great means to animate them to compleat so necessary a work. * * *

Sir, &c.,
RICHD BACKHOUSE.

Representation of the Missionaries in Pennsylvania.

NEWCASTLE, 16 April, 1730.

TO the HONORABLE SOCIETY for Propagating the Gospel in Foreign Parts:

THE HUMBLE REPRESENTATION of the Missionaries in the Province of Pennsylvania and the County of Newcastle, Kent and Sussex upon Delaware,

SHEWETH,

That by a Law lately enacted by the Governor and General Assembly of the said Province called a Supplement to the Act entitled an Act for preventing clandestine marriages, conformity to and observance of, the Rules and Rubricks of the Church of England in respect of the Office for marriage is made penal, by prescribing other orders and directions to the Clergy in that particular and that under the forfeiture of £50 for every offence than they are bound to observe by any Law in Church or State at home as may plainly appear from a copy of the said Supplement herewith sent.

2. That the said supplementary Law has a manifest tendency to extirpate the doctrine and discipline of the church of England out of the said Province, there being no reason to imagine that those who trample upon one branch of her constitution in so bare faced a manner will give her better quarters in any other instance when it is in their power to effect her total over throw. And this is the more surprising that the mildness and indulgence of the Government at home to the people called Quakers is so very conspicuous.

3. That it deprives the members of the Church of England as well Laity

as Ministers of the Royal indulgence granted to them in M^{r}. Penn's charter by King Charles the 2^{d}.

4, That it is arbitrary and tyranical, arrogating a power to make laws repugnant to the Laws, Statutes and rights of the Kingdom of England which presumption is null and void by a provision specified in sect. the 5th of the said Charter.

5. That it is we humbly conceive an insufferable encroachment upon the Hon^{ble} Society's Charter from his Majesty King William the third, in that it presumes to fine and punish their missionaries, for officiating in those forms and with those ceremonies which the said Charter highly favours and authorizes to be propagated abroad.

All which particulars being considered we cannot but promise ourselves the best endeavours of our Hon'ble Patrons to put a stop to the execution of the above odious and tyranical Law by getting it repealed at the King's Council Board, and to take such further methods as may most effectually secure your missionaries in the service of the Church against the inroads and insults, of those, who have inclination enough to make their pecuniary mulcts to terminate at length in sanguinary Laws.

We are,

May it please the Hon'ble Society &^{c}.,

GEO. ROSS, Miss^{ry} at New Castle.
ROB^{T} WEYMAN, Miss^{ry} at Oxon & Radnor.
W^{M} BECKET, Miss^{ry} at Lewes.
WAL. HACKET, Miss^{ry} at Apoquinimink.
RICH^{D} BACKHOUSE, Miss^{ry} at Chester.

Supplement to an Act Passed in Pennsylvania to Prevent Clandestine Marriages.

3[d] King George 2[d].

A SUPPLEMENT to an Act, Intituled an Act for Preventing Clandestine Marriages.

Whereas the good intention of an Act of Assembly of this Province Intituled an Act for preventing clandestine marriages hath been very much eluded by reason that no proper penalty is by the law imposed upon the justice of the Peace or other persons marrying or joining in marriage any persons contrary to the intent and meaning of the said act for the remedying whereof,

Be it enacted by the Hon[ble] Patrick Gordon, Esq[r]., Lieutenant Governor of the Province of Pennsylvania, &c., by and with the consent and advice of the representatives of the Freemen of the said Province, in a General Assembly met and by the authority of the same, that no Justice of the Peace shall subscribe his name to the publication of any marriage within this Province intended to be had between any persons whatsoever unless one of the persons at least live in the County where such Justice dwells and unless such Justice shall likewise have first produced to him a certificate of the consent of the Parent or Parents, Guardian or Guardians, Master or Mistress of the person whose names or Banns are to be published, if either of the parties be under the age of 21 years or under the tuition of their Parents or be Indented Servant; If such Parent, Guardian, Master or Mistress live within this Province or can be consulted with. And also that no person or persons of what character or degree soever he be, presume to publish the Banns of matrimony or intentions of Marriage between any person or persons in any Church, chapel or other place of worship within this Province unless one of the parties at least live in the Town, County or City where such publication shall be made and unless the person or persons making or causing to be made such publication shall have received such Certificate of the consent of the Parent, Guardian, Master or Mistress as is hereinbefore directed. If the parties who ought to grant such Certificate live within this Province and if any Justice of the Peace, Clergyman, Minister or other person shall take upon him or them

to join in marriage any person or persons, or if any Justice of the Peace shall be present at and subscribe his name as a Witness to any marriage, within this Province without such publication being first made as aforesaid, Such Justice of the Peace, clergyman, minister or other person taking upon him to sign, make or cause to be made any publication contrary to the directions of this Act or shall marry or join in marriage any person or persons not published as in the aforesaid Act of Assembly and by this Act is directed, every Justice of Peace, clergyman or other person so offending shall for every such offence forfeit the sum of £50 to be recovered in any Court of Record within this Province By Bill, plaint or Information by the person or persons grieved if they will sue for the same wherein no Essoin, protection or wager of Law nor any more than one imparlance shall be allowed.

Provided that nothing herein contained shall be deemed to extend to any person who shall be married in the Religious Society to which they belong so as notice be given to the Parent or Parents, Guardian or Guardians, Masters or Mistresses of the person or persons so to be married, If such Parent, Guardian, Master or Mistress live within this Province, at least twenty days before such marriage be solemnized; nor that this Law shall extend to any person marrying by the authority of any lawful License so as such consent or approbation in writing of the Parent or Parents, Guardian or Guardians, Masters or Mistresses as by this Act is directed be first had and the same consent be certified in the Body of the said License, any thing herein or in the aforesaid Act of Assembly contained to the contrary notwithstanding.

Signed by order of the House,

℔ A. HAMILTON.

A true Copy: examined,

℔ Charles Brockden. M. Rot. Depᵗ.

N. B.—The Revᵈ Mʳ. Cummings, the Bishop of London's Commissary, has engaged to send his Lordship an authentic copy of the above Law.

Mr. CUMMINGS to the Secretary.

PHILADELPHIA, 29th June, 1731.

MAY IT PLEASE THE HON'BLE SOCIETY,

This comes to accompany a Petition from the churchwardens of Oxford, who, with several others of that congregation have often been with me since Mr. Weyman's removal to Burlington desiring to represent their case to your pious consideration, but I deferred giving you the trouble till I could learn what success the Petitions from Whitemarsh and Perquihoma would meet with and the rather because Mr. Weyman (whose design to remove from Oxford I knew nothing of when I sent home the aforesaid Petitions), told me he had begged your honors to join Whitemarsh and Oxford under the care of one missionary. Mr. Alexander Howie arrived about ten days ago and finding he is appointed to Whitemarsh and Perquihoma, I beg leave to acquaint the Hon'ble Society that it would be every way more convenient to appoint him missionary to Oxford and Whitemarsh as lying nearer one another at the distance only of 6 or 7 short miles, and Perquihoma and Radnor (which wants one too very much), lye at the same distance whereas Radnor and Oxford are above 20 miles distant one from another. Radnor being, generally speaking, inhabited by Welch men, 'twill be in a manner necessary, to send one that speaks that Language among them. I heartily thank the Hon'ble Society for the seasonable present of the Bishop of London's Pastoral Letters. I have distributed them according to directions and hope they will do much good in a place where some of the enemies of Christianity are in civil offices and very industrious to import and spread all the Books and Pamphlets that are levelled against Revelation and the Clergy. I have done all that lies in my power to prevent this spreading of irreligious principles till I find the edge of their malice turned against me but thro' God's assistance no injury from them either felt or feared shall be able to hinder me from doing my duty.

I am, may it please, &c.,

ARCHP CUMMINGS.

Mr. HOWIE to the Secretary.

OXFORD, PENSILVANIA, July 20th 1732.

MAY IT PLEASE THE HON. SOCIETY,

I beg leave to inform you of the success of my mission. The congregation belonging to Perquioma church encreases greatly; at the entrance upon my ministry in this place the numbers of my hearers were very small but for some time past they have enlarged very considerably & continue so to do by a daily coming over of Roman Catholicks, Anabaptists & Quakers, which last I have taken strict care to instruct in principles of religion before I baptised them or admitted them to the Lord's supper. In all appearance they seem to have quitted their former persuasions & constantly attend divine service at this church.

As for the congregation belonging to Whitmarsh church I'me very sorry that it will not bear the former character. The people here in no respect do answer the pious end of the Society. In general they are careless livers & quite indifferent about religion, however my utmost endeavours both from the pulpit and in private conversation shall not be a wanting to bring them to a better way of thinking. I hope they will grow better & amend their present practices.

I have taken care to prevail with two country Schoolmasters to instruct their children in the catechisms & last Sunday I catechised 15 boys & girls publicly in Perquioma church which is a great many in this wild unpolished part of the country where the professors of Christianity are so miserably divided & mangled among themselves. Nay, the parents are moved with a generous pride in striving to make their children outdo one another. The numbers of communicants increase considerably here.

At the earnest solicitations of a Sweedish congregation about 30 miles back in the country, I have undertaken to read prayers & preach among them once in 2 months in the middle of the week so that I may not be absent on Sundays from the other churches under my care. The Sweedes are a people that should be encouraged for upon all occasions they have discovered their good will & friendship to the church of England in these parts. I have also engaged to preach at Oxford once in 3 weeks till such time as they are

provided of a missionary. As to the proposed alteration to be made in the missions of Oxford & Radnor & Whitmarsh & Perquioma, I agree to it for between Whitemarsh and Perquioma it is a long way and very dangerous travelling for the greatest part of the year so that I have run the hazard of losing my life in riding over Creeks between the two churches. Therefore I crave the Venerable Society will be pleased to appoint me missionary to Oxford and Whitemarsh whose parish churches are only a few miles distant from each other. Whereas the other two, namely, Perquioma & Radnor are contiguous & may be much more conveniently supplyed in conjunction one with the other, I am with all due esteem, yours, &c., &c.,

ALEX. HOWIE.

M^r. BACKHOUSE to the Secretary.

CHESTER IN PENSILVANIA, Nov^r 7^th 1732.

REV^D SIR,

Having this opportunity I think it my duty to acquaint you how the affairs of my churches stand & to my great comfort I assure you they are in a very flourishing state. I have had my health very well, blessed be God for it, these 12 months past & as I have been enabled to visit my distant congregations at their appointed times their expectations never met with any disappointment. At the church 40 miles back where I preach once every four weeks the congregation is great & I have baptised there in one year above 50 children.

My hearers at Chester & Concord are such Proficients in Christianity that (with a great deal of pleasure & satisfaction I speak it) their lives adorn their profession & when ever the Sacrament of the Lord's Supper is communicated abundance of devout communicants receive it.

When M^r. Ross served the church at Chester I understand the H^on. Society was pleased to allow a small sum for encouraging a school there and the Quakers so far exceed us in numbers & worldly interest & so much discountenance any school master of our profession in settling among us that there is as great occasion now as heretofore to support the cause of religion in the said place. I heartily pray that the said salary may be continued & settled

upon a school master here upon those terms the Society was pleased to appoint at first & were I not afraid to disoblige I would humbly suggest the reasonableness of augmenting the Salary they gave before of £6 a year to £10 but I leave it to Mr. Ross who perfectly knows the state of affairs here to lay this matter more at large before the Honble Board. The person who keeps the school at present is a brother of mine & therefore I choose to say little. However pray acquaint the Society with my request & you will highly oblige,

Revd Sir,

Your most obedient

Humble Servant,

RICHARD BACKHOUSE.

Mr. CUMMINGS to the Secretary.

Philadelphia in Pensylvania, Mar 8th 1732.

Revd Sir.

This comes by the Revd Mr. Forbes who has been in America about 13 months & for a good part of the said time has stayed in this City and often supplyed Oxford church which has been vacant ever since Mr. Weyman's removal to Burlington. I mention this because perhaps the Honble Society may consider him for the trouble seeing he has subsisted all the time upon his own cost and charges. He has some thoughts of returning to these parts provided the Society think fit to appoint him missionary in Monmouth County New Jersey, where the people have built a good church, subscribed towards the subsistance of a minister & some time ago petitioned the Hon. Society for their kind assistance. Mr. Forbes is a gentleman that deserves to be encouraged & is capable, I'me persuaded, of doing a vast deal of good by the considerable share that he is master of both as to Learning & Prudence.

I wrote to you 6 months ago what I knew of Mr. Neville whom you recommended to me & have to add now but that he has been since that time at my house once or twice & assures me that would his friends but send him

over £40 in well chosen goods he would be able to pay all his debts & put himself in a way of subsisting decently.

There was a clergyman, one Mr. Hughes, a Welch man, unfortunately lost last Decembr at the mouth of our river. He had the Bp of London's Licence for the Province of New York but whether he had any mission from the Society I could not learn. However as I was sorry for his untimely death so was glad when I understood he was not the missionary designed for Radnor *whom the congregation impatiently expect. One Mr. Affleck a Sweedish missionary who came passenger in the same ship with Mr. Hughes by her being cast away tho' he happily saved his life yet lost all his clothes, books &c. He begs earnestly of me to mention him to the Society hoping they will commisserate his loss & be pleased to order him some assistance.* He writes to his friend Mr. Serenius the Sweedish Pastor of a congregation in London who will represent his case. All the missionarys in this province are well placed, & diligent in their respective stations. I beg the favour of a line from you in answer to my letters of August last & have nought to add but that I am with great respect, Dear Sir, yours &c.,

ARCHD CUMMINGS.

Mr. BACKHOUSE to the Secretary.

(EXTRACT.)

CHESTER, PENSILVANIA, Octr 1st 1733.

REVD SIR,

A sense of the duty incumbent upon me to give at least once a year an account of my mission to the Honble Society makes me take this opportunity to acquaint you that the churches under my care are in good condition. I constantly as usual preach 2 Sundays in a month at Chester, one at Marcus hook, another at Concord. The communicants of the congregation belonging to Marcus Hook being so near Chester generally at the appointed times come to receive the Sacrament of the Lord's Supper at Chester. But I always

administer it to the Communicants of Concord at their church there, where I find always a good number of sober and serious Christians partakers of that heavenly feast. That Journey 40 miles back once a month to the church of Pequia is almost too hard for my constitution: & all that are acquainted with the length & ruffness of the way cannot but be surprised that I have been able to perform the journey all weathers so duely & regularly as I have done. But indeed the Congregation are so very earnest & importunate that I cannot evade visiting them; in my usual method & as I first engaged. There lately at the Sacrament of the Lord's Supper I had 43 communicants & many that used constantly to attend were hindred by the wetness of the season.

I am persuaded were the Society able and willing to settle a missionary there he would find a good living in that and some other adjacent congregations in Lancaster County as I have in 3 below viz: Chester, Concord & Marcus Hook. There is in that County a great quantity of English, Irish, French & Dutch who have a just value for the church of England & earnestly desire a Teacher of that Communion. * * *

RICHARD BACKHOUSE.

THE HUMBLE ADDRESS of the inhabitants of Pequea & parts adjacent (members of the Church of England) to the SOCIETY.

St John's Church, Pequay Oct. 2, 1732.

Very Venerable Gentlemen,

A Poor unhappy People settled by God's providence, to procure by Laborious industry, a subsitence for our families, make bold to apply ourselves to God, thro' that very pious and charitable society his happy instruments to disperse his Blessings in these remote parts. That as his goodness has vouchsafed us a moderate support for our bodies his holy Spirit may influence you to provide us with spiritual food for our souls. In this case our indigence is excessive and our destitution deplorable, having never been so blessed as to

have a person settled among us to dispense the august ordinances of religion, insomuch that even the name of it is almost lost among us. The virtue and energy of it over our lives expiring especially since your worthy missionary, M^{r}. Richard Backhouse is deceased, who spared no labor in visiting and coming once a month on a week day to administer divine service among us at S^{t} John's Church at Pequea, tho' he lived 50 miles distant from us, and as we are now left destitute and live far distant from any of the established Churches where the Rev^{d} the missionaries are appointed to officiate, we are exposed to the temptations of joyning with Dissenters who are very numerous, and are constantly supplied with ministers of their sort who are very industrious to draw away the hearts of many well inclined members of the Church for want of opportunities of worship more agreable to their consciences. Insomuch that we may cry out, with Holy David, "we are become a by word among the Heathen and a shaking of the head among the people;" that further we (of S^{t} John's Church) had not been humbly bold to address you in this nature, except we had first made some preparation, for the proper reception of a missionary, having by the assistance of our pious and belov'd Sister and Church member Martha Byzallion, Purchased a hundred acres for a Glebe Land, and She has given us, £100 in Cash towards the said purchase, by which means, we have obtained a Pattent for our Church uses, together with some further expectations of her kindness provided we be so fortunate and happy as to be heard by your Hon^{ble} Board. * * *

From M^{r}. JENNEY to the SECRETARY.

(EXTRACT.)

PHILADELPHIA, Nov. 18, 1752.

REV^{D} SIR,

* * * As to our Church here; things go on pretty smoothly waiting (I suppose) the direction of the proprietaries especially the elder of the two M^{r}. Tho^{s} Penn. Indeed we may say of the Church in general in

these parts, that it is never like to be better than a tool to the Politics of great men, who are not always her friends, and scarcely ever longer than they can make her instrumental in promoting their designs, which she cannot always fairly do: so that I humbly conceive, she must be cleared of that dependance by some kind of a Church governm[t] upon the spot to give us any hope of success in the ministry. I pray God to put it in the hearts of our superiors at home to give us relief in this point.

I take the liberty to remind you of what I intimated to you once before, that there seems to be an absolute necessity of an itinerant Missionary in West New Jersey, which being a vast tract of Land, with several extensive counties and many Churches in it, hath but one settled missionary, M[r]. Campbell at Burlington. * * *

M[r]. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, Oct. 10, 1752.

REV[D] WORTHY SIR,

That branch of my duty which relates to the conversion of the unhappy slaves affords the least comfortable prospect. I have often both publickly and privately recommended it to the masters and mistresses as a duty of the greatest importance to forward as much as in them lies, the instruction of their slaves; and in serious, well governed families this has had so good effect as to bring some negro adults and many of their children to Christian Baptism; but these converts bear no proportion, to the numbers of those who live as without God in the world. Some even of our own Church who are otherwise well inclined Christians are strongly prejudiced against their slaves being instructed; and I sincerely wish that the slaves themselves by their rebellious behaviour after baptism, had not given too much cause for such prejudice: and for the looser part of mankind it can hardly be expected that those should promote the spiritual welfare of this meanest branch of their families, who think but little (if at all), of their own eternal State. * * *

M^r. THOMPSON to the Secretary.

(EXTRACT.)

CHESTER IN PENSYLVANIA, Ap^r. 23, 1752.

REV^D SIR,

* * * This great decrease of the Episcopal Church of Chester, is evidently the effect of dividing the congregation by setting up two other places for Public Worship, viz: one at Concord about 8 miles, and the other at Chichester, only 4 miles from the Mission Church, which by this means having been greatly neglected, the people living in & near Chester have most of them fallen off to the meeting. The few Church members that live at Chichester have erected a small house for a place of worship, and talk of Petitioning the Society for a missionary to themselves; and those of Concord, who are much scattered in their settlements, would have another missionary, tho' it is a certain truth, that both together are not able to purchase a house for a missionary, and far less to contribute any thing annually to his support. There are townships in this County of 20, 30 & 40 miles distance from Chester Church, where a missionary might be usefully employ'd and yet these that take the name of Churchmen at Chichester and Concord, unreasonably contend that the missionary at Chester shall perform Public Service at their places of worship, as often as at Chester Church, which is commodiously situated in the most populous part of the Country, upon the only channal of their Commerce and which had the grant of a resident Missionary about 50 years ago. Another cause of the declining state of the Church of Chester are the feuds and breaches that have been all along from the beginning between the several missionaries and one or two of the leaders of the people, who generally value a missionary only for the annuity he has to spend, and their own share of it; for if a missionary leaves off dealing or shuns too intimate familiarity with them, they presently become his enemies, and stick at no impudent calumnies & Slanders to render his short life unhappy and his pious labours useless. The late missionary here was a flagrant instance of this ungenerous treatment, and the authors of it are still in being and seem to retain the same disposition. When I entered on the mission of Chester a twelve month ago,

I found no Church wardens or vestry only some of those who had been church officers 10 years ago; the Church ready to fall to ruin; the surplice that was a royal present, rotting under the Reading desk, and a considerable part of the Missionary's Library spoil'd or lost; no House for a Missionary to live in or contribution for his better support; nay, not a fit house to hire at Chester, which laid me under a necessity of living 3 months at Chichester commonly called Marcus Hook.

I had 4 Communicants on Christmas day & only 6 on Easter Sunday; have baptized 12 Children and instruct and examine the youth all the summer long in some part of the Church Catechism.

After service on Easter Monday, public notice having been given the day before there were no more than 7 persons that appeared to choose a vestry and church wardens. They shew no manner of Regard to the Society's Letter to them about providing a house and making some contribution towards the missionaries' better support, for in fact there is neither the one nor the other at present. It is very notorious that the professed members of the Church here are far more neglectful of their Clergy than any of the various sects are of their public teachers, and 'tis a prevailing opinion amongst the vulgar, that a clergyman ought to lead a dejected, austere and very mean life that he may have real occasion to make use of all the patience which he recommends to the afflicted and miserable. I am sorry I cannot give a more agreable account of a mission granted 50 years ago, and supported since that time by the venerable society at the expence of £3000 Sterling besides the charge of Missionaries' Library and other books, but I dare not disguise or conceal the truth on this occasion, no! not for bread itself. That the divine author of the Gospel may direct and assist the Society in the best ways and means for the propogation of it, is the daily and fervent prayer of,

Rev^{d} Sir,

Their devoted and greatly obl^{gd} Mission^{y}

and humble Servant,

THO^{s} THOMPSON.

Mr. CRAIG to the Secretary.

(EXTRACT.)

LANCASTER in the province of
PENSYLVANIA, June 16, 1752.

REVD SIR,

* * * Where my predecessor Mr. Lock resided, there is a very good stone Church, which will be completely finished this summer. I hoped it would have been so before now, but the want of a minister discouraged the people, which is a common case in this province, and I'm very sorry the Society's income cannot remedy the evil, there being but one way left, of removing (to use the common expression of the people), such a famine of the word, and that is by sending a Bishop to America, for the expence of going to England from hence, and which is worse their repeated intimations of the Society's Low circumstances, deter many young men from the attempt, and determine them another way, tho' well disposed towards us, who I'm persuaded would be satisfied, with such encouragement as some congregations could give them by voluntary subscriptions, as there is no legal provision in this province for any. * * *

From Mr. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, Mar. 26, 1752.

REVD WORTHY SIR,

* * * The Revd Mr. Neil, the Society's missionary in Kent county, having favored me with a visit in Sept last we then agreed upon taking a journey together to Sussex in order to visit the Churches of that County,

vacated by the absence of Mr. Usher in Ireland. Accordingly on the 9th of Octr I set out from Apoquiniminck, and the same day met Mr. Neil at Dover, the Chief Town of the County of Kent. On the 11th we proceeded to Sussex and continued our progress for several successive days, reading divine Service and preaching to the several congregations within this Mission: At Lewes Town three times, at Cedar Creek twice, and at St Geroge's Church, near Indian River, once. At the two former Churches we administered the Sacrament of the Lord's Supper, at Lewes to about 30 and at Cedar Creek, to near the same number of communicants, and at each place several children were admitted into the Church by Baptism. The members of these respective congregations, expressed themselves thankful for our seasonable visit, those of Cedar Creek in particular, who intimated that provided part of the labours of a missionary could be secured to them, they would do their endeavour to procure a convenient Glebe for his better support there being no provision of that kind throughout the whole County of Sussex, * * *

Mr. HUGHES to the Secretary.

(EXTRACT.)

Radnor, Pensylvania March 2, 1733-4

Revd Sir,

I have the pleasure of acquainting the Honble Society at my first entry upon my mission I was very kindly received especially by the Welch. In my immediate proceedings after my arrival I endeavord at those methods that would best answer the trust reposed in me, and to that end besides performing those duties that particularly belong to my office I have visited all my parishioners at their respective houses and found a great many of them much neglected in their education & ignorant of the very fundamentals of religion, & others whose principles were very much vitiated with false doctrines. I endeavord to rectify the mistakes of the latter and to instruct the former what was necessary to be believed & practised. I had no sooner finished this task then I

found a great necessity of visiting a great many Welch & English Gent^m that lived far back in the woods, where I found a great number of well disposed persons, but entirely destitute of a Minister. At their earnest request I have gone there several times since and for a long time had no other place to preach but under the shade of a large tree, their houses being to small to contain the great number that resorted there. My last journey to them completed in all 1105 miles besides my weekly attendance at Radnor & Perquihoma at either of which churches I preach and catechize every Sunday.

M^r. HOWIE to the Secretary.

(EXTRACT.)

OXFORD IN PENSYLVANIA,
April 27^th 1734.

MAY IT PLEASE THE RIGHT HON^BLE SOCIETY,

I take this opportunity (the first I have had since I removed from Perquioma), to inform you of the success of my mission.

The congregation at Oxford increases so much that there is not room in the church to hold them, but for their better accommodation they design soon either to raise a gallery or to enlarge the outward building. Since last month was a year I have baptized 70 children & 26 grown persons, some of them aged men & women almost lost in the wilderness of quakerism & anabaptistical errors. They informed themselves of the principles of Christianity & gave tolerable answers to the questions I asked them before they were initiate.

Last Easter day I administered the sacrament at Oxford & had 46 communicants, persons of good life and conversation, who are serious in religion & have a due regard to the Church of England. In short I have to observe that religion was never in a more flourishing condition here than now. Twice a year I visit all my common hearers in their own houses and many dissenters of all denominations by which means in these ¾ of a year by past I have

gained over to the Church of England 2 Romans 3 Independents 4 Quakers & 3 anabaptists. They have quitted their former errors and constantly attend our service at church. Last October I spent a whole week in visiting the Inhabitants of Hunterdown County in New Jersey about 50 miles from this place where I preached 2 sermons upon the lawfulness of Infant Baptism in 2 different places and baptized in all 30 children & 9 adults. Upon the earnest solicitation of the people I have undertaken to go and preach among them once in three months. But tho' religion flourishes in Oxford yet I am very sorry to observe that it greatly decays in White Marsh. The people here in no respect do answer the pious end of the Society. The number of sincere church people does not exceed 7 at most. The large scroll of subscribers sent home from this place is made up mostly of men of no repute.

Mr. BACKHOUSE to the Secretary.

CHESTER, PENSYLVANIA, Oct^{r} 30th 1734.

* * * My churches at Chester & Concord consist of a body of sober, serious christians. But we are by far out-numbered by the Dissenters especially the Quakers. Indeed the largest congregations that I have, that at Pequea, where are very few Quakers yet the presbyterians are there very thick settled and make the greatest body of people. Thank God I live as quiet among both these kinds of Dissenters as any clergyman of our communion can expect to do as my endeavors to work in them a good opinion of the Church of England by fair means & in as easy & persuasive a way as possibly I could without moving their choler have had on some of them a very good effect.

Mr. CUMMINGS to the Secretary.

PHILADELPHIA, Novr 7th 1734.

REVD SIR,

Mr. Wm Lindsey, the Bearer, came over to this country about 16 months ago well recommended. He is Master of Arts & studied philosophy & Divinity in the college of Glasgow. At his first appearance here the presbyterians took notice of him & would willingly have ordained him, but he disliked their bigotry, &c., & joined himself to our church. As I take him to be very well qualified I have recommended him to the Bp of London for Holy Orders & beg leave to offer him to the Honble Society as a person very proper to fill the vacant mission at Apoquiniminck for many of the Presbyterians settled thereabouts are his countrymen & acquaintances and may be brought over by his endeavors * * *

Mr. HUGHES to the Secretary.

(EXTRACT.)

RADNOR, PENSYLVANIA, Decr 3rd 1734.

* * * The greatest inconveniency that we labour under is the greatest scarcity of Welch books, myself being the only person that officiates in that language my best endeavors can bear no proportion to the general want of so many thousands of that nation who are scattered in this province & daily importune me to supply them with Welch books & most of them are both able & willing to purchase them & I humbly conceive that if their expectations were answered it would be (especially where orthodox ministers are wanted), the only means to keep our religion in its purity among so many disadvantages. I would rather be thought impertinent in troubling the Honble Society

with my sentiments upon this head than blame myself for not endeavoring at so great an act of charity that may with the blessing of God put a stop to those fatal consequences which by daily experience we find to be occasioned in a great measure by the want of good books. * * *

The Inhabitants of Canestogoe, Pensylvania, 1734.

(EXTRACT.)

May it please the Hon^ble^ Society for Propogating the Gospel in Foreign Parts. The petition of the underneath subscribers at Canestogoe:

Humbly Sheweth,

That we being well affected to the Church of England, tho' destitute for several years of an orthodox minister until the coming of our dear countryman M^r^. Hughes who hath undergone great hardship to come and preach to us once a month to our great comfort we are increased very much in number since his coming and since we can't as yet expect the happiness of a missionary, we humbly pray to be supplied with some Welch Books the want of which has been our greatest unhappiness. An unhappy experience of this we have had in the number of forty families that were educated in the principles of the Church of England that came in together yet for the want of good books in their own language they at last yielded to the general corruption of Quakerism. Would the Hon'ble Society be pleased to bestow on us a Welch Bible & Common prayer for the use of our Church your petitioners should esteem it as a great favor. At M^r^. Hughes's first arrival we had no other conveniency then the shade of any large tree to preach under but now we have built a handsome church. As for the other Welch books, we are willing to purchase them at any reasonable rate. We have entrusted the Rev^d^ M^r^. Hughes to take the trouble upon him to come over and get us such a quantity as will be answerable to our want. If this be agreeable to the Hon'ble Society's pleasure it will be a great encouragement to our pure doctrine & be a means in the hand of Providence to preserve many souls from false doctrine & schisms which unhappiness we have too often experienced.

Mr. LINDSAY to the SECRETARY.

Bristol, Pensilvania,
November 14th, 1735.

Most Revd & Worthy Gentn,

This informs you of Mr. Pugh's and my safe arrival in America at Philidelphia the 28th day of May, having sailed from the Downs the 14th of March and had a very dangerous passage with contrary and stormy winds. Upon the 8th day of June happening to be Sabbath I went directly for Bristol and produced my Orders and Licence and your authority to supply the Church. It had been fifteen years and upwards destitute of a missionary and was only supplied but very seldom by Burlington Ministers and their carelessness that way coming over the River dispersed the people, some to Presbyterians, most to Quakers, and their long stay and adherence among them, cooled them to that persuasion, that they formerly had been educated in, but those that remained attached to the Church's interest used us very kindly and a great many have joined to the Church and many more are expected. They have made a subscription according to their abilities though very small; but it is hoped as the Church fills it will grow better. The people's inclinations as yet seem very good and are highly grateful to your Honourable Board for taking into consideration their hopeless and distressed circumstances in sending a Missionary among them to reside.

As for Trentown that lies in the Jersey beyond Delaware and lyes ten long miles from Bristol, I go there every third Sabbath and oft'ner in Summer there are a great many people there but chiefly our Independent New England Presbyterians with which this Country much abounds and they having been so long without any Preacher to visit them that even the best of them are drawn off to infidelity. They don't seem to make any subscription for my pains and troubles but must wait the issue of time with such people. I have a very dangerous and long ferry to cross over to that side that puts me to a great many inconveniences.

As for Amwell and Hopewell I have been there. It is a wide scattered Country of above 20 miles any way. They have no Church at either places but an old and ruinous building at Hopewell. But were a missionary fixed

here it would in time come to a considerable congregation but my serving so many places can't allow me as often as I could wish, being forty seven miles from Bristol.

As for White Clay Creek and London Grove, I went down that way as ordered to supply them but was unhappily in that sickly Country seized with a fever and ague that has greatly broke my constitution but notwithstanding I am now on my way going to supply them a month and White Clay Creek lies so near New Castle, within 7 miles of it, That London Grove seems to claim most of my services. I have administered the Sacrament in Bristol where were 16 Communicants. I have baptized about 10 Children and have preached very often, upon week days, Upon the great obligations of religion which I have reason to thank God has not been without success, and has brought some to lay down the dangerous errors of Quakerism. Thus from one part to another I have the life and lot of a way faring man, and am at great pains to answer and convince many of strange notions and prejudices that they have received and convinced many of the Duty of Baptism who were never baptized nor would suffer any of their Children to be so.

There is a great and crying want for Bibles and Prayer Books. Many would come and hear divine Service, but know nothing of the Service of our Church which seems odd and strange to them. About five or six dozen of Prayer books and four Dozen of Bibles are very much wanting and I hope you'll send them over by the first occasion, and you would oblige some families and people to resort to the Churches. The people are generally poor and cannot buy any. I have faithfully hitherto done my Duty and spared no pains and I shall make appeal to that great Judge of all; I have had the people's good solely in my view and I sincerely wish that the laudable, noble and generous designs of the Honourable Society may long continue to benefit these American Deserts with the best of blessing (a Gospel preached). Thus I have given you a short account for the present till farther and shall diligently and exactly transmit what accounts comes in my way. I am most Rev^{d} and worthy Gent^{n} with my hearty and sincere thanks for your distinguished favors to me, your most dutiful and Obedient Missionary & humble Servant, while I am,

W^{M} LINDSAY.

To M^r. H. NEWMAN; Extract of a Letter from The Reverend M^r. GIBBS, at Bristol, 30^th August, 1735.

You may when you see D^r. Humphreys assure him that what I give by you is entirely my own; that demands of this sort have come so often and upon so many different heads and occasions that people's Charity is very much cooled. Some think that considering how long a time it is since the establishment of that Corporation above 40 years ago, that the Colonies of America having many of them especially New England, Virginia, New York, Pensilvania, &^c., not only increased exceedingly in wealth, and numbers of people but likewise having Schools and Colleges for educating of youth, they may be provided with Ministers by this time among themselves and likewise be of sufficient abilities to support them if they were inclined to it; that tho' every good Christian was of Opinion that the sending of many Missionaries was highly necessary to these parts at first yet it ought in length of time to abate as the people might be more easily provided and become more capable of doing something for themselves.

When especially infidelity and irreligion and popery are making such mighty progress here at home in our own Country.

In effect I know hardly any here that are disposed to do much for promoting or advancing religion or that seems to be much concerned what becomes of it either abroad or at home.

M^r. PUGH to the Secretary.

(EXTRACT.)

Appoquiminy, Feb^y 10^th, 1736.

Reverend Sir,

At my first entrance upon my mission I found the minds of the people much debauched with loose and Atheistical principles and that to such a

degree as I thought I had but little room to speak in their commendation, without trespassing against the truth, therefore I chose rather to forbear giving you an account of them, than to set about a talk that would bring but little satisfaction either to you or my self. 'Tis true they have been so sadly deluded by bad men who have done a great deal of mischief not only here, but in all the Country hereabout by promoting infidelity and prophaneness, yet I have the satisfaction, to find it not so bad by much, as I at first imagined and I hope I shall be able hereafter to give you a satisfactory account of the Progress I shall make in my mission.

I preach two Sundays at Appoquiminy and one at S^{t} George's, a Chapel of ease to the Chapel, about 12 miles from it and have a pretty large congregation at both places, but the latter is much superior to the other in number. Both seems likely to increase, Dissenters of all persuasions flocking in, in vast numbers to Divine Service, some of which I have already brought to our Communion and am in hopes of giving some further account of my success that way.

I have baptized a great number of Children, some Adults, and 2 or 3 Negroes' Children, but our Clerk who kept the Register being lately gone from us, I cannot give any particular account of the number. I must confess I do not expect to baptize many Negroes for their masters are generally so much prejudiced against their being made Christians, that it seems past my skill to work any good with them. The people's subscriptions for both places is Forty five Pounds Currency which I should call a handsome subscription if it were well paid but I am sorry I am forced to complain tho' that this sum doth not amount to quite 40*s* to those that subscribe most, and to others but about 30 or 20, 15, or 10, yet I cannot but get very little from them and what little I receive comes so slow and in such small sums, that I am scarce sensible of the benefit of it. I have often told them myself and by the person that collects my moneys that I would complain to the Society but they seem to take but little notice of it. All the answer I have had, is by my Collector that the Society allows a very sufficient maintenance, therefore they need not be at any expences. What method to take to right myself I know not. All the smooth means I could use have been ineffectual, and compulsive means I altogether disapprove of as destructive of that harmony and agreement which at present exists between us in all other respects. Therefore, Sir, I desire you if you think proper to represent my Case to the Society with my humble request that they would take it into consideration and use such a method as they shall think proper for my redress. * * *

Mr. LINDSAY to the LORD BISHOP of LONDON.

Bristol, upon Delaware, in
Pensilvania, March 1st, 1736.

My Lord,

I humbly crave your Lordship's pardon for being so bold as to write to you, but necessity makes use of no ceremonies, and I hope your goodness will forgive the forwardness of your poor Missionary. I have wrote to the Honourable Society a Letter relating to the state of my itenerant mission, and the exceeding great hardships I have undergone in that weighty charge together with my success and withall have represented the necessities and difficulties I laboured under. The distance from extreme parts of my mission to the other is above One hundred miles, besides the great River Delaware I have to cross, that is oftentimes very hazardous in the Winter. My people that I serve are very wild, a mixture of all sorts (though they come regularly out to Church), and as for contributing any thing, many of them has not done and I must wait patiently the issue. My circumstances are exceeding low in the world. My expences in travelling so often as almost every week, cloathing, lodging, and horse and forrages are exceeding dear to me. That your necessity obliges me to address your Lordship for your friendship at the Honourable Board. Your compassionate consideration of my circumstances when I was in London in the year 1734 encourages me to address you. The worthy fame you bear in the British Dominion does likewise encourage me to make known my present necessities. I dare not say further, but humbly beg your Lordship's pardon for this assurance in writing as 'tis the first time and wishing your Lordship long continuance over these Desert parts and the Divine presence ever along with you, I am, with the most profound humility and respect, your Lordship's most

humble most Obedient & Dutiful Servt,

Wm LINDSAY.

Mr. LANGHORNE to the BISHOP of LONDON.

May the 28th, 1736.

My Lord,

I received Yours of July 31 last for which I return You hearty thanks and am glad to hear of Your and Your Family's Health. Your Lordship will receive a Letter from Mr. Archibauld Cumming in favor of Mr. Richard Peters to be assistant in the Church of Philadelphia. He came over the Beginning of last 7ber, and at Mr. Cumming's request has assisted him ever since to the entire satisfaction both of him and the Congregation: and by his abilities and conduct he is capable of giving Your Church a reputation which it has wanted in these parts by a bad Ministry: He is a Lancashire Man, the Son of Mr. Ralph Peters Town Clerke of Liverpool who for the sake of a Good Education, sent him very Young to Westminster School which he went through before he was fifteen: and he had particular favors shewn him by Doctor Froude. Here it was that he was deluded by a Servant maid where he Lodged into a fleet Marriage. His Parents hearing of it altered their mind as to the remaining part of his Education, and instead of sending him to Oxford removed him to Leyden where he was three Years: and upon his return was Put to study the Law under the care of Mr. Rootle of the Inner Temple by the command of his Father against his will for he was always inclined to go into Orders. He was five Years in the Inner Temple and tho' capable of Practising the Law to great advantage, Yet his Religious turn of mind encreasing, His Father was Prevailed upon to let him take orders which was conferr'd upon him by the late Bishop of Winchester in the Year 1730 to be Deacon, and the Year following at Chelsea to be Priest. Some little time after Mr. Rootle Collated him to Latham Chapel a Donative in the Parish of Orinskirk, in the County of Lancaster and diocese of Chester, in which neighborhood he has lived ever since, and was there taken notice of by the late Earl of Derby and entrusted with the education of two of his Relations, and lived with his Lordship in his Palace of Knowsley till the first of July last. During all this time knowing in what a base manner he was tricked by the Woman, he never cohabited with her nor gave himself any trouble about her and about three Years ago upon his return from Leyden where he had been to place the two Young Gentle-

men, My Lord's Relations, he was congratulated by all his Friends in a Public manner for his deliverance from the Woman who they told him had Died while he was in Holland and her Death came confirmed afterwards by Several Letters from his friends in London. Taking himself and being taken by the whole neighborhood to be at full Liberty, he made his Public addresses to Miss Stanley, sister to the two Young Gentlemen whom he had placed in Leyden and Married her Christmas was twelve months. In June Last it was discovered that the Woman was alive upon which he Voluntarily with the consent of his Wife came over here where as I said he has assisted Mr. Cumming in the Church of Philadelphia and to my certain knowledge he has given the greatest Satisfaction to the people of any Clergyman that has ever been here. Now, Sir, as it is the desire of Mr. Cumming, I hope You'l not have any thing to object against giving him Your Licence and also using Your Interest with the Society in order to procure some small allowance towards a subsistance for him which I believe You'l never have any reason to repent, for I am Persuaded he is Man of much merit, and I have been a great deal in his Company I can assure You that he is the worthiest Clergyman that I have known and is firmly attached to his present Majesty and Government which is a qualification many of the Clergy who come over here have wanted.

My Lord, You are very sensible I have never hitherto been troublesome to you in making Solicitations for any Person. But from the regard I have for Mr. Peters and the Encouragement that You have been pleased to give by offers of Your good will I now take the freedom to request Your favor and friendship in his behalf which will confer a great obligation on me, and be always acknowledged with gratitude by,

Your Lordship's most Affectionate Kinsman,
& Very Humble Servant,
JER: LANGHORNE.

Mr. CUMMINGS to the LORD BISHOP of LONDON.

(EXTRACT.)

PHILIDELPHIA, MAR: 30, 1738.

P.S. We have no Governor among as yet. Col[l] Thomas it seems finds it difficult to obtain the Royal approbation, on account of some complaints laid by Baltimore against us before the King and Council. It would be an advantage to the Crown and the Inhabitants of these parts too, were our Gover[t] more immediately under its Jurisdiction. In case of a War his Majesty's Subjects here are in a dangerous Situation, we not having so much as the Shadow of a Militia, nor any ordinary means of Defence. In Queen Anne's reign there was an Agreement made with Penn, the first Proprietor, which obliges his successors to surrender up the Gover[t] upon the Payment of 8 or £9000. Till that be done the Church of England will meet with little solid Encouragement in this province.

Mr. HOWIE to the Society.

(EXTRACT.)

OXFORD IN PENSYLVANIA, July 2[nd] 1739.

MAY IT PLEASE THE HONORABLE SOCIETY,

* * * Those who profess themselves of the Church of England do not exceed 30 in number and one third of these are not subscribers. Dissenters are very numerous especially Quakers & anabaptists; there are some Presbyterians, but very few Baptists.

As for heathens and Infidels I know not any professed ones, tho' I must own with grief, that there are some who frequent no place of worship, but

seem to be leavened with the fashionable principles of our day & age which border pretty near infidelity, but what can we say: for also when the plague is begun in the city, the injection will soon get into the country, or what can we do,—our People here think themselves under a necessity to conform their principles to the humour of those who are capable of hurting them.

I have long since given over officiating at White marsh for the reasons I formerly offered to the society, tho' the people here in a general way, live in as great plenty as the farmers in England, yet so close and covetous are they, that many of them have the assurance to say, that the society's missionaries, are obliged to serve them, tho' they should not give a farthing. * * *

Mr. PUGH to the Secretary.

Apoquiniminck, Nov. 28, 1738.

Revd Sir,

* * * And here sir I must acquaint you with a difficulty which often falls in my way, in relation to Baptisms. The people object very much against sureties and press me very earnestly upon every occasion notwithstanding all I can say to them, to admit their children to Baptism without them. They seem very ill to resent my non compliance with their humor & I believe that some have gone to the Presbyterians for baptism upon this account which otherwise would have come to me. Whether at all or how far I may comply in this case I can't determine with myself, therefore I desire to be advised as soon as you shall see fit. * * *

M^r. PUGH to the Secretary.

(EXTRACT.)

* * * The contributions promised by the people at my first coming amongst them was 45 annuatim. Their obligation for performance, I could never get (except of some few); their plea was that it was very unreasonable they should put themselves under obligation perpetually to me, since they were uncertain whether they might continue in communion with the Church of England, but they have since convinced me of the true reason, why they refused, by neglect of Payment, while they continued in our communion. * * *

M^r. BACKHOUSE to the Secretary.

(EXTRACT.)

CHESTER, Dec^r 9, 1738.

REV^D SIR,

* * * As to the number of Inhabitants and of those who profess themselves of the church of England, 'tis impossible for me to give any just account. Because my congregation is scattered here and there for near 20 miles back in the county and also being within 4 miles of Newcastle county. A many more families than I can easily reckon up live there who are and always have been Reputed members of Chester church. The Dissenters down by the River side are chiefly quakers and very much exceed the church people in number, but the Dissenters back at Pequea are generally Presbyterians. I know but 4 or 5 families of Papists in all my circuit; tho' there are many reputed ones in the quakers' Garb & Frequent their meetings. * * *

Mr. CUMMINGS to the Secretary.

(EXTRACT.)

PHILADA Augt 29, 1740.

REVD DEAR SIR,

* * * The Bishop's commissary (Mr. Garden), in So. Carolina has lately prosecuted the Famous Mr. Wh—d there upon the 38th cannon; but he has appealed home. I hope the Society will use their interest to have justice done him. His character as a clergyman enables him to do the greatest mischief. He thereby fights against the church under her colours, & Judas like betrays her under pretence of friendship, for which reason the Dissenters are exceeding fond of him, cry him up for an oracle & pray publicly for his success, that he may go on conquering & to conquer & in return he warmly exhorts his proselytes from the church to follow them as the only preachers of true sound doctrine. I have sent you a copy of my sermons which I mentioned in my last & refer you to the preface for a brief account of his hopeful doctrines and malicious railings against the clergy. I am fully persuaded he designs to set up for the head of a sect, and doubt not but that he is supported under hand by deists & Jesuits or both. He and his companion, Mr. Seward, have purchased 5000 acres of land, about 60 miles distant hence, and numbers of all denominations have raised large collections for him and are now actually building a spacious structure for him or his friends, the Wesleys, to hold forth in. Yours, &c.,

ARCH. CUMMING.

From Mr. ROSS to the Secretary.

(EXTRACT.)

Newcastle, Augt 1, 1740.

Revd Sir,

Your agreeable letter of the 11th of March last came safe to my hands, and very opportunely too, when our northern Levies began to be carried on for prosecuting the Intended expedition against the Spanish west Indies. I say opportunely because your letter prov'd the happy means of preventing my son from engaging in this hazardous attempt. His patience was quite spent, and he was resolv'd to push his fortune by the sword since he saw no probability of coming at the Gown by his frequent application. He is now making ready for his voyage and would have cross'd the seas in the ship by which I send you this, had we timely notice of her altering her first intended course. In the mean time if a vacancy happens, you'll remember him. I hope that his stay at London may not be long or prove too heavy for me.

The Church here enjoys a profound Calm, after being threatened with a meer tempest of Enthusiasm. We felt this storm in this village in its decline when its fury was almost spent. I was never so much astonished, as when I saw the fluctuating humor of our people, The sea roared indeed & the waves rose so exceeding high that to face them was present shipwreck. I stood amazed and dreaded the consequences of so unexpected a shock, but he that thus stirred up the people and inflamed them against the missionaries with the most approbrious language, I mean the mischevous Mr. Whitfield, lost himself and ruined his credit with thinking people by his malicious letters against archbishop Tillotson & by his weak but ill natured attack, upon the author of the Whole Duty of Man. The storm is not quite allayed at Philadelphia where I bore my testimony in a sermon I preached against the proceedings of this indefatigable imposter in Gown and cassock. When he could or would not stay, any longer in these quarters, he deputed 2 or 3 Fiery Presbyterians to pursue his game, whose assiduity terminated at last in distraction in some, in chains in others, despair in some, *in extremo articulo*, and laying violent hands on themselves in others. These were some of the sad

effects of what the party call convictions; but in Truth diabolical possessions. The main incendiary 'tis expected will return again into these parts 'ere long: but his principles, pride and spite, are so fully discovered, and particularly his amassing such vast sums & therewith supporting a company of young fellows and gadding young women who follow him to Georgia, instead of applying the charities for his little orphan house, to their proper end, has given so general an offence, that I am persuaded his conduct in this point will sink his credit, as fast as his plausible talent of harangueing the Populace has raised him in the opinion of the Giddy multitude. Some in my congregation became unsettled among others in running and flocking after our new Preacher, so that when the Sacrament was celebrated here in those hurrying days, I had not above half of my usual number of communicants, but, thanks be to God, the snare wherein they were catched is broken and they are happily delivered and now we live in peace and love. * * *

Mr. ROSS to the Secretary.

(EXTRACT.)

Newcastle, Sepr 1, 1740.

Revd Sir,

* * * I take this opportunity to acquaint you that Sunday last one of my Parishioners brought 9 of his children to church in order to receive Christian Baptism. 7 of them the youngest of whom about 12 years old gave an open, clear and distinct account of our catechism to the great satisfaction of the whole congregation. Whether the 7 are to be ranked in the number of adults I shall not take upon me to determine; but baptized they were in due form and order together with their 2 Brothers who answered by their sponsors. The Father of this pretty young family, labor'd for some years under some scruples about the institution of Baptism. His misfortune was as to this particular, that his wife was a Quaker & her Quaker relations plyed him close with their heretical books; especially Robert Barclay's Apology; the

Glory and Alcoran of Friends. 'Tis a pity it escapes so long a clear and full confutation, and I beg leave to say that some of our acutest pens, have been worse employed, than in taking that hurtful Book to pieces. Smith's Preservative, &c., was of use to me in gaining the family I spake of & if that gentleman is alive, I hereby tender him my thanks for his endeavours to pull down, this strong hold of Satan, Viz: Barclay's Works. * * *

Mr. BACKHOUSE to the Secretary.

(EXTRACT.)

CHESTER, Augt 23, 1740.

REVD SIR,

* * * That Great Enthusiast (to say no worse of him), Mr. Whitfield has preached twice at our Town. But most of those belonging to my congregations, are far from entertaining even a common good opinion of him. So that while others, especially the Presbyterians, are by his means carried to the wildest extravagancies, the people peacefully follow the lines of their duty, without being moved in the least, from their own steadfastness. The number of Baptized this year, are 38 infants & 1 adult person, a Gentlewoman above 40 years old. As also 4 adult negroes and 2 negro children. The number of communicants are increased having now about 60, but as to the number of inhabitants or of those who profess themselves of the church of England, I cannot possibly make an estimate till I have an opportunity to look into the Books where every householder is taxed, which I could not yet do, tho' I have oftentimes applied for it. There are a great many more Papists than I formerly imagined finding about 10 families in the very heart of my parish. We have scattered among us a great number of Heathenish People and Infidels who live as without God in the world. But those who duly frequent our churches are in general very orderly livers especially those that are communicants endeavour after a life of Christian Purity. * * *

Mr. HOWIE to the Secretary.

(EXTRACT.)

OXFORD IN PENSYLVANIA, July 17, 1740.

MAY IT PLEASE THE HONORABLE SOCIETY,

* * * The number of heads of families in Oxford is 49. I have baptized since last Easter was a year 20 children and 3 adults. Last Christmas 18 Received the Sacrament; at Easter 21; and on Whitsunday only 16, the smallness of which last number is entirely owing to the Pernicious doctrine and Printed Libels of Mr. Whitfield against the whole body of the clergy. Those who Profess themselves of the church of England do not exceed at present 15 in number and not one half of these are subscribers. Dissenters are very numerous especially Quakers and Anabaptists, a great many Whitfieldians but very few papists. There are here such a prodigious number of Sectaries, that the church of England is like a small twig, growing under the spreading boughs of a mighty tree. As for heathens and Infidels I know not of any profess'd ones. Mr. Whitfield has been twice in this Province, preaching in fields and commons, and has done a great deal of harm, and undoubtedly will ruin the Missions in this Quaker Government, if special authority from home does not interpose & put a stop to his mad career. He has printed in the public newspaper vile libels, against the great and good Prelate Archbishop Tillotson, and another against that excellent Book the Whole Duty of Man, and desired a great auditory to burn it, telling them he would burn as many as came to his hand. Many serious people were shock'd with his antichristian order, and others have been so enthusiastically mad as to obey it imagining, they could never be saved unless they did what he commanded them, and so have made that wicked action the ground of their savlation which should be the object of their repentance. He has warmly admonished his hearers, to frequent in his absence the Presbyterian and anabaptist meetings. He has violently exclaimed (like a true fanatic), against the Body of the Bishops and Clergy of England, as no Preachers of Jesus Christ, but as Sorcerers, Simon Magnus's, with a great deal more of the same stuff, which tho' false and unchristian, are yet swallow'd by our ignorant, giddy peo-

ple without chawing. I could fill many sheets of Paper with his public reflections, unchristian conduct & false pernicious doctrine, but shall not trouble you any further than by observing that infidels and Deists (those implacable enemies to the prosperity of our Zion), seem strongly inclined to favor his cause and what they could not bring about by their writings here they now strive to effect by giving a helping hand to spread the growing enthusiasm.

I have once in three weeks for a year by past gone over the Delaware and preached to a congregation of People & was in fair hopes they would have built a church, had not this accuser of the Brethren come among us. It is amazing to see how fond the common people here are of novelties in religion; how easily they become a prey to seducers. I have observed that those who are most bigotted to this new Preacher, have not as yet reformed their lives and conversations. The Dividing principles of Party Prejudice and ill nature Prevail so much among the angry deluded followers, that those who have no favorable opinion of his mischevous tenets are called reprobates by them, and pronounced Damn'd, by himself. I have lately undeceived some of my poor misled people, by Public discourses and many exhortations from the Pulpit; by riding from house to house to resolve their doubts, and by shewing them the dangerous depths of this Preacher's doctrine, more especially with respect to his notions of no-gospel covenant, and his preaching up a bold faith in Christ, but at the same time debasing of morality and good works.

I have nothing now to add, but that in behalf of the afflicted Church here, the civil and religious government at home would be pleased in their great goodness to give a check to our growing confusions. * * *

Mr. CURRIE to the Secretary.

(EXTRACT.)

RADNOR, July 7, 1740.

REVD SIR,

* * * Whitfield has lately spent among us to rob us of our characters & then of our hearers. Their wonder would immediately cease.

This strolling preacher, what by a musical voice, by an agreable delivery, a Brazen Forehead, Impertinent asseverations, uncharitable assertions, & impious imprecations upon himself if what he says be not true, has raised such a confusion among the people of this province as I believe will not be laid in haste & (which I am most troubled about) has made a very great rent in all the congregations belonging to the church of England. The generality of my hearers not only run after, but adore him as an oracle from heaven. They look upon all he says to be, the immediate dictates of the holy Ghost, only because he confidently asserts it to be so, and imprecates the most dreadful curses upon himself if what he says be not true. There is a very large church a building for him in the city, towards which all sorts of people have contributed. This deceiver pretends to be the only true minister of the church of England now in all America & yet he has a criminal regard for all those who have ever been the avowed enemies of the church of England .When he left this Province last, he conjured all his hearers, especially those of the church of England, to leave their own teachers because their doctrine was damnable, and cleave to his Dear Brother M^{r}. Gilbert Tennant and his brethren as the only true gospel preachers in the whole country. Now this Gilbert Tennant has ever been look'd upon even by the discreeter part of his own society, as a kind of a mad man & generally went by the name *Hell Fire Tennant*, however since he was recommended by Whitfield he is followed by all sorts of People & is now in as great repute as his master, his whole endeavor is to preach men out of their reason, in which he has been pretty successful, for there are several people now raving mad which was entirely occasioned by the damnatory sentences pronounced against them by this mad enthusiast and some of his crazed brethren. This short acccount of the state of our affairs at present is from

Rev^{d} Sir,

Your humble Servant,

W. CURRIE.

Mr. CUMMINGS to the Secretary.

(EXTRACT.)

Pensylvania, Novr. 14, 1739.

Revd Sir,

* * * About the beginning of this month arrived here the famous Mr. Whitfield. I was under a necessity to allow him my pulpit so anxious were our people to hear him, but that did not satisfy him. He preached evry evening in our streets to vast multitudes of all sects. He went yesterday hence to New York but returns again next week and designs to go along the continent on his way to Georgia. His doctrine turns mostly on the antinomian scheme, and railing against the regular clergy. In his conversation I could perceive very little of the scholar or gentleman. I really think he is enthusiastically mad, &c.

Mr. Whitfield talks of returning to England next Summer. I'm afraid he will do mischief in these parts but much more in old England if he be not restrained. * * *

Mr. CUMMINGS to the Secretary.

(EXTRACT.)

Philada July 31, 1740.

Revd Sir,

* * * Last fall my correspondent sent me a copy of the bishop of London's pastoral letter in opposition to Whitfield's enthusiastic reveries. As soon as I perceived the danger of their spreading among the unthinking tho' well meaning crowd I had a number of them reprinted here and dispersed, but notwithstanding that and what else I could do, great numbers implicitly believed ev'ry thing he said as proceeding from immediate inspira-

tion, and upon his return to this place in April last he fell foul on Archp Tillotson's works and the Whole Duty of Man both in print and in his field preachings; at the same time accusing the Bishop of London and the present clergy of Hypocrisy and false doctrine, calling them, Doctrinal Papists &c. For those and other reasons, I having denied him the use of our church, became the object of his rash resentment. He publicly accused me of maintaining the sufficiency of Historical faith and preaching up justification by works only. I have since published the sermons which he heard and thus misrepresented and in a preface to them given some account of their irrational and unscriptural doctrine, and false censures to the satisfaction of the sensible part of mankind among us, but here and in most other places the greater numbers are led by their passions. Some have at his instigation forsaken the church and joined themselves to dissenting congregations. Others threaten to follow them and several have refused to contribute to my subsistence which was bare and precarious before. Some years ago I had begged to remove from this place with our diocesan's consent; but at his desire because they were then in confusion on much a like occasion, I continued among them hitherto but I find it morally impossible for any clergyman to stay long among a people where there is no establishment & where he must depend entirely upon their caprice and Humors. As to that silly story which you tell me Mr. W—d wrote against Mr. Arnold, 'tis true his giddy admirers made a noise with it here but without any just grounds for Mr. Arnold the night before he left this place asked me to lend him 5; I told him I could not tell if I had so much at that time in the house but desired him to Breakfast with me next morning and I could give him an answer, but he was obliged it seems to set out very early and having borrowed the money of Owen Owen, gave him a letter to me desiring I would pay him that sum, and promising to remit it in a little time from N. York. When Owen came demanding his money that morning after asking him a few questions, I found tho' I promised to see him paid he was ready, and I doubt not instigated by W—d's votaries to follow after & arrest Mr. Arnold, because he had dared to contradict their oracle. I therefore directly paid him the money and soon after Mr. Arnold very honestly—and without my asking sent me payment of it from N. York on the 25th. * * *

M^r^. WHITFIELD to the Secretary.

(EXTRACT.)

PHILADELPHIA, NOV 27, 1739.

REV^D^ SIR,

A concern for God's glory and the good of his church excites me to write this. There is one M^r^. Arnold appointed by the Hon^ble^ Society an Itinerant missionary at New Haven in New England who I hear is coming over to be elected Minister of Stratton Island in the East Jerseys. He shewed me a letter which he received from my Lord of Glou^r^ as also another from yourself. But Rev^d^. Sir he is unworthy of the name of a minister of Jesus Christ. I have been in his company several times & was obliged to reprove him openly for his misconduct for he was an offence to all that were in the room. Wherever he has been, a very ill report is spread abroad concerning him—and since my return hither from New York, I find he has borrowed 4 or 5£ of one Owen Owens, & said that M^r^. Cummins would pay it when the man applied to M^r^. Cummins, he said he knew nothing of the matter, but rather than have M^r^. Arnold exposed, he paid the sum for him. This is to be attested by numbers of witnesses and M^r^. Trame, Brother in law to Proprietor Penn, told me yesterday, the Governor informed him how he had been chiding M^r^. Cummins for not suffering him to be pursued and apprehended. Rev^d^ Sir, indeed I write this out of a pure regard to the Honor of our common Master. The sending proper Missionaries into these parts is a matter of infinite importance. The Generality behave so Bad that they cause the worship of the church of England to be abhor'd. But I propose troubling the Hon^ble^ Society with another letter on this subject, when I have passed thro' Maryland and Virginia and am arrived at Georgia.

I am Rev^d^ Sir,

Your very humble servant,

GEORGE WHITFIELD.

Mr. WHITFIELD to the Secretary.

(EXTRACT.)

On board the Savanah,
Capt Gladman, on her passage from Savannah to Philadelphia, April 7, 1740.

Revd Sir,

In my last from Philadelphia I promised to send you another letter, but I reckoned the account of the state of Religion in these parts, published in my last journal has rendered my writing needless.

This comes to acquaint you, Revd Sir, that I am now on my passage to Philadelphia, whither I am going to raise fresh supplies for the Orphan House in Georgia, and to take up Land for the Erecting & maintaining a Negro School in the Province of Pensylvania. I need not acquaint you Revd Sir, of the Pitiable condition the Poor negroes are in, and what hopes may be entertained of improving their minds, if due care be taken early to breed them up is the nurture & admonition of the Lord. To me Pensylvania seems to be the best Province in America for such an undertaking. The negroes meet there with the best usage and I believe many of my acquaintance will either give me or let me purchase their young slaves at a very easy rate. I intend taking up a tract of Land far back in the country and to return to England about the latter end of this year or the beginning of the next in order to raise subscriptions and to bring over assistants for that work. My stay there in all probability will be very short and if the Gentlemen of the Society will be pleased to contribute something towards my undertaking, they would do a thing which I believe will be acceptable in the sight of God and answerable to the title they bear, as two of the Right Revd Bishops belonging to the society were pleased to subscribe, I think it right to inform you that the Orphan house in Georgia goes forward, exceedingly well, and that God shews us more and more, that he is with us of a truth. My congregations at Savannah (considering the place), are very large and some of late, who before knew only the form, bless'd be God, now begin to feel the Power of Religion in their hearts. I find the more I am opposed, the more the work of God goes on. As it was

formerly so it is now, the church is like a field, the more it is mowed the more it grows. Rev[d] Sir, I know you not in person, but as you bear the title of a Secretary to the Society for Propogating the Gospel I am persuaded you will not be offended at the freedom of

Rev[d] Sir,

Your very humble servant,

GEORGE WHITFIELD.

M[r]. PUGH to the Secretary.

APOQUINIMY, April 16[th], 1741.

REV[D] SIR,

In my last, dated in November, 1740, I complained of the bad effects M[r]. Whitefield's railery against the Clergy of the Church of England had upon the people here; that it had made them refrain very much, not only from the communion, but from the coming to Church. I now have the satisfaction to inform the Venerable Society, that as they are grown cooler, my congregations are very much increased, as is the number of communicants. I don't know that I have lost one, but many are lately added, whereas I was afraid I should have lost many. I must own it made a strong impression upon me to see those people forsake me so on a sudden, who but little before, I thought could hardly be drawn away from me, but he unluckily came the first time when I had lain for some time and was then dangerously ill and incapable of doing my duty, and the second time when I was very weak and low in Spirit, So they were the more easily to be drawn aside, having nobody to instruct and advise them, and their shyness towards the Chu[h] made the deeper impression upon me thro' my weakness. As to the number of Inhabitants I cannot pretend to give any exact account, because there are no Parochial bounderies. So many as are of the Church of England within the compass of 12 or 18 miles, are of my congregation and those I reckon to be about 40 Families; the Presbyterians, which are innumerable, are by far the greatest Party, and are still increasing, multitudes of them coming in and settling here from the North of Ireland. Papists are but very few, not above 3 or 4 Families, at least that

are known to be such. Quakers not very many, and seem to dwindle away; the greatest harm that the Presbyterians do us, is by mixt Marriages and by this means they draw away many of our young people so that we have but few of them that stay with us after they get married, and how to remedy this misfortune I know not, for if I offer to say any thing against mixt marriages, tho' I am as cautious in speaking as I can be, yet I shall incur the displeasure of both sides; if there be any small tracts upon that subject, I should be glad if the Society would favour us with some; we are much in want of Bibles, scarce one in the congregation has a Bible to bring to Church. If the Society would be pleased to bestow some Small Bibles with the Com^{n} Prayer and the new Version, we should be very thankful. Some of Lewis's Catechisms would be very acceptable.

The number of communicants this Easter at Apoquinimy was 26, at St. George's 14, which are more than we have had since I have been Missionary here. I have baptized since Nov^{r} last 16 children, all of which, but two or three, I have been obliged to baptize at home, because the extremity of the cold has been such, that they could not safely be brought to Church; we have lately lost one of our first and chief benefactors & supporters of our Church, one Andrew Peterson, a man very well inclined, and very much lamented by our Congregation and by the Country. He has been Justice of the Peace and member of the house of Assembly for several years past successively, and behaved himself to the intire satisfaction of his Country. I have now brushed through the severest Winter that has been known in these parts, and have been constant in my duty without Intermission; only one Sunday I was hindered by a great thaw upon a very deep snow which rendered the Roads almost impassable. I am under a very ill habit of body, expecting every day to be disabled by a stubborn inflammatory disorder in my legs, very difficult to be cured, which I have suffered by already severely, but be my affliction as great as it will, I contentedly submit to the Will of my God; my greatest concern is for the good of my people, and should I be disabled, it may prove a considerable loss to them as it has already, not long since. However, so long as I am able I continue the same resolution I always had: to do what I can towards promoting the Salvation of men.

I am, Rev^{d} Sir,

Y'rs, &c., &c.,

JOHN PUGH.

M^r. RICH^D BACKHOUSE to the Secretary.

CHESTER, July 25th, 1741.

REV^D SIR,

The difficulties I met with in coming at near an exact account of the number of Inhabitants in the Townships among whom my congregations are scattered, made me defer writing till now, but having as I think at last made a pretty just calculation, You may depend upon an account of my Parish for the future according to the Society's instructions in that case. The people under my care steadily persevere in their religious principles, and are possessed with a becoming Zeal for the doctrines and discipline of our Church. And with Joy I can assure you, not one soul of them have been infected with the Enthusiastic and Heterodox opinions that have been preach'd and propagated among us. About a month ago, at M^r. Blackhall's request, I went 40 miles back, To among my old Congregation at Pequea, A people I gathered from among almost all manner of Sects and Countries, A Congregation I duly attended once a month, even in the most rigorous weather, both Winter and Summer, for full eleven years, some of whom were of late grown giddy brain'd with Whitefield's preaching, and some of his brethren, the Presbyterian Itinerants, refusing to go to Church, but those with whom I conversed, I left fully satisfied, promising to return to their duty, and not to be drawn aside or deluded any longer by those bold and ranting enthusiasts. Our Schoolmaster, M^r. Houston, last Nov^r, left Chester for better preferment, as he thought, in Maryland, and soon after we had recommended to us one M^r. Cha^s Fortescue, who has hitherto approved himself the most diligent master and every way the best qualified of any we ever yet had at Chester, and if the Society will be pleased to confer on him their Salary as formerly on Houston, I am persuaded he will answer their gracious intentions among the poor, and be of great service to the whole congregation. I the more earnestly recommend him to the Hon^ble Board, not only because he is a fit person, but because (what I am sorry to acquaint you with) the Quakers, with all their power and ill offices, have endeavored to drive him away, and set up another, not one of their own sort truly, but a native Irish biggoted Papist, in opposition to him. And that not with that Sliness and Caution they are used to act in other

affairs, But openly and without any reserve, So that without the hon^ble^ Society will continue their wonted goodness to us in this point, The rising generation, especially the poor, For want of necessary instruction, will lye open to the assaults of this persecuting and deluding people who wish evil to our Sion. Nay, moreover, if this just and true account of plain matter of Fact, be published in the printed papers, I'm very sure of a hot persecution. In my last I sent you a list of the Subscriptions, I received for my Support from the people for that year, and I make no doubt but you'll be surprised to see the number of Church Families within the Circuit of my Parish and yet find so little encouragement for their Minister, but 'tis a thing easily to be accounted for. For besides the real necessity of one great part, and the popular plea of another part, viz: Our minister has his Salary from home, It is not so much to be wondered at to find in them a tincture of coldness in giving me any thing, when I acquaint you that Chester County is reckoned by all to be the throngest settled with Quakers, Philadelphia City excepted, of any other part in the Province. And 'tis natural to think that in all religious conferences with their neighbours, the word hirelings, or preachers for money, must be brought up as a name of reproach. I'm forced without urging them to be content with what they will please to give me, For my Predecessor, M^r^. Humphreys, moving them to their duty in that particular, caus'd them to refuse paying him any thing at all, which occasioned him to leave them and seek for a Parish in Maryland. Our wild enthusiasts are Incessantly gadding thro' the Country & teaching the people to run mad, and when they do not fall down and beat their breasts and bellow, They tell them they are in a damn'd state, and sentence them immediately to hell. I have here sent you in a Newspaper a letter to the Rev^d^ M^r^. Gilbert Tennent, that dear Brother and Fellow labourer with M^r^. Whitefield, wherein you have a specimen how these new Apostles convert the secure world, and with what throws and pangs they are born again, and in my next, if I can get it, I'll send you some part of a discourse most powerfully delivered by another brother in the back parts of our Country, in the mean time I make bold to subscribe myself,

Rev^d^ Sir,

Your Obed^t^ humble Serv^t^,

RICH^D^ BACKHOUSE.

M^r. RICH^D BACKHOUSE to the Sec^y.

CHESTER, Oct^r 13^th, 1741.

REV^D SIR,

My last letter I sent you by the hands of M^r. Cha^s Willing, a gentleman of character and worth, and one of the principal merchants in Philedelphia, in which I gave you a just account of the state of my Parish. And now I have nothing new or strange to acquaint you with. For we are in the same good & quiet condition as when last I wrote. My People are so far from being moved or rendered unsteady by the religious Freaks and antic tricks the Whitefieldians are acting up and down the Country, That they are the more established by comparing their doctrine and practices with the Doctrine, the decency, and order enjoyed and made use of in our public Worship.

I let you understand after M^r. Houston's departure from Chester, one M^r. Charles Fortescue came well recommended to us to supply his place, and indeed in every respect answers the good character that attended him hither. I make bold to double my solicitations with the hon^ble Society in his and my congregation's favour, assuring you he is both a very capable and proper person for the Society's imploy, as Schoolmaster here. Besides being careful of Teaching his Scholars their Church Catechism, he diligently observes to make them all regularly attend the Church, and 'tis no small satisfaction to me and the whole congregation to hear the voices of very small children audibly making proper responses, and bearing their part thro' the whole service to the admiration as well as reproach of some old people who cannot do it themselves. In my former letter I told you how the Quakers behave to us with regard to our master, and I assure you I was very short in my account, to what might be said, Lest it might come to their knowledge, and I consequently be made very uneasie in my station, For they have of late taken such haughty airs, as if they have almost forgot they are subjects, and give such treatment to our Gov^r himself as will, in my opinion, necessitate his Majesty to take the government of this Province into his own hands. I gave you some expectations of seeing a copy of a Sermon delivered in the back parts of our Country, by one M^r. Rowland, one of those 7 or 8 worthy ministers that have lately been sent out of the Academy of old M^r. Tennent, as Whitefield

expresses himself in his Journal, but it has not as yet come to hand. I've drawn my bills of Exchange from Lady day last to Michaelmas for Mr. Charles Willing, or Order, the Gentleman I sent my last packet by, and who I hope before this is safely arrived in England. They come with this letter in the Ship Constantine, Edward Wright, Master. I also shall draw my Christ's Bills for the same Gentleman. And in taking this as proper advice thereof, you will oblige,

Revd Sir,

Your most Obedient

Humble Servant,

RICHD BACKHOUSE.

To the Right Revd and Honble the Society for the Propagation of the Gospel in Foreign Parts.

The Humble Petition of the Congregation of SAINT PAUL'S Church in the Town of Chester, and Province of Pensylvania, in AMERICA,

Most Humbly Sheweth,

That your Petitioners, by your gracious liberality & goodness, for some years past, enjoying the benefit of a Protestant Teacher, for our Children, became sometime in November last destitute, by the removal of Mr. James Houston to Maryland, upon greater and better encouragement, as he imagined, than we, your poor Petitioners, could afford, and so were left under this unhappy dilemma, either to send our Children to Popish Teachers, who are numerouse in these parts, or to rear them without any.

Your Petitioners further declare that in the month of January succeeding Mr. Houston's departure, Mr. Charles Fortescue, hearing of a Vacancy at Chester, through an earnest desire and laudable ambition of being admitted into the Honble Society's service, left Maryland, where he had better offers than Mr. Houston accepted of, and came well recommended to offer himself as a master for our School. Mr. Backhouse, upon examination, found him

capable of teaching Latin and Greek, and he is by all men acknowledged to be an able mathematician. His temper and prudence are conspicuously good as hath been demonstrated by his behaviour under the Trials, and as we may properly call it, Persecution he has met with from the Quakers. For as the greater part of Church members, in and about the Skirts of our Town, are poor, and consequently we found ourselves not capable to give an encouragement adequate to his merits, or sufficient to maintain his family, so we, with all the address imaginable, made an essay to influence the Quakers to join with us in supporting him. But Behold, as soon as they perceived by his sober and pious conversation, that the good of the Church was naturally involved, and would be still farther promoted by fixing that Gentleman here, besides their public insults and private machinations, They did what none but Quakers dare do, in a Country under the Government of a Protestant King, that is, they engaged by their great encouragement a rigid, virulent Papist, to set up School in the said Town of Chester, In order to oppose and impoverish the said Protestant Teacher. Upon such their proceedings we meekly and seriously debated the matter with them, alledging the Inconsistancy thereof under a Protestant Government, and shewed them that the same was contrary to the Statute of the 11 & 12th of King William the Third, with others of the like nature. Yet notwithstanding they did, and still persist to encourage the same. Nay they carried their implacable malice so far as to occasion by threats and promises most of the Children who were under the said Protestant teacher's Tuition to be taken from him without being able to give any reason for such their proceedings, but only this indubitable one (which we do attest to the Hon^{l} Board to be true) of his being a Zealous Protestant of the established Church, and sincerely attached to the present happy establishment which are qualifycations sufficient, we are assured, to incur their displeasure, when at the same time Deists, Jacobites and Papists are embraced and promoted and the most Blasphemous Doctrines propagated and unpunished.

We, therefore, your most humble petitioners, beg leave to entreat, that as you have of your unexampled Charity, hitherto been pleas'd to grant to our former School-Masters Ten pounds Ster^{g} ℔ ann^{m} for their educating the poor Protestant Children, so now you will be pleased out of your great goodness to confer the same on M^{r}. Cha^{s} Fortesque, and if our request may not be adjudged too bold or assuming, that you would vouchsafe to grant him the

said Salary from the time of his coming hither, He having with a mind unshaken, constantly attended his School, without being in the least diverted therefrom by threats, public affronts and all kinds of ill offices, and did with chearfulness and willingness teach all the poor Protestant Children that came to his School. His care and tenderness being extraordinary great, his methods Judicious and commendable, and his assiduity and Labour Indefatigable.

In granting your Importunate Petitioners their humble request You will add strength to our feeble Church, beset on all sides with multitudes of enemies, You will lay under the highest obligations, not only the aged, but the Infant Tongue, daily to attend the thrown of Grace for your present and eternal happiness.

As is the bounden duty of your most humble petitioners,

JAMES WALKER, } *Wardens.*
CHA^{S} CONNER, }

ALEX^{R} HUNTER,
JNO. WALKER,
JOSEPH RICHARDS,
ED^{D} RICHARDS,
CHA^{S} ILLCORE,
WILL^{M} TURNER,
SAM^{L} WEBSTER,
WILL^{M} BLACK,
} *Vestry.*
and others.

M^{r}. HOWIE to the Secretary.

OXFORD, IN PENSYLVANIA,
Sep^{tr} 29th, 1741.

REV^{D} SIR.

* * * My income last year from Oxford was £16, 10*s*, 6*d*, paper money, and this is paid by subscription, sometimes 10, 5, 4, 3, or 2 shillings at times, so that when a sum of money is paid after this way, it is but of small service

to a family. And as for those who are defficient in paying their subscriptions, we cannot sue them without having the charges thrown upon us, and losing our just due besides, such an unhappy constitution do we live under.

Number of heads of Families in Oxford is about 49. I have baptized within the last ½ year 12 Children and one Adult; last Whitsunday 18 received the holy communion.

Those who are really of the Church of England do not at present exceed 25 in number, and few of them are subscribers.

I cannot possibly affix the number of dissenters. The people of our Province are this and that, here and there, and of no steady principles, sometimes anything or nothing, just as the humour takes them, or the Spirit of Giddiness moves them. However, Quakers and Anabaptists are numerous, some Presbyterians and Whitefieldians, but few open Papists.

I know not of any professed heathens and Infidels. The native Indians lye a great many miles back in the Country; indeed, there are some people among us, viz: Whitefield's followers, who seldom frequent any place of orthodox worship, and tho' many of them seem to be convinced that their pious leader is a mercenary impostor, yet so big are their stomachs, that rather than own their convictions openly, they are resolved to be obstinate, and are in a fair way to lose all sober principles by imagining that the new Exercise of Hymn singing, the Solifidian Scheme, and damning all their Innocent neighbours who differ from them will carry them to heaven.

Sir, I beg that you will speak to the Treasurers of the Society with respect to one of my Bills returned here with a Protest. If my selling them sometimes before they are strictly due is the cause of it, I must say my narrow circumstances and expensive situation, together with ill paid subscriptions, have hitherto obliged me so to do. From these considerations I did sometime ago petition the hon[l] Society for a gratuity or an increase of Salary or for their leave to move to Staten Island, and if any one of these favours had been granted me, I should have been in such a condition, as not to sell Bills before the time. It is impossible for me to express what fatigues and hardships I have laboured under in my present situation from a faithful discharge of the duties of my mission all along, but especially of late from the opposition I have met with in publickly discovering the mischievous Doctrine and Irregular conduct of that malignant Preacher M[r]. Whitefield, which has drawn on me the resentment and malice of our angry Zealots and Sectaries, who would rejoice at

the downfall of our Sion and her ministers. But notwithstanding, I am resolved to do my duty, which thro' God's blessing has had such an effect as to convince many of the errors they were running into and brought some home to the Church again.

That God may bless the Hon^ble^ Society's designs for the good of his Church and the Promoting of Christianity in these American parts, is the hearty prayer of him who is,

Reverend Sir,
Your most humble
Obedient Servant,
ALEX^R^ HOWIE.

P. S.—The parsonage lands and house belonging to Oxford are in a ruinous condition, and the people have always been, and still are, very negligent and slothful about repairing them, so that I have no more benefit from 60 acres of Land than if I had none. All that can be said is, that I and my Family live rent free, at the hazard of our lives, for the house will neither keep out wet nor cold, which last is very extreme in the Winter.

A. H.

To the Right Rev^d^. EDMUND LORD BISHOP of LONDON.

The Humble Address of the Church Wardens & Vestry of Christ Church in Philadelphia, in the province of Pennsylvania.

The Mournfull Occasion which calls upon us at this time to Address your Lordship, is the much lamented Death of your Lordship's Commissary & our worthy Minister the Rev. & M^r^. Archibald Cummings; who Departed this Life on Sunday the nineteenth Instant, and was interr'd Yesterday in our Church: with that Solemnity and Regard becoming the Universal good Character & Esteem, which he bore among his Acquaintance, of every Religious

Denomination & Society, for his Learning, Piety, Moderation, and every other good Quality that might Adorn his sacred Function.

The Happy Intercourse which subsisted betwixt your Lordship & Mr. Cummings, gave him frequent Opportunity of transmitting to your Lordship, the State of this Church; and receiving your Lordship's fatherly Council & Advice thereupon. That this favourable Intercourse may be still continued, and the better promoted, We do entirely Submit the Nomination of a person for this Church, to your Lordship's Choice, which from the great Regard your Lordship has always shewn for its happiness & success; gives us full Assurance under your Lordship's care, of having a person every way fit & suited to the important Trust.

It cannot be unknown to your Lordship, that the support of the Minister of this Congregation depends upon the Voluntary Subscriptions of the Members; who have hitherto zealously Contributed a handsome provision to their Minister, as far as their Circumstances would admit; and it is not to be doubted, they will always think it incumbent upon them, & handsomely to support a Pastor duly approved of by your Lordship.

The neighbouring Clergy have kindly offered & engaged to serve this Church by turns (as for two months past they have done) until the Winter sets in, and the Weather prevents their being able to travel: We therefore most humbly beg your Lordship will be pleased to use your kind Endeavours to send us a Minister if conveniency permits, so that we may be happily supplyed before next Winter. For which & all other your Lordship's favours & benevolence extended to us, We shall as in Duty bound, most sincerely endeavour to approve ourselves.

May it please your Lordship

Your Lordship's most Obedient & Dutifull

Sons and Servants,

Tho. Bourne,	Pet. Evans,	William Byewell,	*Wardens.*
Willm Bell,	Tho. Lawrence,	Jon Danby,	
Wm Passchall,	Alexander Wooddrof,	Jos. Kearsley,	
Thos Leech,	Wm Till,	Richard Peters,	
Richd Sewell,	Benja. Morgan,	Wm Chancellor,	
	Saml Hassell.		

Philadelphia the 23d day of April, 1741.

Churchwardens, &c., to the BISHOP of LONDON.

1741.

My Lord,

As this Conveyance brings the account of the lamented death of Mr. Cummins, and an Address of the Vestry referring the choice of his Successor to your Lordship, We who are members of the Church and know the mind of the Congregation excuse ourselves for renewing our application made some years ago to your Lordship in favor of the Reverend Mr. Richard Peters. His former recommendation was at the instance of nine tenths of the Church and proceeded from the experience of his abilities and religious disposition in his discharge of this Ministerial Duty, and his virtuous and good life for the five years that he has lived amongst us has so fixed him in the esteem of most people that the greater number of the vestry were inclinable to move for his immediate appointment, but when he came to hear of this he insisted peremptorily that no such notion should be made, deeming it inconsistent with his Duty to your Lordship and contrary to his fixed resolution of never resuming the Ministerial function in these Parts without first consulting your Lordship and having your advice and approbation.

Hereupon the general address which accompanies this letter was unanimously resolved on and we now on behalf of ourselves and of by far the greatest part of the Congregation become earnest Petitioners to your Lordship that Mr. Peters's Talents may be no longer buried in a Lay tho' Honorable Employment, but he may by your Lordship's appointment return to the exercise of the Pastoral Care amongst us for which by his Piety, Virtue and learning he is so excellently well qualified. His attachment to the Constitution of our Established Church is confessedly sincere and strong and will appear to be truly disinterested since if your Lordship should favor this application he will thereby be obliged to resign an office greatly preferable in point of annual Income to what he must expect to have from our Contributions, but as many of us have often heard him say that the profits of his office tho' considerable would never make him amends for the pleasure he lost in performing his Duty as a Clergyman, We are well assured that we do both him and ourselves service in recommending him to your Lordship.

We have always lamented that there were some few persons about Mr. Cummins whose misrepresentations of Mr. Peters had such an effect upon both as to make their separation necessary, but we must do Mr. Peters the Justice to say that when many of the Members of the Church, and principally those who supported Mr. Cummins had carried their resentments so far as to subscribe large sums for the building of a new Church and for an handsome annual Provision for Mr. Peters, he not only diswaded them from it but by his earnest solicitations and pious example prevailed with them all to return to a constant and regular attendance at Church and to give their Minister his usual support.

This is very different from the case of those who are Mr. Peters's Enemies, for it may be proper to inform your Lordship that even he tho' so deserving a person has some enemies, but we can with Truth assure your Lordship that they are very few besides those poor people who have been deluded out of their Religion and a great part of their understanding by the plausible manner and affected zeal of Mr. Whitefield's preaching, and are much set against Mr. Peters because he had the honesty and courage to declare in open Church after the Service was over and Mr. Whitefield had been just delivering one of his ranting Discourses that his Doctrines and Practices were contrary to the Christian Dispensations as well as to the Constitution of that particular Church of which he unjustly assumed the name of a Member and Minister.

Having thus informed your Lordship of the Esteem we and many others have for the Gentleman recommended and given the character he truly deserves, We hope to have a favorable answer from your Lordship, shou'd it be otherwise it will we own give us great concern tho' not equal to the prejudice it may at this time prove to the establisht Church in this City.

We beg leave to assure your Lordship that We are with the most profound respect,

Your Lordship's dutiful sons and Servants,

BENJN MORGAN,
W. CHANCELLOR,
WILLIAM PIEWELL,
JON. DAUBY. } *Church Wardens.*

Edwd Bradley, William Saunders, Wm Crofthwaite,
Willm Bill, Cornˢ Bowne, James Benbridge,

Wm Till,
Tho. Lawrence,
Wm Paschall,
Richd Sewell,
Robt Ellis,
Abram Taylor,
B. Turner,
E. Bridges,
Richd Nixon,
Thos Hopkinson,
Edwd Jones,
Wm Craddocke,
Thos Greome,
John Sober,
Attwood Shutz,
H. Schleydore,
Tench Francis,
Patrick Baird,
Philip Hulbeart,
Thos Glentworth,
John Knowles, Junr,
Jon. Knowles, Minr,
Caleb Cash,
Randall Yetton,
George Megee,
John Hoy,
Thos Carter,
George Claypole,
Peter David,
Jas Mengahoyd,
Thos Howard,
Henry Pratt,
James Wragg,
Jno. Shewbart,
Samuel Hall,
Jno. Williams,
Wm Murdock,
Jno. Johnson,
Hugh Tresse,
Henry Clarke,
Gusts Hesselius,
Robt Taylor,
Lambt Emerson,
Jno. Roberdes,
Joseph Skippen,
John Inglis,
Thomas Lawrence, Junr,
Evan Morgan,
Peter Bard,
Jacob Duchess,
James Peller,
William Hellier,
John Wilcocks,
Randle Dicas,
Stephen Vidal,
John Postlethwaite,
Joseph Marks,
Thos Mullan,
Antv Duche,
William Vanderspregel,
John Wilkinson,
Robt Barton,
William Smith,
Robert Daires,
John Knowles,
Robert Jewell,
George Okill,
Richd Farmar,
James Pearson,
Robt Greenway.

M^r. PETERS to the BISHOP of LONDON.

PHILADELPHIA,
11th May, 1741.

MY LORD,

So long ago as the 29th of Nov^r. 1737, I took the Liberty to inform your Lordship of my Acceptance of the Place of Secretary of the Land Office for this Province and the three Lower Counties, and at the same time express'd my earnest desire of the continuance of your Lordship's Paternal Regards and that you would look on me as a dutiful Son placed in such unhappy Circumstances as made it expedient and necessary for me to consult my Prudence more than my Inclination in that Disposition of myself.

I have continued in the same office ever since, and now on the Death of M^r. Cummins, a great part of the Congregation being desirous to see me again in the Ministry have recommend me to Your Lordship for a License, and Your Appointment to succeed him. I assure You I had at first no other concern in this Application than a bare consent, but when I came to understand that before my name was so much as mentioned on this occasion, and the very day after M^r. Cummins was buried, the whole Body of the Clergy had signed a Representation against me to Your Lordship, I entertain'd different thoughts of this affair, and imagin'd that this blow was struck at my ministerial Character and with an Intention to prejudice me forever in Your Lordship's Judgment. I have always lived on good Terms with all, and in Friendship with some of the Missionaries, and was at a loss to conceive on what Grounds they cou'd found such a Representation and therefore applied to M^r. Ross to know what had been done and for what Reasons. He acknowledged immediately, and with abundance of Frankness that when the Missionaries were together at Philadelphia to attend M^r. Cummins' Funeral, they had from surprise and without any manner of consideration, signified to Your Lordship that it wou'd be inconsistent with the Peace and Unity of the Church to appoint me, at the sole Instance of D^r. Kearsley & Peter Evans, after they had agreed upon & signed a Letter to Your Lordship wherein nothing was inserted save an Information of M^r. Cummins' Death and of their being ready to supply the Place till a Successor should be appointed to save them

the trouble travelling in Winter Time and of being absent from their own Churches ;—after such a Letter as this was signed they were induced from something Dr. Kearsley said to add the clause about me without making any Enquiry into the Truth of what was advanced, taking it for granted on the Testimony of the Doctor and Peter Evans.

After this Discovery I was at a loss how to proceed. I was astonished at the Baseness of those Two Gentlemen and at the Weakness of my Brethren. I knew such unfair Dealings would inflame the Congregation and effect the Character of the Missionaries, neither of which were agreeable to me. To prevent these Inconveniences I communicated the affair to Ten Members of the Vestry & desir'd them to proceed in it so as might best prevent a breach of Peace and at the same time consult the Good of the Clergy and shew due regard & Tenderness for them. What was done in consequence of this I am inform'd has been communicated to Your Lordship by Mr. Ross & Mr. Backhouse, for the time wou'd not allow to apply to the other Missionaries who lived a distance from one another.

I will add no more than that if I am thought worthy of Your Lordship's appointment, I shall pay all ready Obedience to Your Lordship's commands. I shall endeavor to deserve the Affection of my Brethren & promote in the best manner I can the Good of Souls and the Interest of the Establish'd Church being.

May it please Your Lordship,

Your Lordship's

Most dutiful & most

Faithful humble Servant,

RICHARD PETERS.

M^r. E. ROSS to the Secretary.

(EXTRACT.)

PHILADELPHIA, March 15, $17\frac{4}{2}$.

REVEREND SIR,

* * * I have chiefly (thro' the assistance of God) supplied the Vacancy at Philadelphia since September last, at the earnest request of the Congregation, who really expected a Minister from England last Fall and if they had wholly depended on the assistance of the missionaries, many of whom live a great many miles off, must have often been disappointed by the badness of the Weather in Winter Season. Since my first coming here I have Baptized upwards of 100 Persons, 18 of whom were adults, 12 were Negroes Men & Women, who appear'd publickly before y^e^ Congregation & were examined in & said their catechisms to the admiration of all that heard them, nine of them I baptized together the 17^th^ Jan'y last, the like sight never before seen in Philad^a^ Church. * * *

I am Rev^d^ Dear Sir,

Your most obliged & obed^t^ Hb'le Serv^t^,

ÆNEAS ROSS.

M^r. GEO. ROSS to the Secretary.

(EXTRACT.)

NEW CASTLE, March 4, $17\frac{4}{2}$.

REVEREND SIR,

* * * We have a Society erected here upon Whitefield's plan; it consists of various professions; but its heat seems to cool, tho' industriously supported by a new sett of Itinerant Preachers & pretended reformers from the Presbytery: who, because they preach loud, long & thunder out hell & damnation, are caress'd & followed by the weaker sort as inspir'd persons, but *nihil vehemens est durabile.*

Your young Missionary Eneas Ross has engaged himself in a different task at Philadelphia. If he had not undertaken the cure of the Church there, it must have remain'd desolate, the consequence of which can easily be guess'd at by those who know the fickle temper of many of the Church professors in that place. The weight of the charge there is so heavy that the young missionary is like to sink under it, by running the risk of a deep consumption. I hope my Lord of London will speedily relieve him. 'Tis enough for me to tell you that his good behaviour & extraordinary diligence renders him a credit to the mission. I intend to supply for him the vacant Churches adjacent to me during his continuance at Philadelphia; which I cannot desire should be long. I remain, Rev^{d} Sir, Your most obed^{t} Serv^{t}.

GEO. ROSS.

P. S.—The numbers of communicants here have not encreased since my last to you: the Country being unhinged from their former ways, by a torrent of enthusiasm, nor has some of my flock escaped the infection but the Tide seems to turn.

M^{r}. E. ROSS to the Secretary.

(EXTRACT.)

PHILAD^{A}, 22 Nov^{r}, 1742.

REVEREND SIR,

I have also to acquaint the Society of one M^{r}. Ebenezer Kennersley, some time ago a Preacher amongst the Baptists in this city, but is now a constant & professed Churchman, a man of an unblemish'd character in this Province. He has a great inclination of becoming one of the Societie's Missionaries, but his wanting the Greek & Latin Tongues, hinders him from visiting London for Holy Orders. If Sir you are of opinion that his deficiency in the Languages might be dispens'd with & that he might be admitted into Holy Orders he would visit England forthwith. * * *

Reverend Sir,

Your most Obed^{t} Serv^{t},

ÆNEAS ROSS.

M^r. BACKHOUSE to the Secretary.

(EXTRACT.)

CHESTER, June 14, 1742.

REVEREND SIR,

* * * I believe more care is taken over our children in instructing them in their catechism in the doctrine & discipline of our Church than any where else in the Province; by our vigilant master M^r. Fortescue, which raises y^e^ envy & whets y^e^ malice of y^e^ Quakers, who still maintain their Popish master purely in opposition to ours. This Province is now becoming exceeding populous, and there are many large Congregations of Church people who being quite destitute of Church of England Ministers are to their great grief obliged to herd among the Presbyterians. And were y^e^ Society able to open a new mission I am sure no place can want more than the Town of Lancaster & the Church at Pequea; and tho' there are many large Congregations besides those, a clergyman settled back there might in some measure supply them on a working day of the week as I used to serve Pequea. To give you some idea of the populousness of this part of our Province, there are in Chester County 17 or 18 Quaker Meeting Houses & 7 settled Presbyterian Teachers besides Baptists & other sects & of late y^e^ Popish Priests appear pretty numerous, one of w^ch^ comes once a month to a place just within a quarter of a mile of my Church at Concord, and I'm inform'd by several good hands that they have the same yearly Salaries allow'd them by their Propogators that our Missionaries have from our Society, and in Lancaster County besides all y^e^ different Sects of Dutch which are very numerous, there are 12 settled Presbyterian Teachers. In Lancaster Town there is a Priest settled where they have bought some Lotts & are building a Mass House and another Itinerant Priest that goes back in y^e^ Country. This is a just & faithful account which I received last February in Lancaster Town from y^e^ Prothonotary & some of the principal Justices of the Peace for that County. * *

You must know that there are a sett of Presbyterian Preachers who make it their business to run about the Country as Whitefield does; Now these chiefly aim at moving the passions and working upon the fears of the People,

extolling their own Holiness & boldly boasting of intimately conversing with our blessed Lord and teach that regeneration is accompanied with Howlings, Tears, distortions of the body &c. This management some time ago had a wonderful effect upon the People and where ever there was a sober man among their Teachers that spoke against such proceedings he was in danger to be left by most of his Hearers & exposed to want; this was more their practice a while ago than 'tis, I think, at present. Now the instance that I shall mention to make good my former observations is this, viz^{t}; M^{r}. Sankey in Monada Township in the county of Lancaster, aforesaid (not one of those wild Teachers) being asked how his congregation stood affected in these unsettled times, answered that he was happy in having his Congregation chiefly to consist of Church of England People who gave themselves up to none of those wild notions & enthusiastick ravings that some people practised so much and were so fond of. So that I'll assure you, in this Province with relation to our Church the Harvest is great & the Labourers very few.

I am, Rev^{d} Sir, Your very Humble Serv^{t},

RICH^{D} BACKHOUSE.

M^{r}. LINDSAY to the Secretary.

(EXTRACT.)

NEW BRISTOL UPON DELAWARE,
IN PENNSYLVANIA, March 25, 1742.

HON'BLE & WORTHY GENT:

* * * Long before now you have heard of M^{r}. Cumming's death. He bore a most excellent character for Learning & Piety & his death is universally lamented by all & particularly by us missionaries & will be hardly I believe forgotten by any of us while we live & we only wish that the Successor in the Cure of Philadelphia Church may equal the worth of the worthy Commissary Cummings. * * *

In every Congregation some of M^{r}. Wh——d's disciples are lately settled

& their Religious Society's raised up in which are put up powerful Prayers for reforming & converting all Churches to their Communion.

But some Dissenters that joyn'd them at first have now left them & joyn'd to the Church with their Families & could not bear their dreadful threatening against themselves for want of their particular marks of Grace. * *

Your most obliged Servant & Missionary,

WM LINDSAY.

Mr. JENNEY to the BISHOP of LONDON.

PHILADELPHIA,
June 24th, 1743.

MY LORD,

I had the honor of Your Lordship's Letter dated Jany 4, 174$\frac{2}{3}$, from Whitehall with a Commission, &c., for which I return humble thanks. I have received from Mr. Cumins' Executors a printed Copy of Your Lordship's Commission from the King; and Your Lordship may depend upon my best Endeavors to answer Your Expectation in executing the Trust You have reposed in me. But I am apprehensive of an objection from the Clergy of the Lower Country upon Delaware, because they are mentioned particularly in Mr. Cumins's Commission, not in mine, and those Countys are a distinct Government from that of Pensilvania. The heat is so excessive at this time of the Year that by the advice of some of the Clergy, particularly Mr. Ross of New Castle, I have put off the meeting of the Clergy to September: The proceedings at which shall be faithfully transmitted to Your Lordship.

I thank God my Congregation appears at present perfectly easy and at peace among themselves; which they prove to be sincere and from their Hearts by a liberal Contribution toward the finishing of the Church, which hath been at a Stand, nothing but an outside shell, for many Years, and they are now Proceeding upon it with great alacrity and Generosity.

The Box Your Lordship Promised in Your Letter is also come to hand. It contains tracts much wanted here, and which cannot but be attended with

success if seriously Read and without prejudice. The party set up by Whitefield here hath affected the Presbyterians much more than the Church, not above two or three of Character having left us, but the Presbyterians are almost broken to pieces; one of their Preachers told me that he hath scarce a Dozen Hearers, when any of these Vagrant Preachers (as he calls them), holds forth at Whitefield's Building.

There is also a great Schism in Whitefield's Congregation, occasioned by the German Count who hath drawn off a great party from them.

They hold distinct meetings, and are as warm against one another as against other sects of Religion. Whitefield's Admirers give out that he will be here soon, which I give little Credit to. But if he should come, God only knows what influence his presence may have upon a fickle, inconstant People, as the generality of the Common sort here are. In the mean time I shall continue to do my Duty to the utmost of my Power, leaving the Issue to the Providence of God, and to that end, I beg Your Lordship's Prayers & Blessing, and am

Your Lordship's
most dutiful
humble Servant,
ROB^{T} JENNEY.

M^{r}. ROB^{T}. JENNEY to the Secretary.

(EXTRACT.)

PHILADA., Jan^{y} 26, 1744.

REV^{D} SIR,

I thank God our Church here is in perfect peace & the Congregation very numerous. Our only difficulty being to find room in the Church for those who want seats & are willing to Pay if they could have them. And the numerousness of our Congregation make the Duty exceeding Severe upon me, too much for one especially of my age to go thro' with & indeed I expect to be soon worn out by the fatigue of it. This Place certainly deserves the

Society's regard as much as either Boston or New York or rather more, because being a Proprietary Government under a Family not of our Church & the assembly generally Quakers, we are not to expect any favour in the way of a Legal Establishment.

Our Negroes also are numerous & many of them inclined to be Religious who would be glad to attend the Lectures of a Catachist. And as I am well acquainted with the circumstances of the Church at New York I can safely deliver it as my opinion founded upon a careful observation that the noble stand made there against the progress of Methodism & Moravianism & the little influence which they have had upon the Young People,—this is in a great measure owing to the good management of M^{r}. Charleton in the way of Catachising. So I attribute to the want of such a Catachist the great progress which both of them have formerly made in this place even to a Settlement.

The favour I now beg is, that you will let me know in your next Letter (which I hope will be as soon as you conveniently can), whether there is any hope of Success if we should apply to the Society for such a Catachist as M^{r}. Charleton is at New York & I take the liberty humbly to beg your interest not only in the Society, but in particular with His Grace of Canterbury, to obtain such a favour for us, as very likely to prove an exceeding great Benefit to the Church here.

I am, &^{c}.,

ROB^{T} JENNEY.

M^{r}. JENNEY to the Secretary.

(EXTRACT.)

PHILAD^{A}, Nov^{r} 14, 1745.

REV^{D} SIR,

This City is very much infested with Popery & sysmatical divisions among the Protestant Inhabitants & its influence spreads into the Country. There is scarce a Missionary but complains of one or other & many of both & I know no more likely remedy for this Misfortune than a Catachist in this City.

There is not in New York the least face of Popery & they have made a noble stand there against the Vagrant Preachers of Faction & Schism which I can attribute to nothing so much as the Industry of M^r^. Charleton in the duty of a Catachist. To this I may add the great number of our Negro Slaves & other Servants, not inferior to those in New York & daily increasing, who I am satisfied would with joy attend the Catachetical Lectures. The generality of the Negroes here have a disposition to Religion; I have Baptized many & never administered the Lord's Supper (every month) without several of them & many run after the Vagrant Factious Preachers, who I am satisfied would keep steady to the Church if properly Instructed. As to my part, the Duty of this Parish is so very difficult that it is not in my power to perform it alone, nor indeed of any one Man though much Younger than I am. Nor must I expect to be able to undergo the labour of it long. I must then humbly intreat the Society for the sake of the Church in this City which seems to be a pattern of all the Churches round, (at least to have great influence upon them), to condescend to appoint M^r^. Reading Catachist & assistant in this City & we will take care to contribute amongst ourselves what will render the Society's bounty a comfortable subsistance to him & we hope to His full satisfaction.

I am, Rev^d^ Sir,
Your Most Obliged
Humble Servant,
ROB^T^ JENNEY.

Rev^d^ M^r^. ROSS to the Secretary.

(EXTRACT.)

PHILAD^A^, May 19, 1744.

REV^D^ SIR,

In my last of the 18^th^ of Nov^r^ 1743, I acquainted the Society that the Churches under my care were in a more flourishing state than when I first came to them & that notwithstanding the great number of Dissenters of all

sorts round about me, Yet the Churches on Sunday are generally crowded & both Men & women appear very devout.

My situation is near Abington about 9 miles from Philad[a] where there is one Treat a preacher of the New Sect who has misled a great many weak People this Year or two past. But now they seem to come again to their senses & to be much more agreeable both in their temper and behaviour, which was quite Morose and disagreeable except to those of their own party. Davenport likewise, that occasioned so much confusion in New England has been preaching about in our Neighborhood this Spring but without gaining any Proselytes & the number that assemble to hear those Preachers are not half so large & numerous as they were some time ago.

I have now to acquaint the Society that this Spring I visited some people in the Jersey at Sinnamenson & Waterford Townships Glocester County, A few Miles from Oxford Church, & preached to them & baptized a few Infants. The People on that side the River are chiefly Swedes, but understand the English well & are pleased to have an English Minister come among them. The last of this Month I am to visit them again at which time they are to make a Subscription in order to build a Church which I am in hopes will succeed well & be a happy means to bring a few scattered People into a regular & orderly Congregation.

I remain, Rev[d] Sir,
Your Most obliged &
Most Humble Servant,
ÆNEAS ROSS.

Rev[d] M[r]. ROSS to the Secretary.

OXFORD, IN PENNSYL[A], March 28, 1745.

REV[D] SIR,

In my last of the 18[th] of October 1744, I acquainted the Hon[ble] Society with the regularity & good behaviour of both my Congregations, & that I live in perfect Love & unity with them, & am now in great hopes that the rising Generation will show themselves as Pious Members of the Church as their

Fathers were. The chief of the Old Standers of Oxford are dead, & there appears in many of their Children a great share of Devotion, & please God I live, in a year or two more I expect to see as flourishing a Church as they were 25 Years ago.

When I first Preached at White Marsh they were indeed as sheep without a Shepherd. But now there are many pious & good Members there—& since we have got a Legacy of £50 Currency from the Executors of one Mr. Murray who died seven Years ago We have put a New Roof on the Church, of good Shingles, & a Cedar floor & a good fence round the Church. We have also railed in the Communion Table with black Walnut bannisters & the Workmen are now erecting a New Pulpit & Reading desk of black Walnut.

The diligence & industry of Mr. John Barge, a worthy warden of this Church, who spares no loss & pains to see every thing done decently & in order, I ought not to pass over in silence. He the first Year that I served at White Marsh, paid me £20 Currency for the Congregation who had Subscribed so much & more to me, & took his Chance to collect the subscription from the people as he could, & has this Year also engaged to pay me the like sum for my attendance at W. Marsh.

I have also to acquaint the Honble Society that as I am lately Married in Philada I intend to dwell & live at German Town having taken a House there this Spring, because had I settled at Oxford Glebe it would have been very inconvenient for me to attend White Marsh in the Winter Season, the Roads being exceeding bad & the Glebe in the remotest corner of Oxford Township from White Marsh. Whereas when I am at German Town I lie partly in the Midway between both my Churches, 5 Miles from Oxford & 6 from W. Marsh.

The Inhabitants of German Town are Dutch save two or three families of English, & they belong to the Church of England. There is a Lutheran Church & Calvinist Meeting in this Town, one of the Quakers & one of the Minnists. German Town lies 6 Miles N.W. of Philada a place of considerable inland trade situated about 3 Miles from navigable water for small craft called the River Schuylkill. It stands upon a rising ground & contains 100 fair Houses, and is in length 2 Miles. There are Houses scattered all along the road from German Town to W. Marsh, and the situation of the Church on a high Hill is very agreeable from whence we may see it very plain at 3 Miles distance riding on the great Road.

I am in great hopes this congregation will in a few Years with the blessings of God become worthy the Hon^ble^ Society's notice.

Our poverty after all necessary repairs, is such that at present we are not able to furnish the Communion Table with a Silver Cup nor indeed have we any furniture belonging to it. I hope the Lord will open the heart of some pious person to assist us in some measure. The Bible and prayer book is in pretty good order, but at Oxford they are much worn.

I beg the Society would be pleased to furnish us with a New bible & Prayer book for Oxford and a few small Prayer books for both Churches.

I shall be much obliged to the Hon^ble^ Society if they please to send me Echard's Ecclesiastical History & a Concordance, there being none belonging to the library of Oxford.

I am, Rev^d^ Sir,
Your most obliged
& Most Humble Servant,
ÆNEAS ROSS.

Rev^d^ M^r^. ROSS to the Secretary.

PHILAD^A^, April 17, 1745.

REV^D^ SIR,

My letters containing an account of my Parishes I had sealed & delivered to the Capt^n^ & fully expected to have saved the trouble I now find myself obliged to give the Hon^ble^ Society concerning an unhappy difference lately begun, & to my great Concern I find still to subsist, between D^r^. Jenney & myself. As I find from last night's conversation He is determined to complain against me & to avoid any misrepresentation that He may make of the matter, I think it not improper to state to the Hon^ble^ Society the rise & progress of this unhappy difference & hope the same will find a favourable acceptance at their Board.

Upon D^r^. Jenney's settling here many of my acquaintances pressed me to marry them: some I refused, others I married. But always with previous notice & consent of the Doctor, & gave him the fees which He accepted &

received from him. Within these two or three months, when in His own house, I received some slight (& what I apprehended) ill usage & thereby became undeceived that He was not the Friend He had professed himself to be. But instead thereof found him imbittered at my being in Town & for what I am not able to guess, since I declare that no Man could be more obliging to him than I ever was since his first settling here & always ready to serve him unless it was that after that usage.

I married a friend of mine without the usual compliment of giving him the fees which I apprehended he had no good right to & baptizing a Child. For my part it was not out of choice that I lived awhile in Town but of necessity being married the beginning of Jan^{y} last & could not remove my family till the Spring.

However on the 13th of March the Doctor called on me at my lodgings & attacked me with great heat about baptizing the Child. I told him it was to oblige a friend whose former Child I had baptized & that I thought nor meant any harm. But this I take to be only introductory of the article Marriage to which he immediately resorted & told me I should not presume to marry any Person by the Gov$^{r's}$ Licence in his parish without his consent & that if I ever presumed to do the like again he would complain to my Lord of London & the Hon^{ble} Society against me.

The suddenness of this salutation & great warmth with which it was delivered really surprised me.

I told him calmly I had been well advised that there were no division of Parishes in this province nor any settlement of bounds for such, that the Gov$^{r's}$ Licences were general & directed to any Protestant Minister to marry without restriction & that I thought was a good warrant to me to marry in any part of the Province. Some more words passed & we parted.

On the 22nd of March he sent a peremptory order (by his Clerk) to me to leave the City upon a groundless suspicion or false information, that I was to make Philad^{a} the place of my Residence, whereas it was well known to the generality of the Inhabitants & I believe to him too, that I had hired a house in German Town for the greater convenience of serving both my Cures—which thing I signified to the Hon^{ble} Society in my last Letter to you.

This treatment of the Doctor's put me under a necessity of returning him an answer to which he reply'd & soon after received an answer. All these papers he threatens to lay before the Soc'y, in order to bring me under their

censure. But whether I deserve it or no I leave it to their Judgment. Upon the whole I can safely say in the management of the dispute I behaved myself with Temper & moderation & if I have done otherwise & am judged so to have done I will humbly ask his pardon. However to avoid giving the Doctor uneasiness & for the sake of the Churche's peace I promised to forbear executing the Gov$^{r's}$ Licence within the City of Philad^{a} tho' it be a privelege to all Dissenters, Baptists & Presbyterians.

But still the Doctor is dissatisfied because a fresh quarrel has arisen between him & my Brother John Ross which because I cannot accommodate he will not accept of any submission on my part.

My brother thinks himself affronted by the Doctor & to my grief he is resolved to carry the dispute to the last extremity. The consequences of it I dread to tell you, but there is such a flame at present in the Church of Philad^{a} that I am afraid it will burn, where it is not in my power to prevent.

The Doctor resolves to pursue his resentments & to make my Father & me feel the effects of it, because the other is as obstinate as himself, I know I have to deal with candid Judges & what they are pleased to determine no man is more ready to submit to than,

Rev^{d} & Worthy Sir,

Your most obliged &

most Obed^{t} Servant,

ÆNEAS ROSS.

Rev^{d} M^{r}. BACKHOUSE to the Secretary.

(EXTRACT.)

Chester, Sep^{t} 21, 1744.

Rev^{D} Sir,

The Churches I've the care of are very regular & steadfast in the practice of true Religion & I believe as Orthodox as any in Pennsylvania, it being no small part of my care to build them up in the Knowledge of the beauty of Holiness in the Church of England's Service & how agreeable She is in Doc-

trine & Government to the platform of the primitive Church. This I look upon as the best fence to secure them from the wiles & pretended sanctity of our Dissenters, & a basis upon which an honest & sincere Christian may safely rest. I continue my journey to Pequea, as I used to do before Mr. Blackall settled among them, once every four weeks, where even in the Winter seasons I never fail of having a large Congregation. I'm in some measure constrained to Teach school not only for the instruction of the poor but to prevent the better sort of my Congregation from going to the Conventiclers for their education who have opened Schools in several places (as I am told), by a Synodical Decree, In order to thwart that Tutor of these new wild enthusiasts, old Mr. Tennent.

I am,

Your very humble Servant,

RICD BACKHOUSE.

Revd Mr. BACKHOUSE to the Secretary.

(EXTRACT.)

CHESTER, Apl 23, 1746.

REVD SIR,

For in the beginning of my time here I was hunted as a wild beast to be run down or drove away from this place by the Quakers & the Presbyterian Dissenters & indeed I had but about two or three of all my Congregation that either were so honest or Zealously bold as to dare to open their mouths in my behalf when they saw me grossly abused. But thro' an inoffensive conduct & yet without truckling to those beasts (such to be sure as St Paul met with at Ephesus), I have weather'd the point & they not only now let me alone, But by the blessing of God (to their great mortification), They see my people more confirmed together with an addition of numbers more or less some late Years past. I might say a great deal more upon this particular but being foreign to my point at present & more fit for a private conversation I proceed. In my last I acquainted you that my Congregation at Pequea had purchased

fifty Acres of Land for a Glebe which was commodiously situated & I now can inform you that their good Friend the Gentlewoman *I had heretofore mentioned in my Letters to you who gave them fifty pounds before towards the purchase of that* has now promised to pay into my hands about the middle of *next month fifty pounds more* to go towards the purchase of fifty Acres lying contigious to the fifty afs[d]. Her name is Martha Byzallion whose character deserves to be recorded, but yet it pleased providence weak as I am to bring that Woman into the Church & to contribute so generously to the Church at Pequea. I baptized her when above 40 Years old & she is a sober pious Christian & Zealous for our Church. It is not her only but some others that have been instrumental to incite to charity towards my Churches & I beg you'll not think it sounding my own praise (because I must give you an account of things), when I tell you that I have not laboured only in the word & in the doctrine But also in promoting the Temporal interest of the Church.

I am, Rev[d] Sir.

Your very Humble Servant,

RIC[D] BACKHOUSE.

M[r]. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, March 26, 1747.

REVEREND AND WORTHY SIR,

We are still in a very flourishing state. Seldom a week passes in which one or more are not added to our Church. The heat of Enthusiasm sensibly abates; for upon the death of one of the New light Teachers these people were so much divided among themselves (the common fate of schismatic faction), in their choice of a new one that it proved a happy means of bringing many to a calm temper and rational way of thinking. One in particular, a member of the Church of England, who had long been wavering, upon this accident became thoroughly fixed to our communion, and after some attend-

ance on the service of the Church, he received the blessed Sacrament with a true Christian spirit of piety and devotion. *Since my entrance on the Mission I have baptized twenty-three Infants, four of whom were Negroes*, and have added a sober religious young man to the number of communicants. The Gentleman mentioned in my last as officiating at Duck Creek still continues at that place, but his immoralities have become so very flagrant that he must inevitably bring an odium upon, if not entirely ruin, the cause of the Church there, unless a stop can be put to his proceedings. I have several times made free proffers of my service to the people, but for want of a regular meeting have received no answer from them. I cannot press upon them with authority from the Society, the Church being situate within Kent County, and consequently under the proper care of the Missionary at Dover; nor do I see any necessity for the appointment of a Missionary for their particular service. If however the Society would be pleased to take them under their protection and give instructions to those Clergy who are in the neighborhood of Duck Creek to attend them as far as is consistent with their duty in their own Parishes; it would certainly be of real service. For as in this Province we have no establishment by Law and obtain a preference only by the purity of our doctrine and the testimony of our own good lives and examples, so one irregular Clergyman, whose desperate fortune has drove him to take shelter among us will pull down more in six months than a diligent Missionary can build up in almost as many years, for such is the uncharitable temper of the new sect of enthusiasts, that from the bad life of one they conclude the character of the whole body of our clergy. If the Society shall think fit to lay the whole or any part of the duty at Duck Creek on me, I shall very readily undertake it; though the poverty of the people is such that no gratuity can be expected from them. But as I have the interest of Religion sincerely at heart I shall spare for no labour under the countenance and protection of the honorable Society to promote, as far as my poor abilities reach, the true knowledge of the saving faith of our Lord Jesus Christ. And I am, with all duty and respect,

Reverend Sir,

Your most obliged

Humble Servant,

PHILIP READING.

D^r. JENNEY to the Vestry of Christ Church, Philadelphia.

VERY WORTHY GENTLEMEN,

As Ye have done me the Honour to ask my Advice relating to the great Change which is like to happen in Your Church & Congregation, which my late Fit of a dead Palsey seems to threaten the very near Approach of; So I cannot do less than return you hearty Thanks for such a great Instance of your Regard; And indeed I must declare you are far from being mistaken in your Opinion of my hearty Attachment to the Church of England in general, & in a particular Manner that Part thereof which is settled in this City: I shall therefore in compliance with your Request declare my Sentiments, leaving them to your Judgment as to the Use ye will please to make of them. But I am in Hope ye will give me Leave to transmit to our Diocesan the L^d B^p of London a Copy of what I now write, because I mention some things which I suppose may not have come to his L^dship's Knowledge, either through the artful Managements of designing Men at Home, or from the great Multiplicity of Business which continually pressing upon him may perhaps keep him from attending so closely to our Affairs as otherwise he would do.

The First Thing I shall take Notice of is the Foundation upon which we stand: And for this we are to look into the royal Charter given to the late M^r. Penn by his late Majesty King Charles the II.; the Benefit of one Clause wherein our Church enjoys at this Day. In that Clause we observe that the Proprietor hath no more to do with our Church than another Man, excepting that he is obliged to defend her from all such Insults which she may be liable to from a Sett of Men professing a Religion widely different from ours. In the same Clause we find that the Choice or Nomination of the Minister is not left to the Members of the Congregation, but they are only to desire the B^p of London under their Hands to send them one, or at least that the one sent be approved by him. And as I make no Doubt of his approving the one whom ye will recommend provided he be one whom he can with a safe Conscience allow of (for every B^p of London hitherto hath done so), So, Gentlemen, it is your Duty in consulting whom to recommend seriously to consider how solemn the Business is that ye are upon, in whose presence ye are, whose Cause ye are immediately engaged in, & of how great Consequence the Election

may be. Ye cannot but be sensible that the Cause is that of our L^d^ Jesus Christ, & that ye are accountable to him for your faithful Management of it, & therefore that all private Views and Partiality in it must be laid aside:

As the Person whom Ye choose is to stand in the Place of God to your Congregation, & dispense to every one of You those lively Oracles upon which your future Happiness, even eternal Salvation, doth greatly depend; So I hope ye will employ your best Judgment in pitching upon one whom ye think the most qualify'd for Piety, moral Behavior, & prudent Conduct, & that he be thoroughly attached to the Church & her Doctrine, Rules, & Way of Worship. This to be sure is the first thing to be considered in the Minister ye shall recommend; But there are other things also carefully to be observed in him. In the first place he must not be under any prepossession or Attachment which may lead him into such an Obligation to any great Man as may lay him under a Necessity of abetting his political Designs, which may run counter to the Interest of your Church. We have an Instance in Scripture of a favorite Minister of State under an Heathen King, who being convinced by the Prophet Elisha of the Falsity of his idolatrous Worship very readily promised to serve no other God but the true one; but with this Exception that he must attend his Master in the House of Rimmon: His Expression was, The Lord pardon thy Servant in this Thing; Intimating that his lucrative Post & Obligation to his Patron would oblige him to act contrary to his Conscience; He would run the Risk of disobeying y^e^ true God rather than disoblige a kind Patron & Benefactor. I could heartily wish that there were no Grounds for censuring some Ministers of our Church on this same Account; that there were not any of them who would lay aside the Parson (as 'tis ludicrously called) & put on the complaisant Gentleman upon a more trifling View than this Syrian Nobleman did. But, Gentlemen, I must beg of you to beware of recommending such a Minister who can compliment a great Man with his own principles, rather than not oblige him in his Politicks. In the next place, Gentlemen, ye are carefully to be caution'd against recommending a Minister who hath any Slur upon his Reputation in regard to his Morals, lest Advantage may be taken from thence by those who are ill disposed in his Congregation to Justify their own misbehaviours; And also an evil Report be put into the mouths of those who are Enemies to our Church to her great Damage & Disreputation. Ye cannot but be sensible that we are encompassed about with Enemies as malicious as they are unreasonable; and that they will not

let pass such a Reflection as the immoral Behavior of the minister of the Church, which they malign, doth afford against her. If they can charge him with any Crime odious in the Sight of modest & honest men; whether relating to Chastity, as Poligamy, Adultery, or Fornication, &c.; or to Justice, as unfair or double Dealings, &c., or to Prudence in his Behavior to others, such as Pride, Arrogance, Self-sufficience, or such a Conceit of himself as overbears others; They will industriously propagate it, never forgetting it as long as he lives, even though the Crime may be of never so long a Duration: What is commonly said of a Woman who hath crack'd her Reputation, that she will always be suspected; So it may be certainly said of the Minister of a Parish that he will never expunge a bad Character that hath once been Justly fix'd upon him; Yea though he is only suspected; For as the Historian makes Cesar say, that his Wife ought not to be suspected; so I am sure no less ought a Minister of Christ, who officiates in the most sacred Offices, to ly under the charge of an evil Imputation. It is true the Law will not allow a man to be condemned or ousted of his Right whether in an Estate or Office upon the bare suspicion of a Crime and without its being actually prov'd: But surely we must allow that there is a difference to be made between an actual Possession & a Request to have a Favour granted: the former hath a Right to a fair Trial, & he who hath it cannot be ousted without being found guilty; but Suspicion is sufficient to put by a Right to an Election, especially into an office of so high Consequence as is that into the ministry of a Parish which ought not to be filled with any one who hath an Imputation upon his Character. But perhaps ye will expect that as I have caution'd you against such as ye ought not to choose, I should next advise what kind of Minister ye may & ought to choose. If ye will look into what I have already written ye will find your Expectation answered: I told you that, as it is the Cause of Christ that ye are engaged in, & that ye are accountable to him for your management therein; so ye are to lay aside all Partiality & private Views in your Consultation, & choose that Person whom in Your Consciences ye shall believe to be best qualified in the following Respects, viz., for his Attachment to the Church & Knowledge of its Constitution; & also for his Piety, moral Behavior, and prudent Conduct toward all men, whether within or without the Pale of the Church. And in Regard to these Qualifications ye need not go far to find a Person fit for your Purpose. I mean M^{r}. Sturgeon, who I verily believe is affectionate to the Church, sound in his Principles, moral in his Behavior, and

prudent in his Conduct; I am sure he hath been a faithful & painful minister to you, especially ever since my unfortunate paraletical Disorder hath put it out of my Power to perform that Part of the Divine Offices along with him. I am sensible that the Place & manner of his Education hath been objected, w^ch^ it is thought will not admit of his having such a Knowledge of the Constitution of our Church as the Minister of the Church should have. I am informed (& I believe truly) that the present Candidates are three, and that all of them have had a Calvanistical or Presbiterian Education: One had his in Holland; and every one must know that the Classes of Holland are far from being fond of the Hierarchy of England: Another was brought up in Scotland; And it is generally known that the Assembly of that Kirk are maliciously set against our Church; they call our B^ps^ Prelates in Derision, & put them on a Footing with Papists; yea they have given it under their Hands to their Parliament that to allow them a Toleration would be to establish Iniquity by a Law: M^r^. Sturgeon indeed had his Education in new England, where, though the Church of England hath never been favour'd by the governing Powers, yet never that I have heard hath she been treated so rudely as in Scotland. But after all is it not possible that a Person who hath received a wrong Impression in his Youth may upon mature Consideration discover his Errour and become a sincere Convert? I have found by Experience that the the surest Way of becoming acquainted with the Constitution of our Church is by reading the best Books written upon that Subject. I must let you know that I have those Books in my Study (& they are not in the Parochial Library), & I have prevailed upon my Wife to promise that my Successor, if he hath Occasion shall have the Perusal of them, & I am perswaded she will perform her Promise. But if, after all, the Result of your Consultation should be to apply to our Diocesan according to the Royal Charter, I must beg that you will give him this Caution, That he do not receive his Information, or be any Way influenced from or by any Person who will recommend a minister so circumstanced as that he cannot or will not act against his Sentiments, lest the Consequence may be that he will lay his Congregation under the unhappy Necessity of either differing with their minister or shackling themselves as he has done to the great Hazard of an endless Wrangling & Contention.

Thus, Gentlemen, I have according to your Request given my Sentiments concerning your management in the circumstances wherein your Church is like to be involved, faithfully by me, however they may be resented by you.

And to conclude,

That the Grace of our L^{d} Jesus C^{t} & the Love of God, & the Communion of the Holy Ghost may be with you in this & all other your pious Consultations for the Good of the Church & Salvation of Souls, is the hearty Prayer of,

Gentlemen,

Your aff^{ate} Friend,

& as yet faithful Pastor,

ROB^{T} JENNEY.

The Secretary to the Rev^{d} D^{r}. JENNEY at Philadelphia.

LONDON, Charter House, May 28, 1747.

REV^{D} SIR,

M^{r}. Sturgeon is returning to you in Deacon & Priest's orders & I hope will answer y^{r} best expectations; he is appointed Catechist in Philadelphia to the Negroes & at the same time to be your assistant in the church of Christ church there, on condition that the congregation of Christ church make such an addition to the Society's Salary of £30 sterling ℔ annum to M^{r}. Sturgeon as may be a comfortable & decent maintenance as they promise in their recommendatory letter concerning him; & he brings with him two hundred copies of the last anniversary Sermon. I have given him proper directions as to his behaviour, not only towards you, but towards others, also in relation to you as you desired. I am sorry any thing should make you uneasy in y^{r} station but as it happens among a crooked & perverse generation you could not expect but to meet with many difficulties from which your prudence & good temper will I hope extricate you. The church at Staten Island was given by the Society at the request of Governor Clinton to M^{r}. Charlton of New York before y^{rs} concerning it arrived. M^{r}. Eneas Ross by his Letters appears fully satisfied with his present Station nor hath he or his Father in their Letters to me once glanced at the Church of Philadelphia. I must beg you to take care of & send the letters to M^{r}. Lindsay who is absolutely dismissed from

the Society's service, & to Mr. Locke his Successor for I know not where exactly to direct to them.

I remain, Sr,

Your very faithfull & affectionate Servant,

PHILIP BEARCROFT.

Mr. BACKHOUSE to the Secretary.

CHESTER, June 26, 1748.

REVD SIR,

I've now some hopes that this Letter may be conveyed safe, inasmuch as we have some accounts (tho' not as yet quite confirmed), of a cessation of arms between the contending powers. We have had two Vessels taken upon the coast bound for London from this port (viz: Philadelphia), in consequence wherof all Packets & Letters must needs have miscarried: However this ventures again to let you know that my churches are in flourishing circumstances; only as Christ's Church here upon Earth is militant, you cannot expect but it will meet with difficulties & gainsayers & false professors, as well as in the primitive times. The Moravians have hired a house to keep their meetings in twice a month (i. e., every other Sunday) at Marcus Hook; to which place many of my congregation resort: But I hope (& believe) more thro' curiosity than any thing else, because they show me the same respect they ever did & carefully attend the church as formerly when it is my turn to be there. I hold it best to keep close to my own business & the Duties of my Function & let them alone; for some times opposition makes a bad or silly cause considerable in the eyes of the Vulgar, Ignorant and unthinking Populace. There is no such temptation attending my other churches at present, but we go on as regularly as ever and (I thank God) I have the good will of my Parishioners and Neighbours as much as most of your missionaries in America. As to the care of the Poor Children since Mr. Singleton left us, I've duly attended them myself, being in number ten, all last winter & found them Fireing out of my own wood yard. Since Spring I've several more, four

of which addition constantly attend; and I am resolved to take them under my own particular care & discipline for the future; Finding that the masters I hired did not take that pains with them, as they did with the children of some opulent Families in our Town, as the poor people us'd to complain and as I now find to be matter of fact. Last Winter the weather & Roads were so bad that for four months (not being indeed able to perform the Journey) I did not visit the church at Pequea; But as soon as the Spring dawn'd I went the first time on a Sunday, & have continued every fourth Tuesday to visit them. A prudent Gentleman settled among them with charge to attend also by turns some adjacent churches, would be of great service to the glorious cause the Honorable Society is embarked in. As to my *Notitia Parochialis* I've Baptized between Michaelmas & Lady day last, one adult, a married woman, & 37 Infants. As to the number of Dissenters they are not much lessen'd; for as Plantations (or as we call them in England Estates in Land) are divided & subdivided; some of the old Leaven generally creeps into the divided parts. However I must not forget mentioning that I have some Families of late returned to y^e^ church with y^e^ strongest resolution of liveing & dyeing in y^e^ Faith, who formerly apostatiz'd from y^e^ Faith and were powerfully carried down y^e^ current into y^e^ Gulph of Quakerism. As to y^e^ Papists, we find more in number, than y^e^ particular number of Families I us'd to mention in my *Notitia Parochialis;* But how many more, it is impossible for me to tell; However I am not out of hopes of bringing some of them over to the Church of England. If this Letter get safe to you I hope you will be content with a taste of what I cou'd further entertain you with, concluding myself,

Rev^d^ Sir, Your most obedient humble Servant,
RICH^D^ BACKHOUSE.

M^r^. LOCKE to the Society.

LANCASTER, Sept^r^ 29, 1748.

MAY IT PLEASE THE SOCIETY,

I still continue in Lancaster County in Pensilvania as there is no clergy-

man near that place, tho' I meet with a great deal of opposition; neither can I yet have any church. The country is so much overrun w^th^ Jesuitism, Moravians and New Lights w^ch^ get ground very much; as the Justices & governing part are all of that disposition,—tho' here are a great many well disposed people, but scattered about the country,—that 'tis impossible under the present circumstance of the place they should have a proper supply. I have constantly attended a Welch church every other Sunday at 20 miles distance, and have preached and administered the Sacraments in several other places about the country since last March. I hope the Society will not be offended if I take the first opportunity of returning home, upon whom I shall wait as soon as, please God, I arrive.

I am, may it please the Society, their
most obedient humble Servant,
RICHARD LOCKE.

COMMISSARY JENNEY to the Secretary.

PHILADELPHIA, Oct^r^ 19, 1748.

REV^D^ SIR,

Yesterday I put my Letter for you into the Ship's Bag, which is bound to London, and I am informed is to sail this day. I just now received the enclosed and think myself bound to transmit it to the Hon'ble Society immediately. I observe that the Petition is not signed & therefore wou'd not have sent it, if the Subscription had not been sent along with it, and I imagine that the Society will receive it as if sign'd by the same persons. The County of Lancaster is very large; & what M^r^. Locke writes to the Hon'ble Society concerning the state of Religion therein (mentioned in the last abstract), I believe is very true; But I am humbly of opinion that he had neither solidity, temper or discretion sufficient to mend the matter. And now that he is gone (as I am informed) to London by the way of Maryland, those People concerned in the Petition are not within a 100 miles of a missionary (this of 120 is I believe as near as any) and if the Hon'ble Society will please to send

a prudent person with Books proper to encounter such a sett of opinions, especially the New Light Presbyterians who are most numerous in those parts, I am of opinion that great advantage will accrue to the propagation of the Gospel. While I am writing this M^r^. Secretary Peters chanced to come in: and he tells me that he is well acquainted with those parts, and that they have no face of Religion among them in a regular way. No Preacher goes to those People (who are very numerous), but a mad fellow (one Craighead), a furious leveller who labours to confound their opinions both Religious & Civil. And whereas M^r^. Peters hath some Land in the Neighbourhood, he hath empowered me to acquaint the Society, that for the encouragement of so good a design he will give a Tract of Land if he hath any convenient, & if not he will pay in money Ten pounds per ann^m^ to the missionary. I am in hopes that the Hon'ble Society will think the encouragement offered by the People is considerable, as they live far from the market & therefore we may suppose that money is not very plenty among them. I submit this to the Hon'ble Society to whom I send my humble duty. I desire that you will accept of my best regards, and

I am, Rev^d^ Sir, Your most obliged humble Serv^t^,

ROB^T^ JENNEY.

To the Honorable Society for Propagating the Gospel in Foreign Parts, &c.

THE HUMBLE PETITION of the Inhabitants of the Townships of Huntington and Tyrone, commonly called Conninaga, on the West side of the River Susquehana, in the Province of Penselvania.

May it please your Honours Graciously to look upon our Humble Petition for a minister of y^e^ Church of England & send us one to reside amongst us, & whereas we are sensible that itt is our duty to do y^e^ best we can toward his maintenance we transmit, enclosed with this, our Subscription for that purpose which we promise to renew & pay every year as long as he shall reside & officiate amongst us, & we make no doubt of y^e^ Subscription encreasing when we have a minister upon y^e^ spot who by his prudent conduct may recom-

mend himself to those who at present are not so warm in y^e^ cause as we but yet well minded to itt. Besides this Subscription we have purchased a Tract of Land of an hundred and eighty acres to remaine a Glebe for y^e^ use of y^e^ minister excepting as much thereof as shall be thought proper for a church yard or Burying Ground & we have built a small church already, which we have called Christ Church, of thirty feet long & twenty wide upon the same Tract. Besides there is another Tract of Land upon the Banks of Susquehana about Twenty miles distant given to y^e^ use of minister for the time being of y^e^ said church & to remain for ever a Glebe, containing One hundred Acres, by the late M^r^. John Huggins in his will he having dyed less than two years past. We have further to add that there are a good number of People members of our church at a place called Connidaiguinam about Twenty miles from us who offer to join with us, & are willing to pay y^e^ missionary your Honours shall please to send in proportion to y^e^ share of the service that he will allow them. We humbly pray that your Honours will take this our humble Petition into consideration and according to your wonted piety & charity send us a missionary to whom we promise to pay great regard which we think is due to his sacred character. We are in a starving condition for y^e^ spiritual nourishment of our Souls nor can we ever hear Divine Service without travelling many miles. M^r^. Locke is the nearest by much & he above Forty miles from us. We dread to think of our children being brought up in ignorance as to all Divine Knowledge & it cuts us to the very harte to see our poor Infants dye without being made members of Christ by Baptism. We are not willing to take up much of your Honours' time and therefore state our case as briefly as we can. We pray God to put itt in your Hearts to consider us & that he will reward your pious & charitable care for y^e^ churches in America is the hearty prayers of,

May it please your Honours,

Your most obedient & humble Servants.

October y^e^ 3 day, 1748.

GOVERNOR THOMAS to the BISHOP of EXETER.

Turville Park, near Henley, April 23, 1748.

My Lord,

I had this morning the Honor of your Lordship's Letter of the 21st inst, relating to the Palatines settled in Pennsylvania. The Germans in that Province are I believe three fifths of the whole People, and by their Industry & Frugality have been the principal Instruments of raising it to its present flourishing condition beyond any of His Majesty's Colonys in North America. They all take the Oaths of Allegiance to the King of Great Brittain in the presence of the Governour before they are permitted to make a settlement, and as far as I am capable of judging from nine years' residence in that Country, are like to continue as true to His Majesty and as useful to the British Nation as any of His Majesty's natural born Subjects. They fled from oppression, and after having tasted the sweets of a British Constitution, it does not seem probable to me that they will ever look back to their old masters. Great numbers of them are possessed of considerable Plantations; but whether the people of circumstances amongst them be principally Lutherans Calvinists, Anabaptists, Moravians, Memnonists (a sort of Quakers), or Sabbatarians I can not say, nor can I make any judgment of the number of Calvinists in particular. The Germans imported with them all the Religious whimsies of their country, and I believe have subdivided since their arrival there; for of the Names of some of them I never heard in any other Country. As to the Calvinists in particular, the subject of your Lordship's Enquiry, they had erected the shell of a very pretty Brick Building for their Religious worship in the city of Philadelphia, just before I left the place; but the minister told me, that they should not be able to raise money sufficient amongst themselves to finish it. They have another small church in a Town called Lancaster 70 miles distant from the City and I believe several more in other parts of the country; but I cannot take upon me to say how well they are supply'd with ministers or what condition they are in to support them. I know of many Lutheran ministers in that country, who seem to live decently, but whether by subscriptions from their own congregations or from Germany I was never informed. Upon the whole I am of opinion that the charity desired may be

well bestowed for a few years; for the nearer the several Religious Societies in that country are kept to a Balance, the less danger there will be of the Germans throwing off their allegiance to the crown of Great Britain, but if I might be permitted to advise, the money raised for this purpose should be lodged in a safe hand in London subject to the Draft of Mr. William Allen, a considerable merchant and a very worthy honest Gentleman, in Philadelphia that he might see it regularly apply'd to the uses intended. As I thought that your Lordship might expect an immediate answer, I chose to give this short and incorrect account now rather than a longer out of time.

After a life of hurry for some years past I am much pleased with my present country retirement and should your Lordship have any call to Oxford I shall think it a very great favour if you will step a little out of the common Road to take a Bed and a piece of mutton with me. I was very desirous of paying my compliments to the Bishop of Peterborough before I left London; but being disappointed of your Lordship's introduction by your being from home, I must defer it until next Winter. I am with the perfectest respect & esteem, my Lord,

Your Lordship's most obedient
and most humble Servant,
GEO: THOMAS.

Mr. BACKHOUSE to the Secretary.

CHESTER, June 25th, 1749.

REVD SIR,

We have a Swedish Minister that used to be of Good Service to our remote Congregations in this county road; and his People will not be easy (tho' Mr. Ross is within six miles of their Church) without I would come among them as often as possible not neglecting more than was reasonable my own Cure. I have therefore been twice with the consent and approbation of my Congregations, Because before my coming here, my Congregations had no assistance but from the minister of that Congregation, I therefore at their Im-

portunity (as I said before) have been twice with them where I have had crowded audiences; so that some Gentlemen made their Remarks, That if M^r^. Whitfield had been there instead of me, he would have put in his Journal the number of Three or four thousand. But I say no such thing neither could there be any such number only I say there were large Congregations.

CONGREGATION OF BANGOR CHURCH to the Secretary.

(EXTRACT.)

CAERNARVAN, PENSYLVANIA,
October 23^rd^, 1749.

We have had but small supplys until the arrival of y^e^ Rev^d^ M^r^. Locke who hath been very Diligent every other Sunday for the most part in ministering unto us the means of Salvation but he being dissatisfied to live in this province hath immediately upon the Cessation of Arms left us quite destitute of any relief or any hopes thereof at present, and there being another Church built at Pequea which is about Eight miles distant from ours and is in the same deplorable condition.

M^r^. ROSS to the Secretary.

(EXTRACT.)

OXFORD, Oct^r^ 5^th^, 1749.

REVEREND SIR,

They complain of my living at the Glebe of Oxf^d^ & create me a good deal of Uneasiness on that account, when after a year's living at German Town, to

please them I was obliged to remove to Oxf[d]; where my Salary does but just maintain my Family. The place is very poor, & but half of the lands inclosed, But I have told the People of Whitemarsh that if they would purchase or rent another Place between the 2 Churches, I would give them half my time, with which if they do not comply, I hope the Honorable Society will either provide for me elsewhere, or that they may be contented with a smaller portion of my Service. I cannot exert myself beyond my natural Strength, my Constitution is but tender at the best & have been so poorly this summer that I could hardly go through my service, but with difficulty, but thank God, I am now much better.

M[rs]. BACKHOUSE to the Secretary.

CHESTER, Dec[r] 4[th], 1749.

REVEREND SIR,

Give me leave to acquaint you that I am the Sorrowful Widow of Richard Backhouse, late Missionary at Chester in Pensylvania. He departed this Life the 19[th] day of November last, having first obtained a good report by his long & painful labours in his Master's Vineyard among all sorts and degrees of People. Besides three different Cures, he served a Congregation at Peaquey once a month for several years; and many difficulties and inconveniences, he struggled with in a long & tedious Journey (it being four score miles in going & returning) gradually impaired his health & brought him to finish his Course at an age wherein he might have a prospect of much longer continuance. Thus having spent the flower of his days in the faithful discharge of the great trust reposed in him, will justify, I hope, my humble address to the Honorable Society for their kind regards to me, who leaving England, my native Country, & crossing the Seas with him, am left now in a strange Land, without any other Dependances save my trust in God & the generosity of my Husband's former Patrons & Benefactors.

D^r^. JENNEY to the Secretary.

(EXTRACT.)

PHILADELPHIA, Oct^r^ 26^th^, 1749.

REV^D^ SIR,

The members of our Church are not the Richest in the Place, the Riches generally centering in the Quakers & High Dutch who are very numerous & carry all before them, and our Church labours under very great discouragement as we have no legal Establishment (as they have at New York) not so much as a Charter of Incorporation to enable us to manage our Business to the best advantage. And it is a very great misfortune to us that many of our people having been born in the place & conversed always with Quakers, are so much tainted with their way of thinking as to have very slight notions of an outward visible Church & Sacraments which gives the Minister very great trouble in many respects.

M^r^. USHER to the Secretary.

(EXTRACT.)

LEWES, Dec^r^ 26^th^, 1749.

REV^D^ SIR,

The Congregation likewise of Chester have about 10 days ago had a great loss in the Death of their worthy Missionary, M^r^. Backhouse, and earnestly request the venerable Society that a missionary may be sent them who was bred up in the Principles of the Church of England, for they, as well as I, agree in opinion, that those who conform to our Church, from the Dissenting Church, do our Church very little service, being not stedfast in the principles of it.

M^r. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, June 25, 1750.

REVEREND WORTHY SIR,

This with my Notitia continued from my last of Sept^t 30, 1749 accompanies a Bill of Exchange drawn on your Treasurer, M^r. Bethell, payable to M^r. Robert Moore of Philad^a, merchant, or order, for £75 Sterling being my Salary from 26 March 1749 to the day of the date hereof.

Though my situation in the Ministry does not furnish opportunities of making conversions among such as are litterally Infidels, yet the stedfastness and good order of my congregations in the publick duties of Religion furnish abundant reasons for thankfulness to the Divine goodness for crowning my labours with a good degree of success. It is however a complaint but too well grounded that Family Religion is almost discarded from among the members of the Church of England whilst the Dissenters of various denominations are very punctual in that respect. This neglect I take to be in a great measure owing to the want of a proper form for that purpose: and therefore humbly represent it to the Honorable Society, earnestly desiring that I may be supplied with some suitable Tract to be dispersed among the People, not doubting but that they will readily answer the end of such a seasonable present, and take good care that in private as well as Public they and their households shall serve the Lord.

Reverend, Worthy Sir,

Your most obed^t h^ble Servant,

PHILIP READING.

A Letter from M^r. SMITH to the BISHOP of LONDON.

(EXTRACT.)

PHILAD^A COUNTY GAOL, Feb^ry 7^th 1758.

MY LORD,

This will be delivered to your Lordship by M^r. Jacob Duche a Young Gentleman of good Fortune bred up in our College under me. He has distinguished himself as a Scholar and Orator on many Public occasions, and from the most disinterested motives has devoted himself to the Church. He proposes to spend some time at the University in England and goes from this place in company with M^r. Hamilton our late Governor. He is in every respect a Youth of the most hopeful parts and not unworthy the Honor of your Lordship's protection and notice.

I have heretofore hinted the persecuting spirit of the Quakers against all those who had the courage to avow themselves strenuous Advocates for the defence of this His Majesty's Colony in opposition to those pernicious principles that would tamely resign all our sacred rights civil and religious into the hands of a savage and popish enemy.

Against me in particular they have had a long grudge supposing me the Author of some Pamphlets published in London to alarm the Nation of the dreadful consequences of suffering such men to continue in power at this time. But finding no pretext to distress me, though lying on the watch for three years, the Assembly at last called me before them and committed me to gaol for having reprinted a Paper (in the German Newspaper under my direction as a Trustee for a Society in London) which had been printed four weeks before in both the English Newspapers, and in one of them by the Assembly's own Printer after consulting the Speaker and two other leading Members.

This appeared so partial that on my rather chusing to go to Gaol than make any acknowledgments to the House when I saw the other Printers passed over together with the Members and ten other gentlemen who had advised the Author therein and some of them eminent Lawyers as may appear in the Depositions—I say my Lord, this appeared so partial that on the refusal aforesaid the Audience set up a loud clap of applause. Every person of impar-

tiality exclaimed against the Sentence of the House; a Majority of the Church Vestry and other leading Gentlemen petitioned them not to send a Clergyman of the Church to Gaol, offering any Sum Bail for me. But all this was refused unless I would meanly belie my conscience and acknowledge wrong where I had done none. I accordingly appealed from this strange sentence to His Majesty in Council, at the earnest desire of every person here who wishes to see the Privileges of Assemblies explained and the Liberty of the Subject ascertained.

Indeed, my Lord, there seems an end of all liberty both of Writing and Preaching here, if our Assemblies will be both Judges and Juries in their own case, taking upon them to Try Common Law Offences, Examine upon Oath and refuse a Trial by Peers. They likewise fixed the nature of the Crime as well as their own right to try it, refusing to hear any arguments on that head. The Trial lasted 13 days, and my Gaol is as comfortable as a Gaol can be, being crowded with Visitors from Morning to Night.

We are determined to push the Appeal with vigor, a large Sum being raised for that effect. D^{r}. Chandler will wait on your Lordship to propose a meeting between your Lordship, D^{r}. Nichols, D^{r}. Bearcroft, M^{r}. Penn and M^{r}. Hamilton to concert the proper measures for defeating this Quaker persecution, in which all Churches and all Friends of Liberty are concerned.

I presume therefore to beg your Lordship's countenance therein. The Case and Depositions will be laid before your Lordship and if you do not find it the cause of Religion, Liberty and persecuted Innocence I request no favor.

I am,

Your Lordship's

Most Dutiful Son and Servant,

W. SMITH.

P. S. I have sent your Lordship a small Charge delivered to my Pupils, together with an American Magazine which contains some account of my affair, and shall continue to send that Magazine for your Lordship's amusement during the war.

A Brief Narrative of the Case of the Revd Mr. SMITH.

A certain William Moore, President of the Court of Common Pleas and a Justice of the Peace for the County of Chester in Pennsylvania was last year summoned before the then House of Assembly, in consequence of some Petitions presented against him for oppressive and extortionate practices in his Office. He appeared before ye House and delivered in a Memorial in his own defence, denying their jurisdiction in this matter, but at the same time making it appear, that the charges against him were either frivolous or false. Notwithstanding this the House proceeded to an *ex parte* Hearing, examined the parties and their witnesses upon Oath and resolved that the said William Moore had greatly misbehaved himself in his Office of a Justice of the Peace, having been guilty of sundry arbitrary, extortionate and fraudulent practices, in manifest violation of his duty, and to the great oppression of the People. And thereupon they addressed the Governor requesting him to remove the said Moore from the Office of Judge of the Court of Common Pleas and Justice of the Peace and from all other other Public Offices, Posts and Employments whatever, if such be held. This Address full of charges and accusations expressed in the most virulent terms against Mr. Moore, they thought proper to publish to the World in their Gazette; but took care to omit his Memorial of Defence, as well as the Governor's answer to their Address in which he tells them "that as common justice required no man should be condemned unheard in any matter, that affected his life, Fortune, or Character, he could not think himself justified in removing Mr. Moore till he had given him an opportunity of making his Defence."

Upon the Dissolution of the late Assembly, Mr. Moore thinking himself much aggrieved by their Publication and that his Duty to himself and his Family called upon him to take some Notice of it, presented an Address to the Governor setting forth the injuries he had received, and praying that he might have an impartial hearing before his Honor as had ever been the custom in Pennsylvania. This Address Mr. Moore thought necessary in justice to his character to convey to the Public thro' the same Channel by which that of the Assembly had been conveyed and accordingly with ye Advice of Counsel learned in the Law (who were of opinion that it might safely be published, as

it contained nothing which concerned the present Assembly), it was sent to Mr. Hall, Printer to the House. Mr. Hall before he would venture to print it had the advice and consent of the late Speaker, and two of the principal Members of the Assembly, and then published it in his Weekly Gazette. Mr. Bradford another Printer at Philadelphia soon followed his example and published it likewise in a Weekly Paper of his. Some weeks after the Revd Mr. Smith, one of the Trustees for the Schools lately erected in Pennsylvania for the promotion of Religion and the English Language among the German Emigrants, and Director of a German Press set up for conveying proper intelligence to these People and promoting the noble design of making them good subjects, was applied to by several Germans and other who had heard of the above Address to reprint the same. Accordingly it was translated into the German Language and printed.

Tho' Mr. Moore's Address was levelled against the proceedings of the late Assembly whom he had been taught by his Counsel to consider as dead men in Law, yet the present Assembly consisting mostly of the same Members with the former, took it to themselves, and looking upon it as containing things very severe on their conduct Voted the same a seditious and scandalous Libel, in consequence of which they arrested Mr. Moore by their Serjeant at Arms and had him before their House, where he confessed his being ye Author of the Address and was thereupon committed to the Common Gaol.

But all this was but the prelude to a severer stroke and their harsh usage of Mr. Moore served only to introduce a more bitter persecution of a Person agst whom they intended to give a loose to their wildest resentment. The Revd Mr. Smith has long been the object of their jealousy. The brief State and brief view of the Province of Pennsylvania with several other Pamphlets and Papers of which they suppose him to be the Author, contain a detail of Facts too notorious and well supported for them to deny. It is not then to be wondered at, that they should seek the first and slightest occasion of venting their long contracted malice against this suspected Author.

On the same day therefore, that the Assembly issued their warrant to take Mr. Moore into custody, they likewise issued a warrant for ye Revd Mr. Smith on a suspicion or Information, that he had been concerned with Mr. Moore in framing the Address. Mr. Smith was accordingly taken into custody by their Serjeant at Arms, and not permitted for some time to speak with any one but in his presence. At length he was called to the Bar of the House

and there demanded a Copy of the Charge and Leave to be heard by Counsel. These were allowed him and the Charge was as follows:

"You are charged with being a promoter and abettor of the writing and publishing a Libel entitled The Address of William Moore one of the Justices of Peace for y^e^ County of Chester."

The 17^th^ of January was the day appointed for M^r^. Smith's Hearing. Accordingly on this day he appeared with his Counsel at the Bar of the House, but before they were permitted to speak, the following arbitrary and unprecedented Resolves were ordered to be read to them.

RESOLVED,

1^st^. That M^r^. Smith or his Counsel shall not be allowed to speak or argue against the authority or power of this House to take cognizance of the Charge against him.

2^dly^. That M^r^. Smith or his Counsel shall not be allowed to argue that the Address aforesaid is not a Libel.

There were some other Resolves read the import of which was "that it was highly criminal to write or publish anything derogatory to the Rights or privileges of Assembly and that the present House has a right to take Notice of such things and punish those who are guilty of such Acts tho' done in the time of former Assemblies, and before this present Assembly had any existence.

After this the House erected themselves into a Court of Judicature and went into a most solemn Trial and Hearing of M^r^. Smith, examining the Witnesses upon Oath, which was tendered by the Chief Justice of the Province by express order of the House. A new mode of procedure this! where a sett of men try their own cause and act in every respect both as Judge and Jury. Before such a strange Court as this, who refuse men the Liberty of being tried at Common Law by their Peers, what a miserable chance must he stand of having justice done him, who has presumed to offend them. The party offended are y^e^ persons who accuse, try and condemn him. As soon therefore as the Evidence was gone thro', and the Counsel absolutely restricted from speaking either against the Jurisdiction of the House, or the nature of the Crime, the House pronounced a Sentence by their Speaker in these words:

"This House having enquired into the Charge against you, have found you Guilty of promoting and publishing a Libel entituled the Address of William

Moore Esq^{r}. and do Order that you be committed to the Gaol of this County until you make satisfaction to this House."

From this Sentence M^{r}. Smith offered an Appeal to his gracious Majesty in Council, which Appeal the House refused to admit. The Speaker intimating to him before his commitment, that there was no way of being released from his confinement, but by making satisfaction to the House, he replied "that he thought it his duty to keep the Dutch Press as free as any other Press in the Province, and he was conscious of no offence against the House, his Lips should never give his Heart the Lie, there being no Punishment which they could inflict half so terrible to him as the thoughts of forfeiting his veracity and good name with the world." He added more to the same effect, which was so much approved of by the vast Audience present that it produced a general clap of Applause for which several Persons were afterwards ordered into custody.

There was something peculiarly partial in the whole course of their procedure against M^{r}. Smith. It appeared from the Evidence that M^{r}. Smith was only Guilty of part of the charge against him namely the publishing the Address. And with respect to this it is manifest that his duty as a Trustee for an honorable and noble Society in London, ought to have induced him, as it really did, to keep the Dutch Press over which he presided, as free as any other in the Province. The Address had been printed by M^{r}. Hall, the Assembly's own Printer. It had peen reprinted by M^{r}. Bradford, another English Printer, and M^{r}. Smith could not conceive it possible that he should be called to account for translating and Publishing in his Paper what had been printed and passed unnoticed in those of the other two. He accordingly told the House and insisted upon it, that it could not be wrong or criminal for him to do what their own Printer had done before; and done too, as M^{r}. Hall himself declared upon Oath, with the advice and consent of three principal Members of Assembly.

Yet from this publication or rather republication (strange to tell) is M^{r}. Smith sentenced to a loathsome Gaol, shut up from the Common Air and common use of his Liberty, while the other Printers who led the way, together with several Gentlemen of the Law, who advised the Publication and whose Names were mentioned to the House by M^{r}. Moore himself, have passed entirely unmolested. Such an instance of partiality and injustice in a sett of Men, who ought to be the Guardians of Liberty, surely deserves the Notice

of their Superiors, and it is sincerely to be wished, that the Appeal of this much injured and oppressed Subject to His Gracious Majesty in Council may meet with the desired effect.

LETTER from M^r. STURGEON to the ARCHBISHOP of CANTERBURY dated, 29 Nov. 1758.

May it please your Grace,

The remembrance of your kind and compassionate treatment of me constrains me to congratulate you upon your advancement to the Metropolitan See of Canterbury, wishing you may long enjoy a trust which your Integrity and other noble accomplishments qualify you to execute with Honor to yourself and for the Glory and benefit of the English Church and Nation.

Your Grace's conduct while Bishop of Oxford gave the greatest satisfaction to every true Son of the Church who long have prayed for your advancement and now we have the pleasure of seeing at its head a Gentleman of Piety, Orthodoxy and a noble zeal for the Protestant cause.

Those who live under the immediate and benign influence of your Grace partake of the benefits arising from your precepts and pious example. But alas! we in this distant part of the world are deprived of these great advantages.

The Church of England without a Bishop is left to the care only of a few private Clergymen who have no person to oversee or to call them to an account upon their misbehavior, nor to encourage and support them in the best cause.

This leaves them and their respective Congregations to do the best they can, and indeed sometimes it is bad enough.

I would therefore beseech your Grace to use your influence that some care may be taken of our poor distressed Church in this part of the British Dominions and that some kind of Order and Government may be established among us.

About two years ago I had several conferences with the Lutherans con-

cerning a Union with us; after which one of their chief Ministers sent me some undigested thoughts on that subject, a copy of which I sent to Dr. Bearcroft requesting him to lay it before the Governors of the Church, but I have not heard from him about it.

I have been almost 12 years in the Hon'ble Society's service and I endeavoured to do my duty with so much fidelity that I gained the esteem of the People 'till the Arrival of one Mr. Smith in Orders. This gentleman has a high degree of Vanity and a large stock of Pride. This turn of mind prompted him to intermeddle in almost every affair and particularly with the concerns of this Church, insinuating how much better qualified he was to execute the Office of a Pastor than the present ministers. This conduct caused some uneasiness and drew away the esteem and affections of some of the Chief People.

At length there arose an unhappy dispute in this Government between the Hon'ble Proprietors and the Assembly. Mr. Smith was charged with interesting himself too warmly on the Proprietors' side of the question (for which it is said he receives a Salary), and for abusing the Members of Assembly. That Body was so much offended with his conduct, that he was taken into custody by their order, and he is now going or gone home to obtain some redress for his imagined grievances.

During the whole time of this unhappy but unavoidable dispute I have endeavoured to act such a part as I could justify to my God, my king and to every honest impartial Man, and as became a Minister of the Church of England.

But from this Gentleman's complexion and enterprizen'd turn of mind I am apprehensive he will attempt something to my disadvantage with your Grace or the Hon'ble Society, and therefore I would request of your Grace not to depend on his information alone, and that you will be pleased to give an opportunity to those, he may blame, to answer his charges; and your Grace will then know the Man.

Hoping your great goodness will plead my excuse for presuming to trouble your Grace with this Letter, and my most sincere wishes are that you may receive in this World that Honor and prosperity your integrity merits and in the next a Crown of Eternal Glory, with all Humility,

I remain, your Grace's,

Most dutiful Son and humble Servant,

WILLIAM STURGEON.

PHILADELPHIA,
Novr 29, 1758.

A LETTER from M^r. MACKEAN to D^r BEARCROFT about M^r. MOORE and M^r. SMITH dated 5^th Febry, 1758.

New Brunswick in New Jersey, Feb^y 5, 1758

Rev^d Sir,

Since my arrival here I have wrote you by two different Conveyances, one by the Pacquet, and the other by means of a friend *via* Ireland. In them I have troubled you with a particular account of my Voyage and other proper occurrences, as also the kind reception I have met with and the happy prospect I have as yet in my mission.

What I have further to communicate by this opportunity is, that the Rev^d M^r. Thompson at Chester in Pennsylvania had left that Mission before my arrival in America, and 'tis said is gone to some of the West India Islands. The cause of his going away I am uncertain of, tho, some have said, it was in consequence of a report spread by some means or other that he was removed from the Society's service. The Hon'ble Society's Letter for that Gentleman I have now in my possession and will return it or otherwise dispose of it, as soon as you will honor me with your pleasure on that head.

An extraordinary Affair has lately happened in Philadelphia, of which, Sir, I must also beg the indulgence to inform you; the cause of Religion, the Church of England and the Liberty of that Province (Pennsylvania) seeming to be highly concerned in it. The Case is thus. A certain William Moore a Justice of the Peace and President of the Court in one of the Counties of that Province, having distinguished himself about two years ago in opposing the measures of the Quaker Assembly, by joining with many others in strongly soliciting a Militia Law, which was refused, became an object of the Quakers' resentment. Some time before the last General Election of Representatives for that Province, M^r. Moore was summoned before the then House of Assembly in consequence of some Petitions presented against him for maladministration in his Office. He appeared and delivered in a Memorial in his own defence. The Dissolution of the then Assembly approaching, they thought

proper to publish to the World in the Gazette, the charges and accusations against Moore, omitting his Memorial of Defence. After that Assembly was dissolved, Moore thinking himself aggrieved by that publication presents an Address to the Governor, setting forth the injuries he had received and praying that the Governor would make enquiry into his conduct and if guilty to punish him accordingly. This Address was sent to M^r. Hall, Printer to the Assembly, who after consulting three of the principal Members whether he might publish it, and obtaining their consent, printed the same in his Gazette. After this another Printer, one Bradford published it in a weekly paper of his. Some weeks after the Rev^d M^r. Smith, one of the Trustees of the Schools erected in that Province for the propagating Religion and the English Language among the German Emigrants and Director of a German Press set up for conveying proper intelligence to these people and promoting the noble design of making them good Subjects, was applied to by several Germans and others who had heard of the aforementioned Address to reprint the same. Accordingly it was translated into the German Language and printed. The present Assembly consisting mostly of the same Members with the former looking upon this Address as containing things very severe on their conduct Voted the same "a seditious and scandalous Libel," in consequence of which they arrested M^r. Moore by their Serjeant at Arms; had him before their House where he confessed his being the Author of the Address and was thereupon by them sentenced to prison 'till the 1^st of October next and was accordingly committed to the Common Gaol.

But this proceeding which is here looked upon as a most extraordinary stretch of power and contrary to the constitution and fundamentals of an English Government did not satisfy the incensed Assembly.

The Rev^d M^r. Smith has long been an object of the Quakers' hatred upon several accounts. They have suspected him for exposing to the World their pernicious conduct in refusing to defend the Country against the dreadful devastations and cruel barbarities of the Savages. He is, you know, Sir, at the head of the College and Academy, which has all along met with the greatest opposition from that party as they justly fear it will be a means of promoting true Religion and Loyalty and thereby exterminate their power. And what is still as vexatious and grating to them, and has met with the same opposition is the scheme of the German Schools. These people (the Germans), who compose a large body in the Province, the Quakers had formerly under their

direction and therefore were willing to keep them in ignorance. Mr. Smith has been extremely assiduous in promoting this great design and for this reason also has been marked out as an Enemy to their interests and projects.

The reprinting this paper (the Address) was conceived by the Assembly as a proper handle by which they might lay hold on Mr. Smith and thereby wreak their vengeance on him. He was in pursuance of a Resolve to this purpose Arrested, brought to the Bar of their House and after a sham Tryal of several days, was committed to close confinement in the Common Gaol "for" (as they expressed it) "promoting and publishing a Libel," while the two Printers who had published the same a Month before were past unnoticed. The clamor of the People was however so great that they would have willingly dismissed Mr. Smith upon making a submission, but this he nobly refused and when he received his Sentence declared as he was not conscious of any crime "his Lips should not give his Heart the Lie" when Mr. Smith delivered this Speech the Audience gave a general clap in applause of his conduct.

This the Assembly construed into a contempt and had several persons arrested and brought before them who after some slight submissions were discharged. Mr. Smith now appealed from this extraordinary and new erected Court of Judicature (who assume to themselves greater powers than the House of Commons in England) to his Sacred Majesty and offered to give any Bail to prosecute the same, but this Appeal was refused, and he is still confined, the Sheriff being ordered by them not to execute a Writ of Habeas Corpus, if such an one should be issued for this persecuted Gentleman's relief. The Case however will be laid before His Majesty; but in the meantime Mr. Smith bears the loss and injury, yet still is in good spirits considering the cause for which he suffers.

I hope Revd Sir, you will pardon my troubling you with such a long detail of this affair as I thought it a duty I owed to the cause of the Church, Religion, and the Province that gave me Birth to represent it to you, and believe me, Sir, I am so little a politician and meddle so seldom with such affairs, that I would not have presumed to say a word on this head to you if it had not appeared a case of the most engaging and important nature, and a severe stroke levelled at the interests of the Church of England thro' the person of Mr. Smith. This is a true state of the Case and unless protection from your

quarter of the World can be had, which it is not doubted will be given, it cannot be conceived where these daring attempts may end.

Rev^{D} Sir,

Your most obliged & most
Obedient Humble Servant,
ROBERT M^{c}KEAN.

LETTER from D^{r}. JENNEY to the ARCHBISHOP of CANTERBURY, chiefly against M^{r}. SMITH.

(EXTRACT.)

May it please your Grace,

The general joy of every friend of our Church at the exaltation of your Grace to the See of Canterbury could not but reach these parts and affect us here, as we are told it did those at home, particularly it gave me the greatest pleasure who have long ago been informed of your excellent Administration in the See of Oxford from whence we cannot help expecting the like or greater advantages from one in a more exalted station from whence more good may redound to the Church.

As your Grace hath always been a most zealous Member of the Hon'ble Society for propagating the Gospel, &^{c}., so your present situation puts it in your power to exert your pious disposition in this way more than formerly and we of this Province have more than ordinary reason to mention this, because we cannot help observing mistakes in the Abstracts of that Ven'ble Body which we apprehend arise from misrepresentations from hence.

But what I am most concerned for & apprehensive of evil consequences from, is the practice of some Clergymen here to intermix what is their true and real business with Politics in civil affairs and being so zealous therein as to blame and even revile those of their Brethren who cannot approve of their conduct in this particular. I am very sorry to be forced to name one William Smith, who 'tis said is gone to England with this view, and without doubt will wait upon your Grace. He hath always been exceedingly busy in

Politics and very averse to every one of his Brethren who will not fall in with his sentiments in that way. At his first coming to this place he declared his prepossession against me with a design to trip up my heels as he expressed it. And he hath since been very officious against a very good man, M^r^. Sturgeon, who is my Assistant. But I should not have troubled your Grace with this if I had not been apprehensive of his endeavors by misrepresenting things (a practice too common with him in this place), to prepossess your Grace with thoughts to my prejudice.

My Lord, I have been a Labourer (I thank God not an idle one) in the Church in New York and this Province ever since A.D. 1744 when I was first admitted into the Hon'ble Societie's service, and I have not heard that I have ever in all that time been charged with a fault or any indiscretion; and I am very unwilling to have my reputation called in question now the first time when my great age and infirmities make it impossible that I can hold out long. I would not care to go out of the world in the ill opinion of any especially so great a Man in station and character as your Grace. He pretends to be a great intimate of the Hon'ble M^r^. Thomas Penn, our Proprietor, and several other great Men whose favours he boasts of, but I am in hopes that no great Man will support him in his misrepresentation of me without giving me an opportunity to clear myself. And I humbly pray that his forwardness will not prevail upon your Grace in particular to entertain anything amiss of me who am not conscious to myself of having done anything to deserve it.

I humbly thank God to prosper your Grace's Labours in his service. I earnestly pray your favorable Opinion of me and am,

May it please your Grace,

Your Grace's most dutiful Son and

most Obedient Humble Servant,

ROBERT JENNEY.

PHILADELPHIA, Nov^r^ 27, 1758.

Mr. BARTON to the Secretary.

HUNTINGDON IN PENNSYLVA, Novr 8th, 1756.

REVEREND SIR,

It gives me a real concern that I have never been able to send you any accounts since I entered upon my mission till now. Our distresses here have been such that in short I knew not what to write or what to do. These considerations will I hope still support me in your esteem and incline The Hon'ble Society to pardon me, as I intend to be the more particular now to atone for my past silence; I foresee a long letter and must therefore bespeak an indulgence.

After a short and very agreeable passage I arriv'd at Philadelphia about the 16th of April, 1755, and immediately wrote to the people of Huntingdon who came generously with their waggons and brought away my effects. As soon as I settled my affairs and visited my friends I set out for this place about the latter end of May when I was received with a hearty welcome, and was much pleased to find the poor people fill'd with gratitude under a due sense of the weighty obligations they were under to the Hon'ble Society for the favors confer'd upon them, and what pleased me still more was, to hear that they had struggled hard to keep alive some sense of religion among their children by meeting every Sunday and getting one of the Members to read prayers to them.

My first business was to visit and make myself acquainted with the State and members of the Congregation at York, Huntingdon and Carlisle, and having settled Wardens & Vestrymen in each they all met and according to their numbers agreed mutually that I should officiate three Sundays in six at Huntingdon, two at Carlisle and one at York. Upon hearing that within the limits of my mission there were large numbers of the Communion of the Church of England in the Settlements of Canogochieg, Shippensburg, Sharmans Valley, West Penns-Borough and Marsh Creek, I determined to visit each of those places four times a year to prepare them for the Sacrament of the Lord's Supper and to baptize their Children.

I had the pleasure to see my hearers encrease daily; which amounted to such a number in a few weeks at Huntingdon that I have been sometimes

obliged to preach to them under the Covert of the Trees, and when it was my turn at Carlisle, I am told that people came 10, 50 and some 60 miles. The Dissenters also (who are very numerous in these parts) attended constantly & seemed well disposed always behaving themselves decently and devoutly. The more rational part of them appear well reconciled with our Church and some of the principal of them offer'd generously to subscribe to me.

I now began to consider myself (as the Rev^{d} M^{r}. Provost Smith expresses it in a letter to me), "as one who had advanced to the very frontiers of the Messiah's Kingdom and among the first who had unfolded his everlasting Banners in the remotest part of the West."

From the advantage of my situation bordering upon nations of Savages I entertained strong hopes that it might please the Lord to make me a happy Instrument to subject some of these poor ignorant Creatures to the Kingdom of God and of Jesus Christ, and hearing that a number of them were come down from the Ohio to Carlisle to dispose of their furr and Deer Skins, I made it my business to go among them and endeavour as much as possible to ingratiate myself into their good opinion. Next morning I invited them to Church and such of them as understood any English came and seemed very attentive the whole time. When I came to visit them in the afternoon oeths that had been at Church brought all their Brethren to shake hands with me; and pointing often upwards discoursed with one another some time in their own language, I imagine they were telling them what they had heard, and indeed I observed them to be pleased with the relation.

This gave me reason to think that the Indians were willing to be instructed and were susceptible of good impressions; and if they found Missionaries divested of sinister and selfish motives they could easily be prevailed upon to exchange their savage barbarity for the pure and peaceable religion of Jesus.

Just when I was big with the hopes of being able to do service among these tawny people we received the melancholy News that our forces under the Command of General Braddock were defeated on the 9th of July as they were marching to take Duquesne, a French Fort upon the Ohio. This was soon succeeded by an alienation of the Indians in our Interest, and from that day to this poor Pennsylvania has felt incessantly the sad effects of Popish Tyranny and Savage Cruelty! A great part of five of her Counties have been depopulated and laid waste and some hundreds of her sturdiest Sons either murdered or carried into barbarous Captivity!

At a time of such publick calamity and distress, you may easily conceive, Rev[d] Sir, what must be my situation whose fortune it was to have my residence in a place where these grievances were felt most. I repine not however at my Lot in being placed here; but rather esteem it a happiness since I hope I may say God has enabled me to do some service to our pure Protestant Religion in spite of its most inveterate Enemies.

Tho' my Churches are Churches militant indeed, subject to dangers and trials of the most alarming kind, yet I have the pleasure every Sunday (even at the worst of Times), to see my people crowding with their Muskets on their Shoulders; declaring that they will dye Protestants and Freedmen sooner than live Idolaters and Slaves. The French King has rather served than injured the Protestant Cause in these parts, For the people have seen so much of the cruel Barbarities of those who call themselves the subjects and allies of His Most Christian Majesty that they detest the very name of Popery.

Among a people thus disposed I should think myself extremely happy were they barely able to keep me above want which at present indeed they are not. It is but a little time since these Counties were erected. They were chiefly settled by poor people who not being able to purchase lands in the interior parts of the Country came back where they were cheap. Many of them were so low at first, that two families were generally obliged to join in fitting out one Plough; and before they could raise a subsistence were necessitated to run in debt for a Stock and for what maintained them in the Interior. As soon as they became industrious, the fertile soil gave them a hundred fold and in a little time rais'd them to affluence and plenty. When they were just beginning to feel the comforts and taste the fruits of their industry, a barbarous and cruel enemy came and ruined them! The County of Cumberland has suffered particularly and the condition of its remaining shatter'd Inhabitants is truly deplorable! Many of them are reduced to real poverty and distress; groaning under a burden of calamities; some having lost their Husbands, some their Wives, some their Children; and all, the labour of many years! In this Condition (my Heart bleeds in relating what I am an Eye witness to), they now wander about without Bread of their own to eat, or a house to Shelter themselves in from the Inclemency of the approaching winter! They have left many thousand Bushels of Wheat and other Grain behind them in their Barns and Store-houses which must become a Spoil to the Enemy while the just owners of it must either beg or Starve! Since I sat

down to write this Letter, I have received accounts that a poor family had fled for refuge into this Country above six months ago where they have remained ever since but finding they could not subsist chose a few days ago to run the risk of returning home to enjoy the fruits of their labour, where they had not time to unlode their Cart before they were seized by Indians and murdered.

Carlisle is the only remains of that once populous County, They have a Garrison of about 100 Men but how long they will be able to defend themselves is very uncertain as the Enemy have threatened that place in particular. They still have their share of my ministrations and seem extremely thankful to the Hon^ble^ Society upon whose bounty I am chiefly supported.

By the reduction of Cumberland the County of York is become the frontier, and should the Enemy carry their ravages this far I shall be a considerable sufferer, for upon my arrival at Huntingdon, I found the Glebe still under its native woods and the people not able to make any improvement upon it. This put me under the necessity of purchasing a small plantation and building on it at my own expense by which means I embarrass'd myself in debt, in hopes the people would assist me in paying for it, which indeed they promised to do. But this dismal turn in our affairs renders it impracticable. From York I have still less to expect, as the Town is chiefly inhabited by Dutch, and not many of our Communion among them. Upon the whole, I believe the people will be able to do very little for me, till we have some favourable change, I do not design, Rev^d^ Sir, by anything I have said to derogate from the merit of my good parishioners, that would be ungrateful, as I have reason to think that they are a worthy, well disposed and kind sort of people, who possess the greatest friendship and esteem for me and am persuaded would willingly do anything in their power to afford me an easy support and maintenance.

This mission in a few years would have vyed with the ablest in this province, as it was in a flourishing state and could not contain less than 2000 persons Members of the Church of England, But so melancholy is the transition, that it cannot afford to build one Church; so that I officiate sometimes in a barn, sometimes in a waste house or wherever else convenience offers.

I have baptized since my arrival 160 Infants, 10 Adults, and an Indian Girl who has been brought up in a Christian family since her Infancy; after due examination and instruction. The Number of my Communicants is 58, which I have but little expectation of encreasing, till this Storm is blown over! But

I assure you, Rev^{d} Sir, no endeavours of mine shall be wanting to bring many to Righteousness. Whatever hardships or discouragements may attend my Ministry I hope I shall ever keep in view the importance of my undertaking and always strive to answer the pious and laudable designs of the Hon^{ble} Society in appointing me their missionary; by doing all in my power to promote the Glory of Almighty God and the Salvation of Mankind. I received lately from the hands of D^{r}. Jenny the Society's Instructions to their Missionaries in North America which are very seasonable and justly adopted to our present circumstances; and if duly observed and properly inforced, may do infinite service to our bleeding Country.

I have often observed and indeed regretted it as a misfortune that our Missionaries in this part of the World are so little acquainted with one another, And though in the 12th instruction of the Society's collection of papers, it is recommended to them to "keep up a Brotherly correspondence by meeting together at certain times as shall be most convenient for mutual advice and assistance," yet no such thing is observ'd and I dare affirm that many of them have never had an opportunity of conversing with four of their Brethren since they left England. How many advantages we shall lose by such a neglect at this time of publick and emminent danger, I shall submit to the judgment of the Hon^{ble} Society.

M^{r}. Provost Smith has been lately up here to settle Free Schools, who is the only Episcopal Clergyman, beside M^{r}. Secretary Peters, that I have had the happiness of seeing in these Counties since I came into them. M^{r}. Smith has been pleased to communicate to me the Hon^{ble} Society's design to extend their care to the instruction of Indian Children at the Academy in Philad^{a}. Which good scheme I believe M^{r}. Smith will heartily endeavour to put into execution & do everything in his power to make it answer the glorious ends proposed by it. If I can assist him in any part of it, he shall always find me ready and willing to do it. Happy had it been for us had this scheme been resolved upon many years ago. For it is probably from the neglect of this necessary duty of instructing the Indians, that these Colonies derive the greater part of the Miseries they now sadly groan under.

While the French were industrious in sending Priests and Jesuits among them, to convert them to Popery, we did nothing but send a set of abandon'd profligate men to trade with them who defrauded and cheated them, and practic'd every vice among them that can be named, which set the English and the

Protestant Religion in such a disadvantageous light, that we have reason to fear they detest the name of both.

It is said by some of our Brethren who have lately escaped from captivity that they heard the Indians say they thought it no Sin to Murder the English, but rather a meritorious Act, and if it was a Sin the French had old Men among them who could forgive all Sins. Others observe that they crossed themselves every Night and Morning and went to prayers regularly. That they often murmur'd and said the English it was true had often made them trifling presents, but that they took care they should never carry them many Miles before the Traders came after them, to cheat them, giving them only a little Rum in return. Whereas the French always paid them well for their Skins, &c.; built houses for them; instructed their children and took care of their wives when they went to war.

By such neglect and such treatment have we forfeited an alliance that would in all probability have secured to us a quiet enjoyment of our possessions and prevented the dreadful consequences of a Savage War.

Several Sachims or Indian Kings in their Treaties formerly with this Government earnestly solicited that no European should be permitted to carry Rum to their Towns; Upon which an Act was pass'd by the Governor and Assembly of this Province, prohibiting any person under a penalty of Ten pounds, to sell, barter, or give in exchange, any Rum or other Spirits to or with any Indian within the province. But the difficulty of producing proof against offenders, as they were chiefly far back in the Woods, where they would deal clandestinely out of the view of any but themselves, made this Act not answer the good intentions of the Legislature. So that the Traders still continued to sell strong Liquors to the Indians, whereby they were often cheated and debauch'd to the great dishonor of Almighty God, Scandal of the Christain Faith, and hindrance of propagating true religion among them. Yet I don't despair but some methods may be fallen upon to reclaim them, and make them sensible that their attachment to the English will be their truest interest, and greatest happiness.

And indeed (in my humble opinion) nothing can promise fairer to produce these happy effects than this scheme proposed by the Hon^{ble} Society. In the conversion of Indians many difficulties and impediments will occur, which European Missionaries will never be able to remove. Their Customs and manner of living are so opposite to the Genius and constitution of our people

that they could never become familiar to them. Few of the Indians have any settled plan of habitation but wander about, where they can meet with most success in hunting, and whatever Beasts or Reptiles they chance to take are food to them. Bears, Foxes, Wolves, Raccoons, Pole Cats and even Snakes, they can eat with as much cheerfulness as Englishmen do their best Beef and Mutton. But such hardships are easily surmounted and such an austere life made agreeable, by such as from their infancy have been accustomed to them. So that Indian boys educated at the Academy under the care of able Masters, where they can be visited by their relations and taught every thing necessary for them to learn, at an easier expence than in any of the Universities in Europe, will be first to be employed in this Grand and Glorious work and the most likely to succeed in it.

However defective these thoughts may be, I have ventured, Rev^{d} Sir, to communicate them freely; and if I have luckily dropt any hint that can be improv'd to the advantage of this important scheme, I shall esteem it a happiness; As I shall always think it my duty to pay the highest regards to the Hon^{ble} Society's directions.

I might justly incur the censure of ingratitude, did I conclude this Letter without presenting my most hearty thanks, which I sincerely do, to that Hon'ble Body for appointing me their Missionary. And I shall ever retain a grateful sense of the many friendships and favours wherewith I was honour'd when in London by particular Members of it.

I am, Rev^{d} Sir, &^{c}.

M^{r}. CURREY to the Secretary.

RADNOR, March 31st, 1760.

REV^{D} SIR,

I must beg leave to acquaint the Society that although my hearers are many in number, especially at Radnor and y^{e} Valley yet they are become so very careless and lukewarm, that I cannot get them to meet on an Easter Monday to chuse a Vestry. And as to my support among them, there are

but a very few that give themselves any concern about it and hitherto I have lived upon a place of my own purchasing but as my ill state of health rendered me incapable of managing it any longer, I have parted with it, and am now destitute of a habitation for my numerous family, and as there is a small Glebe belonging to Perquihama Church, but no house on it, I pray y^e^ Society may enjoin y^e^ Congregations to rebuild y^e^ house, or purchase one more convenient, a standing Rule of y^e^ Society they have never yet complied with, which if they neglect to do I must petition to be removed to a mission where I can have a convenient habitation. I have now been in y^e^ Society's service for upwards of three & twenty years and faithfully discharged y^e^ duty of my function to y^e^ satisfaction of all that knew me, and now infirmitys and Old age are approaching, my sole dependence, under God, is upon y^e^ well known benevolent and charitable disposition of y^e^ Society who I'm persuaded will never abandon in his old age, him who has been their faithful Servant from his youth.

I am, Rev^d^ Sir, &^c^.,
WM. CURRY.

M^r^. BARTON to the Secretary.

LANCASTER, December 21^st^, 1759.

REV^D^ SIR,

A few weeks ago I removed my family to Lancaster. I found the mission in great confusion occasioned by some unhappy disputes which long subsisted between the Gentleman I have the honour to succeed and the people. If I can be instrumental in putting an end to them, I shall think myself happy. I assure the Hon^ble^ Society nothing shall be wanting in me to do it; to revive the credit of the Mission, and to support the interests of virtue and religion among the people. I have the pleasure to inform you that I have a favorable prospect of doing service here. At Pequea and Carnarvon the people are furnishing their New Churches in a very handsome manner. We intend next Summer to enlarge our Church at Lancaster, having the satisfaction to see it too small for

the Congregation. In short, a real Spirit of Religion and learning seems to rise amongst us.

I have baptized since I entered upon this Mission 44 Infants. I am preparing 2 families who intend to be baptized both Old and Young. The number of communicants are about 50. As to the State of the Mission over the Susquehannah the inclosed petition will inform you. I have not withdrawn. neither do I intend to withdraw my care from these poor people. I shall frequently visit them and render them every service in my power till the Hon^ble^ Society can provide better for them. In the County of Berks there are a Number of people of the Communion of the Church of England, who have never had an Episcopal Minister among them and I intend to visit them in the Spring and shall acquaint you with the result.

I went into the army for the reasons which I gave General Forbes in a Letter a Copy of which I enclose you with his answer. As it has always been my aim thro' the course of my Ministry to do every thing that might tend to the honour of religion and the credit of the Mission. I hope the Hon^ble^ Society will not disapprove of this part of my conduct.

I am, Rev^d^ Sir, &^c^,

THO. BARTON.

The Rev^d^ M^r^. BARTON to BRIGADIER-GENERAL FORBES.

CARLISLE, July 8^th^, 1758.

HON^D^ SIR,

I am informed that a great number of the Forces under your command are of the Communion of the Church of England, as I hear of no Episcopal Clergyman appointed their Chaplain, I am prompted by duty, inclination and every good motive to attend them. I have nothing in view but the honour of the Church, the satisfaction of these people and to discharge my trust to the Ven^ble^ Society who have appointed me a Missionary in these Counties. The

success of the present expedition I have much at heart, and I assure you, Sir, nothing can afford me more pleasure than to embrace every opportunity to promote it.

I have the honour, &c.

GENERAL FORBES to the Revd Mr. BARTON.

CARLISLE, July 9th, 1759.

SIR,

I am favoured with yours of the 8th and am sorry to find that the Troops of the Communion of the Church of England are not properly provided with a Clergyman of their own profession. In consequence therefore of your laudable zeal for the service of your King and Country and of your truly commendable inclination of discharging your ministerial and Episcopal duty to the Troops of the Episcopal persuasion under my command You are hereby invited and authorized to the discharge of all Ministerial functions belonging to a Clergyman of the Church of England amongst the Troops under my Com mand. And all & Sundry are hereby ordered and required to pay all due Reverence and respect to you and the Reverend function you are invested with. And be assured that at all times & in all places, the Clergymen & those of the persuasion of the Church of England shall always be properly encouraged and protected.

I am, Revd Sir, &c.

To the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The petition of sundry Inhabitants Members of the Episcopal Churches in the Counties of York and Cumberland in Pennsylvania,

Oct. 2nd, 1759.

Humbly Sheweth,

That since the removal of the Revd Mr. Barton from amongst us, we are very apprehensive of all the evil consequences which ignorance and the want of public worship may be naturally supposed to introduce. And it is too probable that the many virtuous impressions made by his truly pious and extraordinary services will in a short time greatly decay unless we be again happily favor'd with the Society's benevolent assistance.

We are now entirely sensible of the Superior advantages attending the regular Ministration of God's word as it is the best defence against the infection of superstition and infidelity, and may be the means of securing liberty and a blessed futurity to us and our posterity. Therefore our present loss does the more deeply affect us.

It was our greatest misfortune that about the time Mr. Barton was appointed to officiate here the present War commenced and the alarming distresses in which the frontier Settlements have been almost ever since remarkably involved, occasioned this worthy Missionary's charge to be extremely laborious and rendered it impracticable for us to contribute towards his support as liberally as our hearty wishes prompted and the circumstances of his family so long exposed to equal dangers with ourselves required. We shall still retain a grateful remembrance of his merit, of his cheerfulness in sharing the difficulties of our critical and unhappy situation and his firm resolution in assisting to repel our fears, till affairs began to put on a more favourable aspect.

Heaven (at a time when we apprehended ourselves upon the very brink of ruin), has been graciously pleased to interfere in frustrating the designs of a savage enemy and interrupting their progress. And as we have now the joyful prospect of approaching safety, our former neighbours who fled to Car-

olina and other parts in order to escape the Calamities of Murder and Slavery will undoubtedly be induced to return to their plantations to enjoy the fruits of a long labour. Instead of a desolate dispersed people (such as we lately saw ourselves), oppress'd with a weight of troubles and yet daily dreading greater, we expect soon to be collected; and in a better capacity to give larger encouragement to a Clergyman than we ever could before. Animated with these hopes we purpose immediately to make all suitable improvements on the Glebe, to erect a Parsonage House and a New Church; in short, to exert ourselves to the utmost of our power in so interesting and important a Matter.

And as we have the pleasure of knowing that the design of the Ven^ble^ Society is to assist in diffusing the light of the Glorious Gospel among those who sit in darkness and error, we would pray and beseech, that as they were once pleased out of compassion to our distressed situation to extend a share of the great benefits of their charity to us, they would still continue us under their care and by the appointment of another worthy Missionary contribute towards making us again a flourishing and happy people. We acknowledge with the deepest sense of gratitude the favours we have already received, and we promise to do every thing in our power to render ourselves worthy of those which may hereafter be vouchsafed us.

M^r^. NEILL to the Secretary.

GERMAN TOWN, May 12^th^, 1760.

VERY REV^D^ AND D^R^ SIR,

It is with the greatest pleasure I can inform you that the Congregation of Oxford, thro' the blessing of God is in a growing condition; as regular, numerous and uniform as ever it has been, as I am informed. The pewing of the Church (which cost about £70), is completed; and there are numbers we can't supply. We had 20 Communicants last Easter; the oldest livers in the place tell me they don't remember such a number to have taken the Sacrament there before. I wish I could say the same of White-marsh. The Communi-

cants there were but six altho' the Church is crowded there every Sunday yet they are chiefly of other persuasions, the Church people being but few in them parts. I have an invitation from some of the English people in German Town to preach for them, as there is no kind of English worship in the Town except a Quaker meeting house; and indeed this is something extraordinary as I don't know a family of the Church of England in the Town but one altho' it contains 300 houses, but as they are divided into so many Sects that no single sect is able to support a Minister, I mean the English people, and as I have offered to preach to them for nothing Sunday Evenings, after Service is over of my other Churches, they readily embraced the offer. The loan of the Lutheran Church of the upper end of German Town and of the Calvinist Church in the Middle of the Town, are both offered to me by their respective Ministers and people, as they appear more willing to have a Minister of the Church of England to preach to their people that understand English (as most of the young people do), than any other denomination. Since I had the very great misfortune of having the Glebe house at Oxford and the best part of my valuable effects destroyed by fire I have removed my family into German Town. The Governor and Citizens of Philadelphia were so sensible of the misery my family was reduced to by fire that they subscribed the sum of Two hundred and fifty five pounds towards rebuilding the Glebe house which is almost double the value of the house, as it was an old wooden building. The Congregation considering the inconvenient situation of the Glebe, being 13 Miles distant from White Marsh, joined me in a petition to the Assembly for leave to bring in a Bill to sell the old Glebe and purchase one more convenient and better land. The Assembly gave us leave to bring in a Bill; accordingly a Bill lyes before them for the aforesaid purpose and we have the strongest assurance that it will be passed the next Session.

The loss sustained by the fire (exclusive of the house) exceeded one hundred pounds besides my Library which exceeded Sixty pounds Sterling, independent of part of the Library belonging to Oxford, add to this the loss I am like to sustain in having no restitution made me for all my buildings and improvements made on the Glebe at Dover to the value of One hundred pounds more money borrowed upon the faith of the Dover people to repay it, but they have taken possession of the whole. I need make no observations on the aforesaid facts. Every one must see that so many losses by fire and fraud must reduce me to the last extremity. I hope Heaven will enable me

to bear up under all these calamities for if the Honourable Society don't consider me in my present circumstances (which I would fain hope they will), I have nothing else left but to exercise patience in the midst of the severest affliction.

I remain, Rev[d] Sir, &[c].

TO THE VENERABLE SOCIETY for Propagating the Gospel in Foreign Parts.

The humble Representation of the Subscribers Inhabitants of the county of Berks in the province of Pennsylvania,

Sheweth,

That the said county is a very large and growing one, situated on the frontiers of the said province and hath never yet had any English Minister of any denomination settled in it, nor hath it had the happiness of being visited often by any of the Reverend Clergy of the interior counties, there being none whose cure is so near to us as to allow them to come hither without neglect of their proper parishioners.

That we much lament the case of our children and families who live entirely destitute of those Instructions which we in our younger days had the happiness to be blest with in our native places, and are justly apprehensive that unless the Venerable Society will be pleased to extend their pious and charitable cure to us by fixing a Missionary among us, we shall have the mortification of seeing our children brought up without any Idea of public worship or religious Ordinances.

That in this distress, having invited the Rev[d] Doctor William Smith up to preach among us and having received encouragement from him to lay our case before your venerable body (whose tender concern for the extension of Christianity & welfare of His Majesty's Colonies have been long conspicuous), we have presumed to apply for your assistance humbly praying that you

would be pleased to send over a Missionary to reside in Reading, the chief town of the county aforesaid, and to officiate also at Molattin a place fifteen Miles distant, where a church has for many years been built by a Society of English & Swedes who are desirous of having a Missionary of the Church of England and join with us in this application.

That in order to induce the Venerable Society to grant our said request we have in conjunction with the said Molattin Congregation entered into a Subscription obliging ourselves to pay yearly to such Missionary the sum of Sixty pounds Pennsylvania money being about Thirty-eight pounds Sterling over and above what the Society may be pleased to allow him; which sum was readily subscribed by the Inhabitants who seem resolved to give all further encouragement in their power to any worthy Minister the Society may be pleased to send over, for which purpose our best services shall not be wanting.

That for want of Ministers of the Church of England in these parts many people sincerely disposed to be among the number of her Members are drawn after various sorts of Sectaries, and which is still worse the Roman Catholic priests are making converts among us to the great grief of your petitioners and others, and that we believe a pious Ministry of the Church of England would be able to promote the interests of piety and virtue and to prevent a great body from leaving the Church for want of opportunity of attending public worship.

That if the Society have no particular person in view for us as a Missionary, there is a young Gentleman M[r]. Joseph Mather now in London, born of creditable parents in this province and educated at College of Philadelphia, who we believe would do us good service if he could be prevailed upon to come to this place and undertake the fatigues to which a new Mission near the frontiers must necessarily be subject.

37 WILL[M] BIRD, & others.

Mr. CRAIG to the Secretary.

(EXTRACT.)

CHESTER, July 27th, 1760.

VERY REVD SIR,

At last I came and settled here. But I should have premised that I delivered your Letter to ye congregation of Chester on the 4th of December, 1758. Those of Chichester alias Marcus Hook and those of Concord being all present which Letter informs That ye Society expects and insists That they provide ye Missionary with a good habitable house and Glebe, that they put their church in decent repair and contribute according to their abilitys for the Missionary's better support. I told them I should insist on ye same & if they would not comply to say so, for it would be no disappointment to me, not to come to Chester. They then opened a subscription for a house but not one farthing of ye subscription is collected to this day, nor does any concern themselves about it. Subscriptions are common in this country but to make them good is all.

The Society's request is highly just for all these things in every tittle are wanting here and whether as matters now are they will ever be complied with remains no great doubt with me for having read Mr. Secretary Humphries's state of ye Missions in Pennsylvania I am astonished to find ye Mission of Chester to have been opened in 1701 and that to this day they have made no provision of any kind. No ! not so much as a stable for their Missionary's Horse. This indifference of theirs, to what can I attribute it? But neither to ye neglect of my predecessors or ye over indulgence of the Society which they have egregeously abused. They have differed I find with all their Ministers, divided among themselves, and are now dwindled in a manner to nothing.

They have three nominal churches or congregations, This of Chester, That of Chichester only 4 miles from hence, and ye other at Concord 9 miles hence & put all together will not make one tollerable congregation. In this village which is built on ye River Delaware, wherein there are about thirty odd families there are not three who can properly be said to be decent Members of our Church, & of them, if ye husband comes to divine service ye wife perhaps & children go elsewhere. In proof whereof I shall adduce an instance—

Some time before I gave public notice That I intended to Catechise y^e^ Children in Lent & when the time came I called on parents & Masters to send them next Sunday, when to my great surprize there was not one came. Then I gave them notice a second time when it was just y^e^ same whereupon I told y^e^ congregation that such conduct bore a very melancholy aspect & nothing could be alledged in excuse but their own coldness and indifferency as y^e^ Schoolmaster who taught their children was a Churchman.

And I was never more amazed than after a preparation sermon and Six weeks' notice given them of y^e^ Sacrament to be administered on Christmas day I found but three Communicants and two of them a Man and his wife at Hook; on Easter Sunday but four and two of them y^e^ same, and on Whit-Sunday at Concord the same—as to their generosity, affability and friendly intercourse I have found nothing of it since I came amongst them so y^t^ in one sense it is happy for me I am a single Man and have no family. In that case I could not keep up my credit by y^e^ Mission. It is an expensive place to any who would live but purely decent, it being within 15 Miles of Philadelphia. In short it's a place without any trade or commerce & 4-5ths of its Inhabitants poor.

As to Religion, it's Quakerism all over y^e^ county chiefly and they have a large Meeting house in this village. This principle has & ever will prevail, as well as presbytery in this province whilst y^e^ Magistracy in general is such. When I came to this village I could not get a private house to lodge in so y^t^ I was under a necessity to rent a house & hire a servant which is no small expence besides y^e^ keeping of a horse, all which I pay out of my own pocket. The Society's Bounty will never do except y^e^ people can be brought to do their part likewise, at least £20 ℔ an. with a house and glebe. For I have ever observed y^t^ when a clergyman becomes an object of some people's charity instead of their relieving him, he instantly becomes y^e^ object of their contempt; and his doctrine too often shares y^e^ same fate. And I must say the plan on which y^e^ Society's Missionary M^r^. Morton is gone upon is one of the best I know.

The people obligate themselves to do such and such things for him so that he has a legal demand on them for y^e^ same when he discharges his duty.

Now what I write is not with design y^e^ Society should withdraw the Mission, without giving y^e^ people notice what they must do if they will preserve it, only I am at a loss to know what proposals y^e^ people have ever made to

the Society & how they have complied with them so as to entitle them to a Missionary so long. For whatever are the standing rules of the Society as to a Glebe, a parsonage house, y^e^ keeping of Churches and burying grounds in decent repair, with subscriptions for the better support of y^e^ Missionary, they seem strangers to all these things here.

I have enquired of some of them what were the proposals made to the Society for another Missionary on the death of M^r^. Backhouse. They say they wrote on that occasion, but what, they cannot tell; y^e^ copy is not to be found. I asked if they made any application on y^e^ removal of M^r^. Thompson. They say, none. My views in this were to find out whether they had ever made any proposals to the Society at all, and how badly they had fulfilled them.

I find every Mission in y^e^ Province has taken some care to procure a glebe and parsonage, to keep their churches in repair and contribute to y^e^ Missionary's better support, except this of Chester, where they cannot agree upon any one thing, and if any thing is proposed it generally comes to nothing, and nothing is done. For Chester will not agree with y^e^ Hook, nor the Hook with Chester, or Concord with either of them. For when it is my turn to go to the Hook there will not one soul go with me from Chester & when Divine service is at Chester, there will rarely be one from the Hook, and as rarely one from Concord at either of them. Were they all decent congregations as to their numbers, I should not so much wonder at it. But there is not a dozen of decent & orderly Members belonging to them all, or above, & no man can conceive y^e^ dispositions of those people but he who has to deal with them.

The few of Chester say y^e^ Missionary is sent solely to them, Hook says they have a chappel and as good a congregation as Chester & Concord, tho' but the shadow of a congregation claims a share of y^e^ Missionary's service, so y^t^ except y^e^ Society will interpose & redress all these grievances, their Missionary can have no satisfaction among such a divided people. For as I said before, there being two chappels, one within 4 miles, the other 9 miles from Chester, they have destroyed Chester & themselves too almost beyond recovery; for were they all united into one, they'd make but a poor congregation. I would therefore beg of the Society speedily to transmit me their determination as to this Mission, letting y^e^ people at y^e^ same time know what must be y^e^ consequence if they do not immediately comply with their reason-

able injunctions, namely that I may go to some other vacant Mission in y^e^ Jerseys or N. York Governments. This, if anything, will make them do something.

I must again acquaint the Society, that a Bishop or two are greatly wanted in America were it only to countenance y^e^ deserving clergy & to lay their grievances before them, for without such our Church will ever be a Jumble of confusion especially in Pennsylvania. Besides they are indispensably necessary were it only for y^e^ sacred institution of confirmation for Sponsors are become as things obsolete; by reason they are never acquitted of their engagements & y^e^ Sectaries say a great deal on this topick which it is not in our power to obviate, and now would be much the properest time of sending such: as there are many brave Men and worthy members of our Church both in y^e^ Navy and Army in these parts and for the Society's better information of y^e^ state of y^e^ Missions, I wish they would appoint some discreet person or persons to visit them. This would prevent those heart burnings which a worthless people too ready conceive against y^e^ Missionaries when they transmit (as I now do) a true state of their Missions to y^e^ Hon'ble Society. Had this been done long ago the older Missions I dare say would have been by this time on a respectable footing in this province as also in others; instead whereof I'm apprehensive some of them are not to compare with those of later erection.

Very Rev^d^ Sir,

Their & your most obliged, &^c^.

M^r^. BARTON to the Secretary.

(EXTRACT.)

Lancaster in Pennsylvania, Dec^r^ 6^th^, 1760.

Reverend Sir,

In my last Letters which went by D^r^. Morgan in the Dragon commanded by Capt. Hamet, I gave you a circumstantial account of my Mission both with regard to the Religious state, as well as of the number and disposition of the

inhabitants. I know but little that I can add at present to that account, except that the Sectaries are likely to overrun us. Their Colleges in New England and the Jerseys are continually sending out preachers; who are always not Men of the most Catholic principles. I believe no less than eight or nine have been licensed in this single province within this twelvemonth and tho' I must in justice to some of them, observe that I have found among them Men of Charity and Moderation; yet others seem to take all imaginable pains to represent the Church of England in the most unfavorable light. But I hope the few Missionaries here in her communion will use all the means that pru dence and true religion can suggest to support the credit and interest of it against the prejudice and Influence of these Gainsayers and happy shall I think myself if it shall please God to make me any ways instrumental in assisting so good a work.

Since the date of my last letter I have been to visit many congregations who have no settled Minister from whom I received a most cordial invitation and reception. I have baptized one adult and thirty-two children. The number of my communicants are increased. The Churches in Pequea and Carnarvon seem to retain the true spirit of Christianity and shew a laudable zeal to keep it up. I wish I could say the same of the church in Lancaster but the misfortune here is that some people puffed up with a notion of their superior knowledge, fortunes and families seem apprehensive of ranking with the meaner sort, if they shewed that respect to religion which is due to it. Indeed if the Church in Lancaster ever flourishes, it must be by means of the Germans, who (as I formerly mentioned to you) are the principal inhabitants of the place. But the want of an organ of which these people are extremely fond, & in which they place almost half their devotion, has hitherto kept them back. Many of the Lutherans who gladly embrace every opportunity to teach their children the Religion, Manners and Customs of England, would come to our Church if we had but an Instrument to celebrate the praises of God in the manner that they have been used to. D^{r}. Kuhn, a publick spirited gentleman of this persuasion and an eminent physician, has propos'd to us to purchase a small organ of about £60 sterling price and that he would not only give us five pounds towards it, but play for us gratis. Besides this Benefaction I have obtained £15 more and shall use my best endeavours to obtain the whole. As the happy period is now arriv'd, when by a train of glorious conquests, we have extended our dominions far into America, and have oblig'd many barbar-

ous Nations who are immersed in the grossest Idolatry without even the knowledge of the God that made them, to become the subjects of Great Britain. I hope we shall seize so favorable an advantage to enlarge the dominion of Christ, by propagating his Gospel among those poor Heathen who "sit in darkness and the shadow of death." Whenever our superiors at home think proper to command us I am persuaded a Number of Missionaries will be found who would cheerfully expose themselves to all the danger and fatigues of so hazardous an attempt.

I am, Rev^{d} Sir, &^{c}.

Copy of Minutes of a Convention or Voluntary Meeting of the Episcopal Clergy of Pennsylvania.

Philadelphia, April 30th, 1760.

It having been agreed some time last Fall by sundry of the Episcopal clergy of this Province & Counties annexed that it might contribute to the general service of Religion to have a free & voluntary Meeting or Convention to confer together on such subjects as the particular situation of their congregations might require, the following gentlemen accordingly appeared this day viz^{t}:

Doctor Robert Jenney, Rector of Christ Church, Philadelphia; Doctor William Smith, Provost of the College in Philadelphia; M^{r}. George Craig, Missionary at Chester; M^{r}. Philip Reading, Missionary at Apoquiniminck; M^{r}. William Sturgeon, Assistant Minister & Catechist to the Negroes in Philadelphia; M^{r}. Thomas Barton, Missionary at Lancaster; M^{r}. William Macclennachan, another of the Assistant Ministers in Christ Church, Philadelphia; M^{r}. Cha^{s} Inglis, Missionary at Dover, & M^{r}. Jacob Duche, likewise an Assistant Minister in Christ Church, Philadelphia. At the same time appeared also M^{r}. Samuel Cook & M^{r}. Robert M^{c}Kean, two of the Society's worthy Missionaries of New Jersey, with the kind intention of giving their best advice and assistance in promoting the designs of the Convention.

It was agreed that Dr. Robert Jenney, Rector of Christ Church ought naturally to preside at this convention, and the same was notified to him; But he excusing himself from acting on account of his great bodily indisposition recommended the Revd Dr. William Smith for that purpose who was accordingly unanimously chosen: It was also agreed to choose James Humphreys Esqr one of the Vestrymen of Christ Church to be Secretary or Clerk to this Convention, provided he would serve us in that capacity and he having given his consent was chosen accordingly.

Agreed that a copy of an address be prepared to present to His Honor the Governor & Messrs Thos Barton and Jacob Duche are appointed for that purpose.

Agreed that a copy of an address be prepared to his Grace the Archbishop of Canterbury to congratulate his Grace on his elevation to that high office and to make an humble tender of our duty to him: & Messrs Reading, Barton & Macclenachan * are appointed to draw the same: And that a State of the Missions within this Province be transmitted with the same: That an address be also sent to the Lord Bishop of London with a like State of the Missions

Agreed that the Revd Dr. Wm Smith be requested to preach a Sermon before the Convention in Christ Church on Friday next: From which Vote the Revd Mr. Macclenachan dissented & offered to produce reasons for the said dissent against next meeting.

Friday, May 2d, 1760.

The Convention being met pursuant to adjournment of whom were present:

Dr. William Smith, President; Mr. George Craig; Mr. Philip Reading; Mr. William Sturgeon; Mr. Thomas Barton; Mr. William Macclenachan; Mr. Charles Inglis; Mr. Jacob Duche; Mr. Samuel Cooke, & Mr. Robert McKean. Mr. Hugh Neill, Missionary at Oxford, at the same time also appeared & took his seat in the Convention.

Agreeable to appointment the Address to his Honor the Governor was laid before the Convention, a copy of which follows:

* Mr. Macclenachan did not meet the above Committee to assist in drawing the said address & wanted his name to be erased from it the day after it was signed.

"To the Honorable James Hamilton, Esq^r., Lieutenant Governor of the Province of Pennsylvania & Counties of New Castle, Kent & Sussex upon Delaware.

"The Humble Address of the Clergy of the Church of England in the said Province and Counties now convened in the City of Philadelphia.

"May it please your Honor:

"We the Episcopal Clergy of the Province of Pennsylvania and Counties annexed being now met in voluntary Convention beg leave to embrace this favorable opportunity to congratulate your Honor upon your second appointment to this Government and to testify the Joy we feel upon so favorable and happy an event.

"The Reputation with which you formerly discharged this important Trust is still fresh in our Memories, and while we reflect on the blessings we once enjoyed from your happy administration we cannot but esteem it our particular felicity that we can again call you our Governor.

"Permit us sir to assure you of our firm Attachment to His Majesty's sacred person, Family & Government, and that we are heartily disposed and shall at all times esteem it a most essential part of our Duty whilst we are propagating the interest of Religion & Virtue to inculcate obedience to our most Gracious Sovereign and to all who are put in authority under him.

"Actuated by such principles as these we cannot entertain any doubts of receiving your Honor's patronage and protection both in our collective and single capacities. The close connexion between Religion and Civil Government, between the Increase of Virtue and the Prosperity of a Nation might be alone sufficient to afford us these sanguine expectations. But when we consider your Honor is a professed Member of the Church of England and well affected to her Doctrines and Discipline we have still greater reason to entertain these hopes.

"To consider the State of Religion in General and the Situation and the Circumstances of our own Church in particular, and to confer together upon the most proper means of promoting the one and advancing the other, is the sole design of our present Meeting. And in this we do but comply with the particular instructions of that Venerable Society in whose service, under that of our Lord & Master Jesus Christ, most of us here present are engaged. Remote as we are from the immediate influence and jurisdiction of our Eccle-

siastical Superiors (which we have too frequently the greatest reason to lament), it was matter of the highest joy and gratitude to us to hear your Honor publickly declaring upon a former occasion that you would afford all the countenance & protection in your power to the Church of England.

"May we, sir, be so happy as to recommend ourselves to your just regard by our prudent conduct & steady endeavours to promote a sense of Piety & true Religion among the People committed to our care and may you long live a blessing to us all! May your Administration be made easy & happy to yourself & continue to be distinguished by a firm adherence to Justice, Right and Law and an unshaken Zeal for our Constitution, both in Church and State." (Signed, &c.)

The same being read it was approved by all the Members present except Mr. Macclenachan who said he could not give any testimony of the Governor's former Administration, as he knew nothing of the same from his personal knowledge, but that he had the sincerest regard for his Honor and offered up Prayers for his prosperity. His second reason was that however much connected Religion and Civil Government might be, he thought it was not absolutely necessary to mention the matter in our present circumstances.

Then all the Members of the Convention (Mr. Macclenachan excepted), waited on his Honor and presented the above mentioned Address. To which his Honor was pleased to return a kind and polite answer in the following words:

"Reverend Gentlemen, I am extremely obliged to you for this very kind address. You may be assured of my constant protection and readiness to do everything in my power which may tend to the advantage of the Protestant Religion and of the Church of England. And I shall at all times be pleased with the opportunity of seeing and conferring with you on any matters which you shall judge serviceable to the Church in general or to any of yourselves in particular."

After which they went in a Body to Christ Church where an excellent Sermon was preached by the Revd Dr. Smith from these words in Psalm the 2d & 8th Verse. "Ask of me and I shall give thee the Heathen for thine inheritance and the utmost parts of the Earth for thy possession": then the Convention adjourned till 5 o'clock in the Evening.

Friday Evening, May 2d, 1760.

The Convention being met pursuant to Adjournment afores^{d}, Part of the Address to His Grace the Archbishop of Canterbury was laid before them and the Committee requested to finish the same by tomorrow Morning at Nine o'clock to which time the Convention adjourned.

Saturday, May 3d, 1760.

The Convention being met pursuant to their adjournment there were present D^{r}. W^{m} Smith, President; M^{r}. George Craig; M^{r}. Philip Reading; M^{r}. W^{m} Sturgeon; M^{r}. Thomas Barton; M^{r}. William Macclenachan; M^{r}. Charles Inglis; M^{r}. Jacob Duche; M^{r}. Samuel Cooke; M^{r}. Robert M^{c}Kean, & M^{r}. Hugh Neill.

Agreed that the thanks of the Convention be given to D^{r}. William Smith, the President of the same, for his excellent Sermon preached before them yesterday and that he be requested to print the said Sermon.

The Address to the Lord Bishop of London was laid before the Convention and read in the following words to wit:

"To the Right Reverend Father in God, Thomas, by Divine Permission, Lord Bishop of London,

"The Humble Address of the Missionaries and other Clergy of the Church of England residing in & near the Province of Pennsylvania.

"May it please your Lordship,

"We the Missionaries and other Clergy of the Church of England in & near the Province of Pennsylvania having convened in the City of Philadelphia beg leave to present our most humble Duty to your Lordship, our lawful & just Diocesan, offering at the same time our most devout thanks to Almighty God who has so long preserved your Lordship's Life and Faculties through a truly venerable old age, as an Ornament to our Church & Nation.

"The State of Religion in the Northern Colonies in America becomes more and more a subject of importance. It must not be dissembled to your Lordship that the Church of England here is far from bearing the most favorable aspect. This we conceive is owing to those hardships under which

our Church particularly labours. Indeed nothing but the good Providence of God together with the excellency of its constitution, the most assiduous and extensive Labours of the Missionaries & the aids of the Venerable Society for propagating the Gospel whom we pray God to bless and preserve, hitherto secures the visibility of our Church; for while every other denomination is guarded by some plan of discipline, we alone are left without that necessary assistance, without a Head to guide us with Counsel, Authority to correct abuses, or a jurisdiction to ascertain the just privileges of our Ministry and Congregations.

"To do the best in our power under such circumstances as these, we thought it might conduce to the advancement of Religion in general, and the situation of our Church in particular to confer together in a voluntary & free Convention upon the most proper means of promoting the one & advancing the other; and herewith we transmit to your Lordship a Copy of our Proceedings and a general account of the State of the Missions in this Province.

"Among many other inconveniences which we think greatly disturb the peace of our Church, that of the want of order in moving from one Mission or Congregation to another is like to become a very great one. As we think it indecent as well as hurtful to Religion for Ministers to leave their Congregations abruptly without others to supply their places, so we humbly apprehend that it would greatly tend to promote peace & good order if it was a standing Rule that there should be no removal from one Mission to another without the Society's express Leave nor from one Congregation or Province to another without your Lordship's particular Licence for that purpose, after your Lordship has been furnished with authentick Documents for judging of the necessity of such a removal and the fitness of such a person to supply the vacant cure; a method similar to this has ever been observed in our Mother Country, as we apprehend to the great advantage of the Church.

"With the utmost gratitude we acknowledge the receipt of 200 Volumes of your Lordship's most excellent & valuable Sermons, sent down to us this day by his Honor the Governor of this Province; and we have unanimously made such a division of them among the several Missions & Episcopal Congregations in this Province as we judged would most effectually answer your Lordship's benevolent designs.

"Praying for your Lordship's Blessing, Advice & Directions in these and all matters relating to the discharge of our Sacred Functions & that your

Lordship having finished your Mortal Course on Earth may be translated to the Kingdom of our Great Lord and Master,

"We are my Lord,
"Your Lordship's most dutiful Sons,
"and Obedient Servants,"
(Signed, &c.)

And the same being unanimously agreed to was ordered to be engrossed; then the Convention adjourned till 5 o'clock this Evening.

At the same time the Address to his Grace the Archbishop was read and finally approved of. [His Grace having the original, that address is not inserted in this copy.]

Saturday Evening, May 3d, 1760.

The Convention met pursuant to adjournment. Present Doctor William Smith, President; Mr. George Craig; Mr. Philip Reading; Mr. William Sturgeon; Mr. Thomas Barton; Mr. Macclenachan; Mr. Charles Inglis; Mr. Jacob Duche; Mr. Samuel Cooke; Mr. Robert McKean & Mr. Hugh Neill.

The Revd Dr. Smith reported to the Convention that his Honor the Governor had sent down a box containing 200 of the second volume of the Bishop of London's Sermons, being his Lordship's generous Gift for the use of the Churches in Pennsylvania; and that his Honor desired a proper distribution might be made of them to the several members present; to be given away by them on their return home in such manner as they thought might best answer his Lordship's pious designs; and accordingly it was agreed to distribute them as follows, vizt:

To his Honor the Governor,	8
To the Revd Dr. Jenney for the use of Christ Church,	60
To Mr. Craig for the Mission of Chester,	10
To Mr. Reading for the Mission of Apoquimininck,	12
To Mr. Ross for the Mission of New Castle,	6
To Mr. Inglis for the Mission of Dover and Lewis,	18
To Mr. Barton for the Mission of Lancaster and over Susquehanna,	30
To Mr. Curry for the Mission of Radnor,	12
To Mr. Neill for the Mission of Oxford,	12
To Mr. Campbell for the Mission of Bristol,	6

To Doctor Smith,	6
To Mr. Richard Peters,	6
To the Ministers of other Denominations,	14
	200

Agreed that a copy of an address be prepared to the Hon'ble the Proprietors & Mr. Barton be appointed to prepare the same.

Agreed that the next Convention be held in Philadelphia on the last Wednesday in April next and that Mr. Curry be requested to prepare a Sermon for the occasion and in case of his refusal Mr. Craig be desired to undertake the same. Then the Convention adjourned till five o'clock to-morrow evening.

Sunday Evening, May 4th, 1760.

The Convention being met pursuant to adjournment of whom were present Dr. William Smith, President; Mr. George Craig; Mr. Philip Reading; Mr. William Sturgeon; Mr. Thomas Barton; Mr. William Macclenachan; Mr. Charles Inglis; Mr. Jacob Duche; Mr. Samuel Cooke; Mr. Robert McKean, & Mr. Hugh Neill.

The Revd Mr. William Thompson having arrived this day in a ship from London and having produced Letters from Dr. Bearcroft certifying his appointment to succeed Mr. Barton in the Missions of York and Cumberland, took his seat in the Convention. A Letter from the Revd Dr. Bearcroft, dated Charter House February the 20th, 1760, to the Revd Dr. Jenney having been laid before the Convention, intimating the Society's disapprobation of Mr. Macclenachan's conduct in this place, & that neither his Letter to the Society, nor the solicitations of some other particular Gentlemen would prevail on the Lord Bishop of London to License him to officiate in the Church at Philadelphia. It was moved whether the Convention could after the receipt of such a Letter, allow Mr. Macclenachan to appear amongst them under the denomination of Assistant Minister in Christ Church, Philadelphia; and it was unanimously carried in the negative. But our offer was made him that he might sign the address to the Bishop of London or any other Papers as a clergyman of the Church, & as such might still sit in Convention, which he refused, protesting against the Convention as a parcel of designing crafty men and desired that his name might be erased from the Papers he had already signed which being refused him he violently seized on the address to the Bishop of London, then

in the Secretary's hand with a view as it appeared to tear his name from it; which the President observing at the same time laid hold of it, & the said Mr. Macclenachan endeavouring still to make himself master of it, tore off a corner and some Letters of the writing, upon which he left the Room declaring he would have no more to do with the Convention. Mr. Macclenachan being gone, the Revd Doctor Jenney made a motion desiring the advice of the Convention, whether after the receipt of the above mentioned letter from Dr. Bearcroft, he ought to allow the said Mr. Macclenachan the use of his Pulpit; thereupon the Convention agreed to take the same into consideration and then adjourned to Monday morning seven o'clock.

Monday Morning, May 5th, 1760.

The Convention being met of whom were present the Revd Dr. Smith, President; Mr. George Craig; Mr. Philip Reading; Mr. Thomas Barton; Mr. Charles Inglis; Mr. Hugh Neill; Mr. Jacob Duche; Mr. Samuel Cooke; Mr. Robert McKean & Mr. William Thompson.

The Address to the Honorable Proprietaries was laid before the Convention and read in the following words:

"To the Honorable Thomas Penn & Richard Penn, Esqrs., true and absolute Proprietaries of the Province of Pennsylvania and Counties of New Castle, Kent & Sussex on Delaware.

May it please your Honors:

"We, the Clergy of the Church of England, in the Province of Pennsylvania and Counties annexed, having met together in free and voluntary convention to confer on such matters as we thought might be conducive to the general service of Religion, beg leave to embrace so favorable an opportunity to assure you of our sincere regards to the honorable Proprietary family.

"At the same time that we do this we beg leave also to express our grateful sense of the many invaluable privileges which, as members of community, we enjoy under the Charter granted to this Province by your Honorable and Worthy Father, whose memory we regard, and our sincere Resolution to take every opportunity in our power to promote its best interests.

"We are persuaded this will ever be the most effectual means of recommending ourselves to your Favour and countenance, which we hope to be so happy as to enjoy, while our best endeavours will be directed at deserving them.

"Wishing you every Felicity, temporal and eternal, We are may it please your Honors,

"Your most obed^{t} & affectionate humble serv^{ts}.,

"PHILADELPHIA, May 5, 1760." (Signed, &c.)

And the same being approved was ordered to be engrossed. After which the Rev^{d} Mess^{rs}. Cook & McKean desired leave to add the following words:

"We the Subscribers Missionaries in New Jersey, assisting in this Convention beg leave to join with our Reverend Brethren in the sincere testimony they have given of their Regards to the Hon^{ble} Proprietary Family.

"SAMUEL COOKE,
"ROBERT MCKEAN, } *Missionaries in New Jersey.*"

The Convention having taken the aforesaid Request of D^{r}. Jenney's into consideration & considering the very bad light in which by sundry Letters received yesterday it appears that M^{r}. Macclenachan's conduct stands with the Bishop of London, D^{r}. Bearcroft & the Society, & considering farther his exceeding ill behaviour to the members of this Convention during their sitting —his scurrilous and abusive language to many of them, his railings and revilings of his Brethren in the Pulpit, his singular manner of preaching, &c., it was agreed that tho' they would be under no difficulty what part to act with respect to M^{r}. Macclenachan were he to offer to preach in any of their Pulpits, yet as the particular case of this congregation lay before the Bishop of London, whose answer will be a final determination, the Convention had made it a rule ever since this meeting not to interfere with anything relative to the same, in which Resolution they still continue.

Agreed that the custody of the Minutes of the whole proceedings remain with the Secretary till the meeting of the next convention, and that D^{r}. Smith, M^{r}. Sturgeon, M^{r}. Neill, M^{r}. Craig, and M^{r}. Duche or a majority of them be a Committee to compare the Record with the Originals and to consider the state of the Missions, to be transmitted with the other Papers to the Archbishop, Bishop of London, and the Society, and that they shall have free use and command of the minutes and other Papers relating to the business of the Convention as often as they shall have occasion to call for them, and that none of the Papers or any Copies of them be delivered to any Persons whatsoever (except as above), without the direction of the Committee as aforesaid.

Agreed that the Rev^{d} D^{r}. Smith be desired to transmit the several Addresses mentioned in the above and foregoing minutes, together with the other Papers and Duplicates thereof, and that all Minutes and Duplicates of Papers be signed and certified by the President and Secretary in the Name of the Convention. And then the Convention broke up till the last Wednesday in April next ensuing, unless sooner called together by the Committee or a majority of them.

Here end the minutes of the Convention.

(Signed,) WILLIAM SMITH, President.
JAMES HUMPHREYS, Secretary.

Minutes of the COMMITTEE.

The Rev^{d} D^{r}. Smith, M^{r}. Sturgeon, M^{r}. Craig, M^{r}. Neill, M^{r}. Duche (together with the Rev^{d} D^{r}. Jenney when able), having been appointed a Committee for the transacting of such matters as may be of general concern to the Church in Pennsylvania at the present crisis, the following is a Copy of what matters have come before them, viz.:

May 28th, 1760, the Rev^{d} D^{r}. Smith, having had some conversation with the Moderator of the Presbyterian Synod now sitting at Philadelphia, and being informed by him that some of their members were about to send Home an address to the Archbishop of Canterbury in favor of M^{r}. Macclenaghan, the Committee thought it proper to draw up the following Letter to the Synod and to send M^{r}. Neill to deliver the same, viz:

To the United Synod of New York and Philadelphia now sitting at Philadelphia:

Reverend Gentlemen,

Being well informed that the Moderator, as well as many of your Body, have signed a certain paper to his Grace the Archbishop of Canterbury in favor of one M^{r}. Macclenaghan, at present in the orders of our Church, and

who is very well known to stand in a very exceptionable point of light, not only with all his Brethren here but also with our Superiors in the Church at home, we beg the favor of being acquainted whether the signing the said Paper be a Synodical act? Or, if it is not, we humbly submit to you what censure may be due to such of your members as have thus concerned themselves in the affairs of our Church? We likewise request that we may be favoured with a copy of the aforesaid Paper.

We do not make this application as if we apprehended that our present worthy Prelates, who are men remarkable for their prudence and penetration are capable of being biassed by any such proceedings; or that our own clergy have in any instance demeaned themselves so ill that the certificates of other societies should be received in the room of theirs. But we do it from a sincere desire that the same good understanding which has hitherto happily subsisted between our Ministry and yours may not be interrupted by any imprudent or unbrotherly conduct on either side.

(Signed,)

Robert Jenney,	William Sturgeon,
William Smith,	Jacob Duche,
Thomas Barton,	Hugh Neill.

The above Letter being read in the Synod they entered the following minute in their Books relative thereto & delivered a copy thereof to the Rev^{d} D^{r}. Smith, viz^{t}:

An address from the clergy of the Church of England belonging to this city was brought in and read wherein they complain that some Members of this Synod have intermeddled in their Church affairs to their disliking & query whether the Paper which they say was signed by the Moderator and some other members was signed as a Synodical act.

The Synod assure these Rev^{d} Gentlemen that they never signed it as a Synodical Body nor heard the Paper read in Synod, nor was it as much as made known to many of the Members of this Body. As we have not seen the Paper we cannot judge how far they have concerned themselves in the affairs of that church. We desire to intermeddle with no affairs that do not belong to us, but as a Body can neither prevent the private correspondence of our members nor oblige them to produce their Letters. But we presume if application

should be made to the Persons who have written, a sight of the Paper may be obtained, and we heartily desire that the same good understanding which has hitherto happily subsisted between us and the Reverend Gentlemen of the Church of England may still continue. [Copied from the Minutes of the Synod by John Ewing, Synod Clk.]

Next morning, viz^{t}, May 28, 1760, the Rev^{d} Moderator of the said Synod delivered to D^{r}. Smith a copy of the Address to the Archbishop of Canterbury respecting M^{r}. Macclenaghan but declined to give the names of the persons who had subscribed the same.

An Address of some Presbyterian Ministers to his Grace the Archbishop of Canterbury in behalf of the Rev^{d} M^{r}. Macclenaghan.

May it please your Grace,

Encouraged by the amiable and excellent character we have had of your Grace as a sincere & catholick Friend to truth & practical Religion, we, ministers of the Presbyterian Denomination in the Province of Pennsylvania, New Jersey & New York, providentially convened in Philadelphia, unsolicited by the Gentleman concerned, beg leave in the most respectful manner to address your Grace in the only way which our distance will admit as Witnesses & Petitioners for what we cannot but account the common cause of Truth & Religion and one of its successful & popular Advocates in these parts, namely, the Rev^{d} W^{m} Macclenaghan. This Gentleman has for some time past officiated in Philadelphia as Assistant to the Rev^{d} D^{r}. Jenney and has given such publick specimens of his zeal for the Doctrines of Christianity as contained in the articles of the Church of England and so remarkable a blessing has attended his ministry in some striking instances of unquestionable Reformation from Vice and Infidelity that from what we personally know or have heard of him we cannot but look upon him as worthy of our warm and hearty recommendation; and we beg leave to assure your Grace that tho' we will not be accountable for any man's prudentials in every step of his conduct even in carrying on the best design, nor presume to determine future contingencies, yet it is our humble opinion, that his continuing to officiate in Philadelphia will greatly tend to advance our common Christianity: and therefore we most earnestly pray your Grace would use your utmost influence to have him inducted and settled in said city.

We are encouraged & even constrained thus far to intermeddle in this af-

fair by our disinterested regard to those fundamental Doctrines of the Christian Religion and Protestant Reformation in which we are so happy as to agree with that Church over which your Grace presides & to the cause of Virtue & practical Piety; a Regard so warm & extensive that no differences in lesser matters, nor any selfish attachments to a party can extinguish; and by the candid invitation of the Society for Propagating Christian Knowledge in Foreign Parts, that the Inhabitants of these Plantations would transmit to them such accounts of their Missionaries as might enable them to form a just estimate of their character & conduct. And did your Grace but fully know the circumstances of this affair you would be sensible that perhaps no application was ever made to your Grace with more unquestionable and self evident disinterestedness & impartiality. Praying for your Grace's happiness and extensive usefulness, we are, may it please your Grace,

Your Grace's most respectful
and most Humble Servants.

PHILADELPHIA, May 24, 1760.

Upon reading the aforesaid Address it was considered in Committee whether a counter address should not be transmitted to his Grace in answer thereto. But it was at last agreed that this would be unnecessary seeing such a Paper from a few Ministers of another Society to the Metropolitan of our church recommending a man whom they could not be supposed to know anything of, and who stands in the most disagreeable point of light with all his own Brethren, must be a sufficient answer to itself; more especially when it is considered that the Body of the said Ministers, met in their Synod, had borne their testimony against meddling in any such matter, and those who signed the said Paper, namely, Gilbert Tennent & his adherents, were men remarkable for their fiery zeal & singular notions about Grace, Instantaneous Conversion, &c., by which they have long rent & divided their own Society.

June 24th. The Revd Dr. Jenney laid the following Papers before the Committee, giving an account of his having discharged Mr. Macclenaghan, with the advice of the Church Wardens & Vestry from officiating any more in the church of this city; and requesting the Committee that as he was unable to write himself, by reason of his great bodily indisposition, they would transmit the said Papers with the proper reasons of his conduct to those whose business it was to receive them. The Papers delivered were as follows, viz^{t}:

TO THE CHURCHWARDENS & VESTRYMEN OF CHRIST CHURCH, PHILADELPHIA.

GENTLEMEN,

I take this opportunity of laying before you a Letter which I have this day sent to the Rev[d] M[r]. Macclenaghan notifying my determination of refusing him the further use of my Pulpit and of transmitting the reasons of my conduct to those who have the proper cognizance of them.

To you Gentlemen who have been witnesses to the manner of this man's introduction among us and the confusions which he has ever since occasioned it would be needless to say much at present. At the desire of many of you, tho' with much reluctance of mind, I allowed him the occasional use of my Pulpit upon the only conditions on which it was in my power to receive him, namely, his conformity to the canons and discipline of our Church and his obtaining the approbation and License of the Lord Bishop of London for his settlement here. But with respect to the latter you will see by authentic proofs which I lay before you, in how bad a light he stands with his late employers, the Society at home, & how unlikely it is, that he should ever receive any Licence or Countenance to settle here. And in regard to his conformity to our Church, it is submitted to you, how agreeable to the canons are his Extemporary Praying & Preaching, his railings and revilings in the Pulpit, his leaving our Church and his duty during the time of divine service & carrying many of the Congregation with him to other Societies. These things added to his known connexions with those who do not belong to our Church, and have an evident interest in dividing and distracting it, might have long ago justified my withholding my Pulpit from him. But of late his aspersions of the whole Body of our Church and Clergy, their Doctrines and Principles, their Lives & Writings, have been so bold and indiscriminate that I should have thought myself wanting in every duty had I suffered my Pulpit to be any longer employed for such purposes.

I trust therefore that I shall meet with your approbation & support in what I have thought necessary to do for the interest & Preservation of that Church wherein by the Grace of God I have been for 50 years a conscientious & I hope a faithfull Minister.

I am, with much regard and esteem,
Gentlemen, Your Afflicted
Minister & Faithful Servant,

June 17, 1760. ROBERT JENNEY.

The Vestry taking the foregoing Letter into consideration and knowing the facts therein contained to be true, *Resolved*, that this Vestry do approve of Dr. Jenney's having refused Mr. Macclenaghan the use of his Pulpit until the Lord Bishop of London's pleasure be known upon the matter.

The following is a copy of a Letter from Dr. Jenney to Mr. William Macclenaghan:

Revd Sir,

About a twelvemonth ago, having been much sollicited by sundry persons in my congregation, I granted you the occasional use of my Pulpit. You must certainly know that the only conditions upon which it was in my power to grant this were your conforming yourself to the Canons and Discipline of our Church, procuring sufficient Testimonials of your former conduct, & obtaining the Lord Bishop of London's License and Approbation for your removal to this place, but tho' you have had sufficient time you have not only produced no such License or Approbation but on the contrary I am sufficiently assured that your whole conduct is so much disapproved of that you will never obtain any License, so that I might have been well warranted in denying you my Pulpit some time ago. But I must now tell you that your late conduct has been such that even if you were Licensed to preach here, I could not allow you any more use of my Pulpit till I had laid the matter before your Superiors; and therefore you are to take notice that you are henceforth to desist from Preaching in my Church or Congregation. My reasons for this I shall transmit to those who have the proper authority to take cognizance of them.

May God forgive you the disturbances you have made in my Congregation and the uneasinesses you have added to those which the Hand of Heaven and Infirmities of Age had already laid upon me.

Sir, Your Humble Servant,

June 17, 1760. ROBERT JENNEY.

The Committee upon reading the aforesaid Letters took that opportunity of testifying their hearty approbation of the measures which Dr. Jenney had taken in respect of Mr. Macclenaghan. They think the Doctor would have been highly to blame had he permitted his Pulpit any longer to be made use of for the purposes of railing against our Clergy, and thereby weakening & overturning our happy Establishment. Were it necessary the Committee could

heartily join with Dr. Jenney in vouching for the Facts charged against Mr. Macclenaghan and could of their own knowledge add many others which would sufficiently shew him to be no Friend to our Church & unfit to receive any countenance in it.

But as an end is now put to that matter by the arrival of the Bishop of London's Letter refusing him any License or countenance to settle in this Province & desiring him to withdraw from the same to the place where his proper duty lies the Committee thinks it needless to write anything more on that head. Mr. Macclenaghan has now thrown off all dependence upon Bishops & contrary to the tenor of the said Letter, a Copy of which has been communicated to him, still continues in Philadelphia, and has set up a private meeting or Conventicle of his own ; so that what hurt he can do to our Church (which, thank God, has been but small), he has already done & Dr. Jenney it is believed need not be under any apprehension that Mr. Macclenaghan can receive any future License to settle here, altho' it may be possible that his partizans may be weak enough still to sollicit it.

ROBERT JENNEY, WILLIAM SMITH,
WILLIAM STURGEON, JACOB DUCHE.

PHILADA, June 27, 1760.

SOME ACCOUNT of the MISSIONS in PENNSYLVANIA, &c., delivered in at a Convention of the Clergy of that Province at Philadelphia, May 2d, 1760.

It being agreed to transmit with our Public Address some general State of the Missions, the following was delivered by the several members present, referring for particulars to their several private Letters that are transmitted to the Society from time to time.

THREE LOWER COUNTIES—MISSION AT LEWES.

The Mission at Lewes remains still vacant on account of the refractory conduct of the People, and one Mr. Harris who intruded himself into it with-

out the Society's Leave and to the exclusion of the Missionary they had appointed some years ago. Mr. Harris did not offer to take his seat in Convention, but presented to their Committee a submission on his own part & that of two of his Churches to be transmitted to the Society praying to be reinstated in their favour. But as the Church of Lewes, which is the principal one, and the Seat of the Mission had not joined in this Submission and as those who did join in it seemed still desirous of retaining Mr. Harris among them, the Committee did not chuse to have anything to do in transmitting their Papers, but ordered them to be returned to themselves to be transmitted in such manner as they should think proper.

MISSION AT DOVER.

Mr. Inglis the Society's Missionary at Dover attended the Convention and gave the following Account of his Mission, vizt:

The Mission of Dover includes the whole county of Kent, which extends upwards of 30 miles along the River Delaware. Besides the Church of Dover which stands near the center of the County, there are two other Churches, one at each end of it, so that a great part of these two Congregations come from the adjoining Counties New Castle & Sussex.

Kent is bounded on one side by Maryland on the other by the River Delaware. On the Maryland side there are large Tracts of Forrest Lands thinly settled. The side near Delaware is low & marshy for a considerable distance from the River thick settled. Many of the Inhabitants of these Forrests & Marshes are in little better than a state of Heathenism. Hundreds of them have never been baptized nor heard one Sermon & hold no religious communion with any denomination of Christians. I went among the former of these several times last Autumn on week days and preach'd. Once I baptized 25 white children after Sermon. Quakerism has inflicted many; a lukewarmness & indifference about Religion prevails almost universally.

There is however some prospect of a reformation especially among those who live in the better cultivated & more frequented parts, between these Forrests and Marshes. The Church of Dover which has stood in a ruinous condition for many years, is now handsomely repaired and finished. The Churches are always crowded on Sundays and People are constantly asking for the Society's small Tracts. The number of Communicants encreases. Last Christ-

mas there were but 46 Communicants in all this Mission. Easter there were 73, many of which never communicated before and were heads of Families. It is impossible to ascertain with exactness the number of Inhabitants in a county where no regular Register is kept. The Taxables amount to 1500 and are not more than one third of the Souls. In this County there are 5 Presbyterian & 2 Quaker Meeting Houses, all supplied with Teachers & exercising the Discipline of their respective plans of Government whilst the Church of England without a Head or any Discipline, has no support under Providence but what is given by the Honorable and worthy Society.

CHARLES INGLIS, Miss^{y} at Dover.

MISSION AT APOQUINIMINCK.

M^{r}. Reading the Society's Missionary at this Place attended the Convention and gave the following Account of his Mission, viz^{t}:

The Mission of Apoquiniminck is situate in the lower part of New Castle county on Delaware River and extends itself thro' three Divisions or Hundreds of the said County. These people were very early objects of attention to the Society for propagating the Gospel. A congregation according to the Institutions of the Church of England having united themselves here under the patronage of the Society aforesaid prior to any other Religious Denomination whatever. The New Light Phrenzy which broke out at M^{r}. Whitefield's first appearance on the Stage of America took deep root in this place and occasioned some defection from the Church. Her Members however are yet considerable enough to merit a good degree of regard. They are remarkable for a regular devout behaviour in time of Divine Service. The Ordinances of Religion are in great esteem among them and we have about 70 actual communicants.

But what makes this Mission of great consequence to the Society & indeed to every sincere Lover of the Protestant Cause is its lying contiguous to a very considerable Popish Seminary in the Neighbouring Province of Maryland. This Seminary is under the Direction of the Jesuits. A Priest of this Order used formerly to Preach and say Mass at stated seasons within the Mission of Apoquiniminck but the present Missionary having fixed his Residence within a small distance of the Place, which used to be the scene of the Jesuits' transactions, by the Blessing of God a Check has been given to their attempts, and no Mass has been celebrated in Apoquiniminck for a considerable time past.

Upon this occasion it must with Gratitude be acknowledged that next to the good Providence of God, it is chiefly owing to the Benevolence of the Society, that the Church of England obtains a visible support in this place, and that many of His Majesty's American Subjects are not seduced to the Popish Religion.

This is a general view of the present State of the Mission at Apoquiniminck. For particulars the Missionary begs leave to refer to the Correspondence he regularly observes with the Society for Propagating the Gospel in Foreign Parts.

PHILIP READING.

MISSION AT NEW CASTLE.

M^r. Ross, the Society's Missionary, did not attend the Convention by reason of indisposition, and his Mission is far from being in a flourishing condition. The Church at New Castle is but very thin of people; and the other Church appendant to this Mission, which is the most numerous, has altogether refused to receive him.

PROVINCE OF PENNSYLVANIA—MISSION OF CHESTER.

M^r. Craig, the Society's Missionary at this place, attended the Convention. His Mission had suffered greatly on account of the bad character of his predecessor M^r. Thompson; and M^r. Craig being lately settled at Chester is doing his best to bring matters into some proper order.

PHILADELPHIA.

With respect to the Church in this great and growing City nothing need be inserted here, a full account of everything relating to it being already transmitted.

MISSION AT OXFORD.

M^r. Neill, the Society's Missionary at this place, attended the Convention. His Mission is in a very flourishing way, and besides the duty of his two Churches he has lately opened a Sunday Evening Lecture at German Town, a large Village containing about 300 Houses within 7 miles of Philadelphia, and inhabited chiefly by Germans. His Glebe House having lately been burnt down, a very liberal contribution was made in and about Philadelphia for rebuilding the same.

MISSION AT RADNOR.

Mr. Currie, the Society's Missionary here, labours under great Indisposition of Body, and could not attend the Convention. He is much esteemed in his Mission, which is a very extensive one, and neglects no opportunity that his Health will permit of doing his duty.

MISSION AT LANCASTER.

Mr. Barton, the Society's Missionary at this place, attended the Convention and gave the following account:

Lancaster is a large Town having near 600 Houses, inhabited chiefly by Germans of almost every Religious Denomination. It contains one Church of England which is but small, a large German Calvinist Church, a Lutheran Church, a Moravian Church, a large Quaker Meeting House, a Popish Chapel; and a Presbyterian Church is now erecting. The principal Germans are Lutherans and might easily be brought to unite with the Church. In this place are a few Families of Jews, who read and observe their Talmud with great exactness tho' they have no Synagogue. The Country round about Lancaster for several miles is posses'd by the Menonnists, who by their industry and great economy have acquired riches and plenty. They seem to be a simple inoffensive kind of people—with their Doctrine and principles I am not much acquainted, but find them in many things to agree with those of the Quakers. They use the same mode of Dress, refuse to put off the Hat, or shew any respect to Superiors; and chuse rather to leave their Properties and Liberty exposed to the first Invader, than bear arms in their Defence; so that a few artful Men might soon bring the whole of them to Quakerism. About 20 miles from Lancaster is Caernarvon, a thick settlement of Welch belonging to this Mission and sincere Members of the Church of England. They have built a new Church of hewn Stone and are now finishing the Inside of it, to which they have given the Name of Bangor from their native Diocese in Wales. To this Church belongs a good Glebe and the provision made for a Minister is as good as can be expected.

Pequea is a very large fine Settlement 18 miles from Lancaster. It is chiefly inhabited by Irish and Pennsylvanians, above three-fourths of which are Dissenters. There are about 40 Families of the Established Church, who have erected a decent Stone Church, which they dedicated to St. John. They

are now building a Pulpit, Communion Table and enclosing the Grave Yard with a Stone wall. These people are possessed with a Spirit of Religion and Emulation. They have a good Glebe and have lately rated their Pews, as high as their circumstances will admit. I make no doubt but in a short time this Church will be one of the most flourishing in the Province.

THO. BARTON.

MISSION IN YORK AND CUMBERLAND.

Mr. Thompson appointed to succeed Mr. Barton in this Mission arrived from England during the Sitting of the Convention, and took his Seat therein. It is a very extensive Mission ; and has at present three Congregations which the Missionary attends, viz :

1st. Huntingdon in York County in which by Mr. Barton's Account, there are about 50 Families belonging to the Church. 2d. The Congregation in the Town of York is but small. 3d. The third Congregation is at Carlisle the chief Town in Cumberland which has been much disturbed during the War. There are about 20 Families belonging to the Church in it ; but since our success against the French, it is now become a great and populous place. The People are returning everywhere to the places they had abandoned and within the last 18 months the number of Houses and Inhabitants in Carlisle are doubled.

BERKS AND NORTHAMPTON.

These are two Frontier Counties, in which the Society have no Missions at all. In & about Reading the chief Town of Berks, a Mission might be opened to great advantage ; and the People are now about framing a Petition to the Society & making a Subscription in order if possible to obtain an English Missionary in those places where there is at present scarce any Religious Worship, except what is kept among the Germans in their own Language.

At Easton the chief Town of Northampton a Mission may in time be opened with great advantage. At present it may sometimes fall in the way of Mr. Morton who is appointed to an Itinerant Mission in New Jersey.

For the Archbishop of Canterbury.

[Endorsed.]

Rec'd from Dr. Bearcroft Aug. 19, 1760.

To the Most Reverend His Grace THOMAS, by Divine Providence, LORD ARCHBISHOP OF CANTERBURY, Metropolitan, & Primate of all England.

The Humble Address of the Missionaries and other Clergy of the Church of England residing in & near the Province of Pennsylvania.

We the Missionaries and other Clergy of the Church of England residing in and near the Province of Pennsylvania having conven'd in the City of Philadelphia beg leave to present our most humble Duty to your Grace and to assure you of our zealous Attachment to the interest of that Church in whose service we have the honor to be engaged.

Your Grace's Elevation to the Primacy of all England cannot give greater pleasure to any than to your obedient Sons now joining in this Address.

In the accomplishment of this event we see the good Providence of God in behalf of the Protestant cause clearly manifested; the character of Defender of the Faith in our Sovereign amply exerting itself; the wisdom of the present glorious Administration every way justified; and the purity of our Religion amiably recommended in the truly primative & Apostolical Example of your Grace under God and the King the present Head of our Church.

To assure the Government under whose protection we reside of our inviolable attachment to his present most glorious Majesty and his illustrious House, To confer mutually on such subjects as are best adapted to our duty as Ministers; To assist each other with such comfort & counsel as the exigencies of our respective Congregations may require, are the sole points we have in view in our present voluntary Convention. And we herewith transmit to your Grace a Copy of our Proceedings as also a brief State of the several Missions. We have nothing more at heart than the Glory of that God whom we serve, and the Salvation of those whose Souls are committed to our charge.

The state of Religion in North American Colonies becomes more & more the subject of high importance. And it must not be dissembled to your Grace

that the Church of England here is far from bearing the most favorable aspect. This we humbly conceive is owing to those hardships under which our Church peculiarly labours. Indeed nothing but the good Providence of God together with the Excellency of its Constitution; the most assiduous & extensive labours of the Missionaries, and the Aids of the Venerable Society for Propagating the Gospel whom we pray God to bless & preserve, hitherto secure the visibility of our Church. For while every other Denomination is guarded by some plan of Discipline we alone are left without that necessary assistance, without a Head to guide us with counsel, an authority to correct abuses, or a Jurisdiction to appeal to for ascertaining the just privileges of our Ministry and Congregations.

It is with concern, my Lord, we are compelled to observe, that the more flourishing and populous our Colonies become, the more alarming is our situation. Seminaries of Learning are now erected in many of the most noted Provinces, particularly in the City of Philadelphia under the conduct of Professors of approved worth, whose Abilities are every way equal to such a Task.

The Inhabitants of this Country of European Extraction are quite deprived of the benefits arising from the Episcopal Office & particularly of the Apostolical Rite of Confirmation. Very few have either inclination or capacity to attend to those essential differences by which the Constitution of our Church is distinguish'd.

The inconvenience of passing & repassing the dangerous Atlantic, being added to these difficulties will we apprehend induce many to Educate their Children to the Dissenting Ministry rather than ours, so that our Church will not have such full advantages from these Seminaries of Learning as she otherwise might have.

These, my Lord, are the chief of those points which have fallen under our present consideration, & which principally retard the growth of our Church. It is needless for us to point out the remedy of these evils to a Prelate of your Grace's penetration and judgment or to say that the appointing a Bishop or Bishops in America would with the divine assistance be the most effectual method to remove these difficulties.

We shall therefore detain your Grace no longer than just to crave your Blessing and Direction on these and all other deliberations for the advancement of Christ's Kingdom in general and the good of this particular Branch of his Church.

And that the Æra of your Grace's Primacy in the Church Militant may be rendered eminently glorious by introducing the Episcopal Character into America, and that your Grace after a good old age may be number'd in the choir of Apostles & Confessors in the Church triumphant is the unfeigned Prayer of,

My Lord,
Your Grace's most dutiful Sons &
most Obedient Humble Servants,
Robert Jenney, Rector of C^t's^ Ch., Philadelphia.
William Smith, Presid^t^ of Convent^n^,
George Craig,
Philip Reading,
William Sturgeon,
Hugh Neill,
Tho^s^ Barton,
W^m^ Macclenachan,
Cha^s^ Inglis,
Jacob Duche,
Sam^l^ Cooke, } Missionaries in
Rob^t^ McKean, } New Jersey,
W^m^ Thompson.

Letter from D^r^. SMITH to the Archbishop of Canterbury.

Philadelphia, July 1^st^, 1760.

My Lord,

Before my return from England the Clergy of this Province had agreed that it might be of service to Religion and promote Harmony & better acquaintance with one another to hold a free and voluntary Convention at Philadelphia. They accordingly met here May the 1^st^, being the time of our public commencement and did me the honor of chusing me their President, as Doctor Jenney was unable to discharge that office; and herewith I transmit a copy of

their Minutes, together with a humble tender of our Duty in a joint Address, which is enclosed to your Grace.

On perusal of the minutes your Grace will be pleased to observe that a like friendly meeting is purposed next May; before which I hope to have the Honor of hearing from your Grace, in answer to our said humble Address, that such Meetings, when held only for the purposes of Religion, & conducted with mutual temper and love, without any vain parade, or assuming powers & authorities which we have not, will meet with your Grace's countenance & approbation, as they have also been countenanced by our present worthy Governor and the Government here.

[*Vide:* His Honour's Answer to our Address in the Minutes.]

Our last Meeting was productive of the best consequences, in attaching us closely to each other, at the present crisis; and I hope on the face of our proceedings which lie full and genuine before your Grace, there will appear all the marks of temper and decorum of conduct. To preserve this at every future Meeting shall be my earnest endeavor, so far as any influence of mine extends.

Along with the minutes of the Meeting or Convention your Grace will receive the Minutes of such transactions as have come before five of us who were men appointed to be a standing committee to assist and advise D^{r}. Jenney in his present troubles and to do such other things as might be for the general good of the Church. There is also an ample state of the Missions, &^{c}., transmitted by us; all which Papers are sent under cover to D^{r}. Bearcroft to be by him presented to your Grace.

I have already troubled your Grace sufficiently on the affair of M^{r}. Macclenaghan & as I hope this shall be the last time I shall have occasion to mention his Name, I shall briefly lay everything concerning him in one view, from the time of his coming into our Church to the 17th June last, when he left it to set up a private Meeting or Conventicle of his own; that so your Grace may be taken in nothing unprovided or uninformed. These particulars I am enabled to give by Letters from M^{r}. Caner & M^{r}. Apthorp; the former of whom has promised to write to your Grace in confirmation of what he has wrote to me.

M^{r}. Macclenaghan, he tells us, had various Removes among the Presbyterians, owing to his own imprudent and restless Temper, till about four years ago he offered himself to the Church, recommended by M^{r}. Shirley to the Kennebecque Mission, on account of his robust constitution; to which he was ap-

pointed in the beginning of the year 1755 from which time his salary commenced. While in London he made an acquaintance with D^r. Ward, & got a quantity of his Quack Medicines, with which he embarked, purposing to settle wherever he could in the double capacity of Quack Doctor and Quack Preacher. In his way he stop'd at Halifax and endeavoured to settle himself as a Physician there, as I am informed. But matters not answering he left that & got to Boston the September following, near 7 months after his appointment to his Mission. When he came to Boston, instead of proceeding to Kennebeque, M^r. Caner writes that he took a House on Lease for three years & began to practise as a Physician, pretending to perform extraordinary Cures, by means of certain Nostra. At the same time D^r. Cutler being indisposed, he made a party to force himself in the D^r.s' congregation. M^r. Caner seeing this remonstrated to M^r. Macclenaghan that he would write to the Society if he did not proceed to his Mission (for which he was receiving his Salary), and forbear disturbing other Congregations. At length, viz^t: the May following, 18 months after his appointment, he went to Kennebeque for the first time. As soon as he was gone, M^r. Caner learned that he was deeply in Debt, which soon brought him back to Boston with a view to take the Benefit of the Act of Insolvency. M^r. Caner thinking that this would bring a reflexion on the Church, writes me that he once more sought M^r. Macclenaghan out (who appeared now only on Sundays) and assured him that if he proceeded in that manner, he would be obliged to write to the Society & procure his dismission. He asked what he could do, seeing his creditors prevented his going abroad to discharge the duties of his mission and his Family were in a suffering condition. M^r. Caner advised him to endeavour to get a Living in the back parts of Maryland or Virginia where by good Economy he might maintain his Family & save something to pay his Debts justly. He took the hint, went to Virginia, made an Agreement for a Cure as he says of £150 ster: p^r ann^m obtained half a year's Salary in advance and was in the way to bring his Family, when unluckily he hit upon this Town, forgot all his engagements to the People of Virginia, as he had before done to the Society & looking on Philadelphia as a betterplace to exercise his double profession, determined to settle here. M^r. Caner by Letter once more remonstrated to him his want of Talents for such a place as Philadelphia and his unfaithfulness to his former engagement all to no purpose.

All this happened during my absence in England. As for the rest your

Grace has been already informed of it. During the Winter his chief aim was in all his preaching to run down the Clergy and persuade the People that he himself was the only sound Divine. He scarce ever staid to hear any of the other Preachers in our Church but when it was not his own turn to officiate, went to another Society of Swedes in Town, preached in their meeting & carried his Followers with him, whom he had also brought to hear nobody but himself. When the Presbyterian Synod met he associated much with the New Light part of them as they are called & procured an Address from them to your Grace in his favour, a Copy of which with our Letter on the subject is in our Minutes. Whether they have sent the original I know not, but happening to have a larger interest with the members of that Synod than M^r^. Macclenaghan having been long connected with the principal men among them (one of whom, D^r^. Allison is Vice Provost of our College), I obtained a Declaration from their Body disowning their public knowledge of the matter, so that it passed over as a private affair. How many signed it perhaps your Grace will better know; but I think they must have been a small number in comparison of the whole, there being about 50 members at their Synod. By an Address sent at the desire of a large part of them to D^r^. Chandler, he is requested to assure your Grace that they are in good harmony with the regular Ministers of our Church, that they disapprove all meddling in our affairs on the part of their Brethren and that Gilbert Tennent and others who address infavor of Macclenaghan have been long disturbers of their own Societies. The truth of this D^r^. Chandler well knows.

Soon after this M^r^. Macclenaghan preached two such extraordinary Sermons charging the whole body of our Church & Clergy with Heterodoxy, excepting a few worthy Divines on the other side of the Atlantic (who, we were made to understand, were persecuted for their *Faith*), that he lost all the Vestry that had before applied to have him licensed; and they joined D^r^. Jenney in resolving to allow M^r^. Macclenaghan no more use of the Pulpit to be employed for such purposes, as railing against our Clergy & Establishment, and so enraged were they, that tho' the matter had been put on the issue of the Bishop's Letter they would not wait that issue; being determined that even if he was licensed they would not sit under such Ministry. The Bishop's Letter which was a very full one came a few days afterwards & was intimated to him, desiring his removal to perform his engagements in Virginia; but he refused: and the Quakers who love to divide in order to rule our Church & have been

at the bottom of all the troubles in it & particularly the opposition to me, immediately opened their State House or Public Room where the Assembly meets in order to give it Mr. Macclenaghan; who in return does their Business for them in trumpeting forth the errors of our Church, the Corruption of our Priests, &c.

The number that followed Mr. Macclenaghan from our Church to his Conventicle are but inconsiderable: & as they were the tools of the Quaker Party to distract and divide we think such a purgation a happy incident. The Church is as crouded as ever on Sundays & great numbers are not able to get Pews. And as for my particular opponents they are now fairly gone. They are about Building a Place of Worship for Mr. Macclenaghan, and still will be hardly enough to sollicit a License for him, by every misrepresentation of all the regular Clergy both here & in Boston. But I hope your Grace will think it proper that such proceedings that tend to destroy all order shall never have any countenance. The Quakers and their open adherents are the chief people who contribute to encourage this schism. One of the oldest Quakers in the Province has procured the Ground on which the House is to be built so that by the turn this affair has taken, your Grace has a fresh proof, were any necessary, that the state I gave of these matters in all my former representations was just. God who knows the heart, sees that I have no self view in these matters. Some of my own Brethren, by the arts and Jealousy of party, had heretofore been misled & drawn in to insinuate such things. But they have been convinced by experience & suffered for their mistake; and if they had now 20 hands each would subscribe to the truth of what I have said. Indeed I had much more opportunity of seeing further into these matters than they. The opposition that was early made to me & to our College, led me to trace the sources from whence it sprung; & I soon saw that the same hands were at work to weaken & divide our church by some of her own unworthy members who drew many weak people in with them. But it is time to quit this subject.

The Bearer of this, Mr. Samuel Keene, is of a good Family in Maryland, where he is to be provided for in the Church. He is a Youth of as great decorum of character as I have ever met with; prudent, sensible and well accomplish'd in all useful Literature, according to his years. He has had a regular & full Education in our College, of which he is a Bachelor of Arts; and he will give your Grace the utmost satisfaction in every enquiry that your Grace may be pleased to make in respect to the State of Religion and Learning here.

The Hon'ble James Hamilton the worthy Governor of this Province, has given me his leave to request that he may be proposed & accepted as a member of the Society and I hope he may be honour'd with your Grace's approbation. He will give proper directions to his Correspondent in regard to the Present he intends, and his annual Subscription on which head I have wrote to Dr. Nichols.

Should your Grace find leisure to honour me with any commands, Mr. Penn will take care of the Conveyance, unless there should be some particular person bound thither. I have not yet had the Honour of anything immediately from your Grace since I left England.

I am, may it please your Grace,

Your Grace's most dutiful Son & Servant,

WILLIAM SMITH.

Three Several CHURCHES in PENNSYLVANIA in favor of Mr. UNANDER.

These are to certify all to whom these presents may come That the bearer hereof, The Reverend Mr. Erick Unander the Swedish Missionary, successor to the Revd Mr. Acrellius in the Swedish church of Wilmington in the Province of Pennsylvania has been during the time of our want of a Missionary exceedingly serviceable to us the Churches of Marcus Hook, Concord, Marlborough and New London in visiting our sick, baptizing our children, preaching and administering ye Sacrament as often as required and he could spare time from his own particular charge, and for all these services we the churchwardens of the above Congregations can do no less than in their names to return him our hearty thanks wishing him and family a good voyage, and in testimony of our sincerity we subscribe our names this 22 day of July, A.D. 1760.

Richd Anderson, } Chh. Wardens of St.
Henry Peirce, } John's, Concord.
Jno. Marshall, Warden of St. Martin's, Chichester.

The bearer hereof The Rev^{d} M^{r}. Unander having so short notice of his departure y^{t} its not possible for him to wait on all y^{e} above named Congregations so as to get a Certificate from under the hands of their church wardens. I therefore certify the above to be true as far as I have had opportunity of conversing with some of their Members.

GEO. CRAIG, Missionary at Chester.

M^{r}. SMITH to the Secretary.

PHILAD^{A}, 26th August, 1760.

REV^{D} SIR,

I wrote to you a long letter by M^{r}. Keene about 7 weeks ago with a full account of everything concerning Macclenaghan and a copy of the Minutes of the late Meeting of our Clergy together with an address to His Grace of Canterbury; all which I hope have been duly received. Macclenaghan gains no ground in the Church, and we have lost but two or three Men of any note (one of which is John Ross who has not acted like a member of your Body & son of a regular Clergyman as he is, being the chief founder of all this trouble in order to be at the head of a party). The Quakers and their adherents are the chief support of this Schism agreeable to their maxim *Divide et impera;* but we think it will not hold long, especially as that shining youth M^{r}. Duche is so much more popular than Macclenaghan, who only draws the lower sort and of these more from the Presbyterians & Baptists than from us.

Enclosed I send you a petition from one of our back Counties, which I hope will merit the Society's attention. The Subscribers of it are personally known to me. I was present and preached to them by their own invitation, the day of its date when they made the subscription; and I knew them both able and willing to make good their engagements. The first Gentleman who signs, M^{r}. Bird, is worth 1,000 guineas per annum in Iron works. The place is 60 Miles from Philadelphia. It is the Chief Town of Berks County settl'd chiefly with Germans lying on the frontier & no English Minister has ever yet resided in it. The Romish Priests are busy among the people on the one hand and the

Sectaries dependent on the Quaker on the other. You will observe that in the transactions of our late Convention the whole Body of the Clergy of this province recommend Reading as a place fit to open a Mission in. There is an Old Swedish Settlement about 15 Miles lower towards Philadelphia, that petitions along with the Town of Reading, and hath a Church ready built, and I do give it as my honest and most candid Judgment that I know of no place, where a Mission is more wanted. I enclose you M^r. Barton's account of the place, who has preached there since I was up, and beg you will lay the whole together with the enclosed Letter before the Archbishop, previous to your doing anything in the Society.

I enclose you my sermon before the Clergy at their Convention which being on a subject which is a favorite one with you, and placing some points perhaps in a light somewhat new, I hope you will bestow a candid Reading upon it. I shall beg to hear from you as soon as may be convenient, in regard to the people of Reading who have put their affair into my hands and will in due time expect their answer from me. The Hon'ble M^r. Penn's agents here have promised a fine Lot, whereon to erect their Church; and from M^r. Penn himself you will receive this.

I am, Rev^d Sir, &^c.,

WILL^M SMITH.

M^r. NEILL to the Secretary.

(EXTRACT.)

OXFORD, June 8^th, 1761.

REV^D SIR,

The recovery of my health since my appointment to this Mission requires my utmost thankfulness to Providence for such an inestimable blessing as well as gratitude to the Venerable Society for my removal. It gives me the utmost pleasure to see that my poor endeavours are not entirely thrown away among these people, but that by the blessing of Heaven they are a growing more numerous and more settled in their principles every day. The greatest difficulty I have (and I believe what most Missionaries have to Combat with in this

province), is to convince them of the necessity of the Sacraments; numbers attending divine Service that were never baptized, and what is still worse will not spend time to acquaint themselves with the controversy, looking upon it with kind of indifferency whether they are baptized or no. This is not the case with all, but only those who have been used to go to any place of worship just as it happened. I have reclaimed some of these, and hope to prevail on more, but it is by this means that my congregations are numerous altho' but few Churchmen in full communion.

I officiated the chief part of last Summer Sunday Evenings in German Town, where the rising generation of the Dutch, that understand English are well affected to the Church of England. D^r^. Smith and myself had agreed for a Lot, about an acre, for £75, to build an English Church and make a Grave Yard, for we found the Dutch Clergy here were not fond of letting me officiate in their Churches, I suppose imagining their people would fall away from them and join with the English; but we were obliged to drop the scheme for the present till a more favorable time on account of the prejudices of the people against D^r^. Smith for his disputes in politics formerly who would not subscribe, because they said he had a hand in it.

The Clergy in general, and each of us in particular, are extremely obliged to His Grace the Archbishop, our Most Reverend Metropolitan, for his great pains, condescension & kindness in vindicating us from the calumnies of M^r^. M^c^Clenaghan. We have at our last Convention drawn up an Address to His Grace thanking him for his Goodness and at the same time acquitting ourselves of such vile aspersions, which we hope will come safe to hand. The Presbyterian Synod have acquitted themselves of charging the Church (as M^r^. Macclenaghan says the Dissenters do), of propagating the Errors of Arminius, and artfully cultivating Deism, at their last Synod in Philadelphia and this to the satisfaction of the Members of the Church of England here.

I am, your most humble, &^c^.,

HUGH NEILL.

Mr. BARTON to the Secretary.

(EXTRACT.)

LANCASTER IN PENNSYLVANIA, July 6th, 1761.

REVEREND SIR,

Agreeable to the 12th Article of the Society's Instructions to their Missionaries upon their arrival in the Country "whither they shall be sent, that they "keep up a Brotherly correspondence by meeting together at certain times as "shall be most convenient, for mutual advice and assistance," the Episcopal Clergy of this province and the Counties annexed voluntarily convened themselves at Philadelphia on the 30th of April, 1760. At that time among other matters, it was agreed upon, that some enquiry should be made into the State of the Several Missions in these parts, and a joint account thereof transmitted to the Venerable Society by our president and good Brother Dr. Smith. In that account which I verily believe to be an honest and faithful one you'll allow me, Revd Sir, the pleasure to remark, that the Churches committed to my care made no inconsiderable appearance. And tho' I have never been able to send you a Notitia parochialis exactly correspondent with the scheme presented us by the Society, yet I can truly say I have never to my knowledge omitted any particular which the circumstances of this Country would permit me to get acquainted with. I say the circumstances of this Country, Because in Pennsylvania we had no stated parishes, and consequently no regular parish Lists. The precincts of some Missions extend into two or more Counties, often making a Circuit (especially upon the frontiers) of 160 miles. It is extremely difficult—I might say almost impossible—at least I have always found it impossible, to tell what number of Inhabitants and of Dissenters of all sorts such a territory or circuit of Ground may contain.

In the County of Lancaster, which is but part of my Mission, I am told there are 32 Townships. These Townships one with another produce about 150 taxables apiece, which allowing 5 to a family will make the number of Souls in this County amount to 24,000. Upon the most favorable computation I cannot allow above one in 30 of these to be actual Members of the Church of England. The rest are Dissenters of I believe every sort in Christendom,

divided into sects and parties differing as widely from one another as they differ from us. The Bulk of them however are Calvinists and Mennonists. I have never learnt that there were Heathens among them. There are indeed a few Indians who live upon the Banks of the Susquehanna, but they cannot properly come under this denomination for they both feel and own the being of a God and an all ruling Providence and from what they know by their own imperfect and untutored reason, I hope they will in time be brought to see the necessity of a revelation, and to embrace the Doctrines of Christianity. What number of Infidels may lurk under the Mask of Religion is difficult to know. But I am not acquainted with any in this Mission who openly avow themselves to be such, or at least, whose guarded outside does not give the same pretence to a different character.

There are many pious, well disposed people in it. There are also many dissolute Gainsayers in it who do not wish well to our cause, Men whose Charity and benevolence are so confined that they cannot think favorably of any Religion but that which chance or education threw in their way. A restless spirit and a sour temper often hurry these kind of persons to say and do things which they think may injure or at least retard the advancement of the Church of England.

In such a situation it requires watchfulness and prudence to make our Labours successful. A Missionary must expect to have Ignorance and prejudice to Combat, difficulties and toils to undergo and but little pleasure except what results from a consciousness of having faithfully discharged his duty. In this reflection I am happy. The remarkable zeal which appears in my Congregations affords me the highest Joy. In Lancaster the number of people belonging to the Church is very small. Besides this they are people of contracted fortunes, yet willing to give posterity some evidence of their attention to the great duty of promoting the credit of the Church. They have lately raised by way of Lottery, a considerable sum of money with which they are going to build a Steeple, erect Galleries, purchase a Bell and finish the Stone wall round the Grave Yard. In Pequea and Carnarvon the Congregations are much larger. The poor people in these places have erected two decent Stone Churches at their own expence, withoutthe least assistance from the publick. In doing which even poverty herself has been liberal. Many persons who content themselves to dwell in the meanest Huts contributed handsomely towards this good work.

42

I remain, Rev^{d} Sir, &^{c}.

Mr. CRAIG to the Secretary.

(EXTRACT.)

CHESTER, July 6th, 1761.

REVD SIR,

I am informed this Congregation never wrote to the Society for a Missionary, but on the death of Mr. Backhouse and what they proposed then I can never find out. But be that what it will, it seems the goodness of the Society appointed me on the removal of Mr. Thompson without their having made any previous application for another Missionary which I think is sufficient warning to that Venerable Body to take care how they send a Missionary to any of the older Missions upon either the death or removal of any of their Missionaries without application being first made for another, and a knowledge how he is to be accommodated. The disadvantage of not having here a parsonage house or Glebe I sufficiently know, but should much more so if I had been a married man with a family. I hope the Society will not think that what I write is with any view that this Mission should drop or that they should withdraw their favours from it. I can assure this is the least of my thoughts, only as I am in duty bound and as they require of their Missionaries to let them know the true state of their Missions, my only design is to put it upon a respectable footing if possible, and for that end and the good of those who shall succeed me I would beg of the Society to address the people in the mildest terms & thereby try, if they or a select number of them will undertake to comply with such reasonable terms as shall be proposed and thereto let them return their answer. For these things being left to the Missionary and members they are seldom fulfilled.

I remain, Revd Sir, &c.,

GEO. CRAIG.

Mr. SMITH to the Secretary.

(EXTRACT.)

PHILADELPHIA, 20 July, 1760.

REVD AND DEAR SIR,

I had intended you the trouble of a long Letter by this Conveyance; but a severe and indeed dangerous disorder in my blood, Lungs, &c., catch'd by the extreme heat and fatigue of a Journey to supply some vacant congregations the first Sunday of this month, hath saved you that trouble. I am to-day, for the first time, able to sit it, and hope to get those few lines sent down after the Ship, as also a few more to the good Archbishop; but if I should miss that I beg you would present my duty and excuse to his Grace. I shall send a large packet to his Grace by Captain Hammit, a Ship of Force, that sails in about a fortnight and I am the more desirous that this should be made known, as my last Letters to his Grace, I find have been carried with the Ship into France, and his Grace may think it strange that I have never acknowledged the receipt of his most excellent Letters and papers of Novr last.

I have ordered a Brother of mine to whom I have remitted a Bill of Mr. Barton's on Mr. Pearson for £25 to pay you three Guineas which is my subscription as a Member of the Society for a year and a half preceding Lady-day last, or if it must be paid to the Treasurer, you will give my Brother directions in that case, that a proper Entry may be made. Govr Hamilton has not heard that any notification of his Election has been made to Mr. David Barclay. When he does he will order what is genteel and proper to the occasion.

Poor Mr. Barton, your worthy Missionary at Lancaster, is in a deal of trouble on account of Mr. Pearson's protesting his Bill of £50 due at Christmas 1760, and I cannot but think he has been unkindly used. The case is exactly this:

Mr. Barton being in Philadelphia about 1st of December and being obliged to be home to his congregation before Christmas drew for his whole Salary Decr 5th, but dated his Bill the 25th, the day it was due, knowing that in that Season he could have no other opportunity. This the Missionarys who come

to Town but once or twice a year often do, namely, draw a few weeks before or after their Bills are due, but date them at the time of their being due. It happened now that Barton's Bill being thus transacted and in the Merchants' hand and the Ship hurrying away for fear of the Ice, and having a short winter passage of about twenty days the Bill arrived and was presented in about 10 or 12 days after its date, viz: about January 8th as the protest shows. Mr. Pearson refused the Bill, it was noted for non-acceptance and 30 days afterwards being presented a second time was still refused, and finally protested; on which a damage of upwards of Eleven Guineas by the Laws of this province has fallen on Mr. Barton which is a heavy deduction out of £50. I have just settled the matter for Mr. Barton with the Merchant without suffering it to make noise and have paid him the damages which I hope the Society will generously make good to him again. The original Bill he has drawn over again.

I am, dear Sir, &c.,

WM SMITH.

Mr. STURGEON to the Secretary.

(EXTRACT.)

PHILA, August 21, 1761.

REVD DR.,

Things relating to our Church have a more promising appearance: The new Church called St. Peter's is to be opened the 4th of Septr next and to be governed by the Vestry and Wardens of Christ Church and the Ministers are to officiate alternately as in New York. My success amongst the negroes has been much obstructed by Mr. Macclenaghan who opened a lecture at his house in opposition to mine at Church; and frequently in public and private told them I did not preach the truth. All I could do was to persevere in my duty and hope for better times. That Gentleman has done great injury to the Church here and is not a friend to speaking the truth.

I am, Revd Sir, &c.,

WILLM STURGEON.

M^r. NEILL to the Secretary.

(EXTRACT.)

OXFORD IN PENNSYLVANIA, Jan^y 10^th, 1762.

REV^D SIR,

* * As our Church of Oxford was too small for the Congregation that generally attended we set on foot a Lottery last Spring for enlarging of it, and other uses about the Church. We have drawn the Lottery the other day and hope we shall be able to clear for the uses aforesaid between four and five hundred pounds. His Honor the Governor gave us a gratuity of Ten pounds towards enlarging the Church. Thus I hope by the assistance of divine Providence notwithstanding the numbers of Dissenters among us we shall continue steady and united as we are at present and increase in numbers every day.

I am, Rev^d Sir, &^c.,

HUGH NEILL.

D^r. SMITH & others to the Secretary.

PHIL^A, Jan^y 12^th, 1762.

REV^D SIR,

We have received the Honorable Society's Letter of attorney authorizing us or the major part of us to contract for lands in this province to the value of Three hundred pounds Sterling to be vested in the Society for the use of the parson of Christ's Church forever. In pursuance whereof we have agreed with our Honorable proprietor Thomas Penn, Esq^re, his agents here for a Lot of Land in this city which we conceive will well answer the uses intended, a plott whereof you will herewith receive. The Rev^d M^r. Richard Peters, late Secretary to our proprietor and Governor has most generously offered the sum of one hundred pounds Sterling and proposes to obtain from others the like sum in voluntary contributions to inlarge the lot purchased by us in the name of the Society, Two fifth parts of which large Lott he proposes to be settled and

vested for the use of the parson of St. Peter's Church lately erected in this city, of which we heartily approve and gratefully acknowledge his benevolence. We in behalf and in the name of and as Attornies to the Society have entered into Articles of agreement with the agents of our proprietors for the purchase of this great lott and obtaining a title in the name of the Society for the uses aforesaid but the title deed in full form we have at present declined receiving, (tho' offer'd to us), until we have further advice from and approbation of the Society. To render these donations useful when the title is vested, some persons thereto authorized must sell and lett this Grand Lott into smaller Lotts under certain yearly Ground Rents forever and perhaps the tenants at times may prove troublesome and refuse payment, the Society will be often put to trouble to renew their power; their attorney may dye; and the dues to the parson be long withheld, suits at Law may happen for the Recovery of those rents and no attorney from the Society here to prosecute such suits, &c. In consideration therefore of the many difficultys which may arise in carrying on these Charities to have their full and intended effect, we pray the advice and consent of the Honorable Society hereupon and that we may be permitted to receive our title in the name of any of the Corporations of this City for the uses aforesaid, an exemplified Copy of which deed we shall carefully transmit to your Board and this mode of title we humbly conceive will obviate every objection against our ready and speedy recovery of the rents issuing out of the several Lots to be granted. Whatever the Society shall determine hereupon and advise us thereof, we shall cheerfully acquiesce under.

And now, Reverend Sir, as we have so far ratified our agreement for this purchase by sealing articles for the same; we pray the Honorable Society will be pleased to order a transfer to be made to our Honorable proprietor Thomas Penn, Esq^re^ for the Three hundred pounds, New South Sea annuities Stock, his agents here having agreed that he will accept the same in payment for this Lot.

We are, with due regard, &c.,

Wm. Smith,
John Ross,
Evan Morgan,
Jacob Duche.

M^r. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, 10th March, 1762.

REV^D SIR,

* * My three congregations subscribe £73 10 per annum Currency and tho' I have officiated upwards of one year and nine months I have only received £35. They have two Glebes which belong to this Mission but I have no benefit from either as they are yet uncultivated. At the request of a few scattered members of the Church of England wholly at a great distance from either of my Churches I preached several week-day sermons among them, at which place numbers of different denominations gave their attendance and seemed much better affected to our Church than formerly.

I find that frequent preaching amongst the Dissenters, and being conversant with them as often as possible is a great means to remove those false notions of our Church which they have imbibed. This, daily experience brings to my view.

I am, Rev^d Sir, &^c.,

W^M THOMSON.

M^r. SMITH to the Secretary.

(EXTRACT.)

LONDON, 11th March, 1762.

REV^D SIR,

* * The letter from Philadelphia with our request as attornies for the Society will no doubt be agreed to; but the Committee I believe can do nothing on that head, as M^r. Penn must be first treated with in regard to the conveying to him the right to the money in the old South Sea Stock and some

other things relating to the appropriation of the money or rents at Philadelphia for the care of a Minister duly Licensed by the Lord Bishop of London or acting Bishop for that part of America must be inserted in the patent from M^{r}. Penn for the Ground.

I am, Rev^{d} Sir, &^{c}.,

W^{M} SMITH.

M^{r}. NEILL to the Secretary.

(EXTRACT.)

OXFORD IN PENNSYLVANIA, June 5th, 1762.

REV^{D} SIR,

* * Yours of the 24th of Feb^{y} came to hand this day wherein you acquaint me of your succeeding D^{r}. Bearcroft as Secretary to the Venerable Society, the death of whom is much regretted here by every Missionary that ever had the honor of his personal acquaintance. I am sorry to find that I labour under the displeasure of the Honorable Society (after being so long in their service), for not being exact enough in the transmitting the accounts of my Mission. I can assure you, sir, if there has been any failure on my part this way it arose from no wilful neglect but from a supposition that the state of our respective Missions in this province drawn up at our annual Conventions and sent home to the Honorable Society might be sufficient without troubling them with a repetition of the same things. However upon the most strictest reflection I can't find anything material that has happened within my Mission but what I have sent home. It gives me the greatest pleasure to reflect that I have nothing to reproach myself with in conscientiously discharging the duties of my office ever since I have been in the Mission. The miserable situation of the Church of Dover upon my appointment there is well known to this part of the world and the numerous Congregations I left there to my successor is as well known. The state of this Church upon my appointment was still worse, because their numbers were almost reduced to nothing. Providence has so far blessed my weak endeavours as to enable me to collect them together, and

now they are as decent and orderly a Congregation as any in this province. However one inveterate prejudice reigns among them, which I am afraid I shall never be able to root out, and that is their antipathy to Infant Baptism. This makes me have but few Children to Baptise, and as for these that are grown up, they are ashamed to make a public profession of Christianity by Baptism, altho' they are constant attendants at Church; and as I can't admit them to the Communion till they are Baptised, this gives me great uneasiness. I have not christened above five children since my last letter, two adults that are white, and four adult Negroes. My Communicants are about thirty in both Congregations. As to the number of Inhabitants within the bounds of my Mission, it is impossible for me to tell, as I havefound no rule yet whereby to count them. As to the professed Members of the Church in the Congregation of Oxford, they are about One hundred and fifty. There are nearly the same number attends White Marsh Church, but not above twenty or thirty of them are professed members of the Church; the rest of them being either Dissenters or young Dutch people who understand the English language. As to the number of Dissenters they are almost innumerable; Quakers, Presbyterians, Old and New, *i. e.*, New lights, Baptists, both seventh day and first day, Moravians, Menonists, Dumplers, and Pretests, with many other sorts; but these have all stated places of worship besides the Dutch Calvinists and Lutherans. As to Heathens and Infidels, if I set aside the practical ones, there is none professed that I know of. Thus I have gone through my *Notitia parochialis*, and shall only add that there is the utmost love, union and harmony, subsisting between me and my Churches, and that the majority of my people endeavor to excel the Dissenters as far by the piety of their lives as by the purity of their doctrine.

I am, Rev^{d} Sir, &^{c},

HUGH NEILL.

M^r^. NEILL to the Secretary.

(EXTRACT.)

OXFORD IN PENNSYLVANIA, June 21^st^, 1762.

REV^D^ SIR,

* * * I have sent the enclosed papers to shew how kind the Legislature has been to our Church; and the means I have used to perpetuate this new Glebe for the use of my successors.

The old Glebe that we sold was so much out of order that there was not a stick of fence upon it, nor any wood to repair them, no Meadow, the Ground extremely poor, and the house so much out of order, that no person could live in it with any comfort. Such was its situation when it had the misfortune to be burnt down. The Congregation concluded never to build it again, as it would be money thrown away, but resolved to purchase a new one, with a house ready built, better land, some meadow, and one more conveniently situated for the two Churches.

This could not be done without the aid of the Legislature We accordingly applied and obtained an act agreeably to the enclosed Copy. But as His Majesty's approbation is necessary to confirm all acts of this Government, we wait with impatience to hear of its confirmation.

Nothing would be a greater encouragement to Missionaries than if the Venerable Society would make it a standing rule to oblige all Missionaries upon their first appointment to old settled Missions to reimburse to their predecessors if removed, or to his widow and Orphans if deceased, an equivalent, judged by indifferent persons, for what extraordinary sums of money he had disbursed in building or repairing the Glebe. This would be a means of perpetuating the Glebes in good order, and a great encouragement for Missionaries to improve them, but as things are at present it is natural to suppose that most Missionaries will suck the Marrow out of their Glebes and leave the bones to their successors. When I went to Dover the Glebe there was one wild uncultivated waste, except a few acres of tilled land that rented for about Five pounds a year. When I left it, I built and improved so upon it that it rented for Sixteen pounds a year. I laid out above One hundred pounds of

Cash besides my own labour. I had no way to refund myself, and was obliged to acquiesce in a present from the Congregation of about Thirty pounds and make myself easy with the loss. When I came to this Mission I found the Glebe in the situation I have described it. I have with unwearied diligence; and thro' the kind interposition of the Legislature obtained a Glebe worth two of the Old one. This was obtained at a considerable expence, but as I hope to reap some of the benefits I am the easier. However I could still make considerable improvements did I know how to be refunded, but in the meantime I am contented.

I am, Rev^{d} Sir, &^{c}.,

HUGH NEILL.

M^{r}. BARTON to the Secretary.

(EXTRACT.)

LANCASTER IN PENNSYLVANIA, June 22^{d}, 1762.

REV^{D} SIR,

* * * Since the date of my last letter I have visited all the destitute Congregations in the province, and it affords me a sensible pleasure to inform you that among the enemies of our Church I find the rage of enthusiasm and bitter zeal much abated, and religious dissension calmed. The Members of the Church of England, wherever I go, shew a laudable inclination to support her credit, and I hope thro' the blessing of God upon the pious endeavours of the Venerable Society and the indefatigable labours of her Clergy, she will soon raise her drooping head. As to the Mission more particularly under my care, you'll be pleased to permit me to add that I have the most favorable prospect of its becoming a considerable appendage to her interest.

I am, Rev^{d} Sir, &^{c}.,

THOMAS BARTON.

Mr. CRAIG to the Secretary.

(EXTRACT.)

CHESTER, June 25th, 1762.

REVD SIR,

The above is my Notitia for the last year wherein you may perceive the small progress the Church of England makes in this opulent, extensive & populous province of Pensylvania by reason of the numerous Sectaries which come from all parts of Christendom to settle here as a place of unbounded liberty where we have no Bishops nor any authorized by the Society to inspect the state of the Missions. These & the like I have often wrote to my worthy Friend Dr. Bearcroft (whose memory I shall ever regard), as a Man who had the good of the Church at heart and endeavour'd what he could to promote its interest in these foreign parts. Such I doubt not but the Church and the Missionaries will find the like friendship in you. May you long enjoy the trust reposed in you to the mutual satisfaction of yourself and all concerned in the Honorable The Society for Propagating the Gospel of Christ in Foreign Parts.

I remain, Revd Sir,

GEO. CRAIG.

Mr. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, July 6th, 1762.

REVD SIR,

* * * The preceding three months I spent wholly in the duty of my Mission, and I have the satisfaction of continuing to live in the greatest harmony with the Dissenters many of which give due attendance at my Churches.

On preaching a week day Sermon in that part of my Mission adjoining

Maryland, I found about ten families firmly attached to the Church of England. I Baptized to them Six Children. They were very desirous that I should visit them again, which I promised to do as soon as I could conveniently.

I am, Rev^{d} Sir, &^{c}.,

W^{M} THOMSON.

M^{r}. STURGEON to the Secretary.

(EXTRACT.)

Rev^{D} Sir,

* * * My endeavours to inculcate truth and virtue on the Minds of Mankind have been in some measure successful and at the same time have increased the Church of England in these parts. When I arrived here first, Christ's Church contained all the people of our Communion, but now there are two more created, St. Peter's united with the old Church, and St. Paul's built for M^{r}. M^{c}.Clanaghan mostly fill'd with people to whom I discharged the duties of a Catechist and assistant Minister to the Reverend D^{r}. Jenney for about ten years, and upon his being seized with a palsey, for three years and an half, without any help at all.

I am, Rev^{d} Sir, &^{c}.,

W^{M} STURGEON.

M^{r}. READING to the Secretary.

(EXTRACT.)

Apoquiniminck, Oct^{r} 5th, 1762.

Rev^{D} Sir,

* * * On the 17th day of June, 1760, I was called upon to administer baptism to a sick child, whose parents lived at the distance of ten

Miles from my own house. As I was upon my journey with a view to perform this duty, I had the misfortune by the falling off my horse to dislocate my right arm and to sprain the wrist and thumb of the same limb and was otherwise very much bruised. The weather being hot when this happened, it was at first feared that a mortification would have ensued, but after being confined to my bed about twelve days, and to my Chamber about four weeks, I was, by the blessing of God, so far restored as to be able to return to the duties of my Mission. But the lameness of my arm is yet so considerable, that I cannot even at this distance of time guide my pen without pain, nor go thro' the common duties of life without a sensible inconvenience. Some weeks have elapsed since I completed the sixteenth year of my residence in the mission of Apoquiniminck during which period, if the testimony of my own conscience is right, I trust the general tenor of my conduct has been conformable to the Character of a Minister of the Gospel and of a Missionary from the Venerable Society for the Propagation of the Gospel in Foreign Parts. I think I may safely appeal to the flock over which I have watched in behalf of my care and diligence in labouring for their spiritual good. It is with thankfulness to the author of every perfect gift that I perceive the Liturgy of our church greatly esteemed by its members here, the ordinances of Religion well frequented, and the celebration of the Lord's Supper attended by a good number of devout, serious communicants.

The foregoing paragraph is an extract from my letter of October, 1760, which you inform me never came to hand. Within that year I enjoyed the comfort of administering baptism to six Quaker Adults and to Ninety-three Infants. Within the preceding Six months I have baptized fifty-two Infants, nine whereof were Negroes.

I am, Rev^{d} Sir, &^{c}.,

PHILIP READING.

Mr. BARTON to the Secretary.

(EXTRACT.)

LANCASTER IN PENNSYLVANIA, Novr. 8th, 1762.

REVD SIR,

* * * I have a very sensible pleasure in being able to acquaint the Venerable Society that Religion and virtue gain ground in this Mission. The people committed to my care have shewn a remarkable spirit in finishing, enlarging and ornamenting their Churches, which in a little time will certainly vie with any Country Churches in America.

We are surrounded by multitudes of Dissenters of every kind who are all brought up in such narrow principles that they can be no friends to the National Church, which notwithstanding the opposition she daily meets with, kind Heaven has hitherto preserved and enlarged; and I make no doubt but thro' the Divine Blessing she will soon advance to the remotest parts of this vast Continent.

Popery has gained considerable ground in Pennsylvania of late years. The professors of that Religion here are chiefly Germans who are constantly supplied with missionarys from the Society of Jesus, as they are pleased to stile themselves. One of that order resides in this place, and had influence enough last Summer to get a very elegant Chapel of hewn Stone erected in this Town. Their behaviour in outward appearance is quiet and inoffensive; but they have been often suspected during this war of communicating intelligence to the Enemies of our Religion and Country.

I know of no Heathens or Infidels among us except a few Indians that live near the River Susquehanna.

I remain, Revd Sir,

THOS BARTON.

Mr. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, December 25, 1762.

REVD SIR,

* * * We have with the greatest difficulty raised a very convenient Stone Church in Carlisle and covered it in a genteel Manner, but I can't have the pleasure of seeing the inside finished for some time, our little fund being wholly exhausted, and indeed many of the few people who profess themselves Members of the Church of England having already given beyond their abilities. Give me leave to assure the Venerable Society that this Church will be of great service as it will be a receptacle for the few who call themselves Members of our Church amidst a whole County of Dissenters of all denominations, and I have the pleasure to inform you that I have the greatest hopes of seeing the Church flourish in this place, tho' the appearance of it yet has not the most favourable aspect, and the great reason of it is evident that our Church have but few friends to countenance them at the head of this Government, though many of them profess to be Members of our Community.

I am, Revd Sir,

WILLM THOMSON.

Mr. MURRAY to the Secretary.

(EXTRACT.)

READING, 9th April, 1763.

REVD SIR,

* * * After my arrival here I lost no time in visiting the families of our Communion throughout my Mission. In this district of it, where the County Town of Reading lies, there are seven families of these amounting to the

number of 48 Souls, of which twelve are under 7 years of age. Besides these there are about 20 unbaptized Anabaptists who reside in Town and now and then make up a part of our Congregation. The younger people among these I have been at all pains to instruct in the nature and use of Baptism and have succeeded so far as to have baptized four of them at Easter. The prejudices of the rest I hope also to remove after sometime's instruction & have prevailed on the most of them already to accept of some of the Societie's tracts of their better preparation for this Divine Ordinance, which seems to be so much neglected here amongst many beside Quakers, that like them they live and dye without it, either thro' their own supine Indolence, or the Doctrine of their Spiritual Guides, who require such a perfection in point either of Morals or of knowledge in some abstruse party tenet, as perhaps no Man dead more than alive is capable of: Insomuch that the stupid wavering or distracted case of some becomes matter indeed of the deepest concern in more Religious respects than one.

The state of this part of the Mission is considerably altered since the year 1760, when the Society was addressed for a Missionary by the removal of several and death of others besides. It was then expected that many of the Presbyterian families in Town, and in time all of them, would have united with the Church people, but no Missionary being appointed timeously enough for that purpose, they towards the close of last Summer employed a preacher of their own persuasion, and to establish themselves the more firmly and respectably are building a very neat Meeting-house in Town, and being none of the most bigotted sort have raised a large sum to purchase an Organ for it. Thus this opportunity, which promised so fair for a Junction, being lost, it is hard to say when such another will offer again.

However in Molatton the other District of the Mission, there are 36 families of our Church consisting of 232 Souls, whereof 65 are under 7 years of age; all of these are baptized to a very few, being chiefly of Swedish Extract. At Molatton there is a ruinous kind of Church built of Logs or rough Timber about 30 years ago by the Swedes, and as a great part of the Congregation there consists of these I have been hitherto allowed the use of it, but it matters very little whether I am or not for the future as it will cost as much to repair it as would build a new one of like materials & dimensions in a rather more convenient centrical place. In the County Town where I reside there is no Church at all, so that we meet in a Dwelling-house that is hired for holding the

Civil Courts in. Nor is there any Glebe or parsonage-house in either of the two places nor allowance made for the want of them above the £60 currency they engaged to the Society to pay the Missionary, and this sum only, each for himself from year to year and for no longer time, and as they are people of contracted fortunes it is not in their power to furnish any of these different accommodations for a Minister, nor that liberal encouragement their inclinations, which I think are very good, would otherwise lend them to give.

What the number of Inhabitants in this County is I have not yet been able to learn, only in this Town, which was founded about 11 years ago. There are 210 families, that is about 1300 persons young and old, 110 of these families are German Lutherans, who have a Minister of their own, and about half as many German Calvanists, the rest chiefly Quakers and a few Papists with 6 or 7 families belonging to our Church. The County for Miles round this Town is thick peopled, but what few else than Germans and Quakers the former being computed 12 to 1 of all other Nations together, and seem to be abundantly well provided in Teachers of one denomination or another, and as long as they are so Blindly attached to their Native Tongue as they are at present an English Minister can be of no great service to them. For tho' they might be at no loss for English Schoolmasters yet they choose to send their Children rather to German Schools, which they have everywhere in great plenty.

I am, Rev^{d} Sir, &^{c}.,

ALEX^{R} MURRAY.

M^{r}. NEILL to the Secretary.

(EXTRACT.)

OXFORD, May 2^{d}, 1763.

REV^{D} SIR,

* * * The Quakers about 18 months ago having received a small pamphlet from England against *water Baptism* and being very industrious in handing them among my people, I immediately collected and abridged what was material upon that subject in voluminous authors (for we had noth-

ing small upon the subject) and reduced the arguments to the size of two small Sermons, and published them by way of antidote, tho' without my name. I made a present of One hundred and fifty Copies to my people, and the printer sold about Five hundred more which paid him for his trouble. This happened to be very seasonable for I have heard no more of the controversy since; so that I hope when the Society's present of *Wall upon Infant Baptism* arrives, the Sectaries will be, if not convinced, at least confuted and silenced. I have taken the liberty to send home to the Society one of these pamphlets that I published in favor of Water Baptism. I have made diligent enquiry throughout this province, and find upon examination that there are thirty different persuasions who have public preachers among them.

I am quite satisfied with the Society's reasons for not reimbursing Missionaries for their improvements on Glebes; and shall only add that if they were as well acquainted with them when they die as when they enter into the Mission they would find little difference in their estates. This is no country for a Missionary to make his fortune, when the only way for him to increase his Congregation, is to give up all pretentions to their subscriptions and to let them know that he preaches freely among them as the apostles did, without fee or reward.

I am, Rev^{d} Sir, &^{c}.,

HUGH NEILL.

M^{r}. BARTON to the Secretary.

LANCASTER IN PENNSYLVANIA, June 28th, 1763.

REV^{D} SIR,

* * * It is however a great satisfaction to me to observe that the Churches in this Mission make now as decent an appearance as any Churches in the province, those of Philadelphia excepted. But much more is the pleasure I feel in observing them crowded every Sunday during the Summer Season with people of almost every denomination who come many of them thirty and forty Miles. I hope I may without confidence be allowed to

assure you that it has pleased my Blessed Master thro' my weak labours to add some to the Church; and that amidst the mad zeal and distractions of the Religionists that surround me, I have never been deserted by any of those whom I had received in charge. I don't expect I shall be able many years to perform the duties of this Mission. The fatigue of riding 20 Miles to one Church and 18 to another in the cold of our Winters and excessive heat of our Summers, has already much impaired my Constitution, which I had reason to value as an excellent one. But I do not mean to complain.

I should be glad to introduce to the notice of the Venerable Society M^r^. Nathan Evans an Old Man belonging to Carnarvon Congregation whose generosity to the Church is perhaps unequal'd in this part of the world. Tho' he acquired his Estate by hard labour and industry he has given to the Congregation of which he is a Member the sum of £100 towards finishing their Church; and purchased a Glebe of about 40 acres, which he has conveyed to them for the use of the Minister, which in time may be a valuable appendage to a Missionary's living, tho' at present no profits arise from it, as it is quite unimproved. Besides this, he promises to assign over to them a Bond for £100 more which will be due in about 10 years, to be put to interest on Land security for the benefit of the Missionary, and has executed another Bond to them, which obliges him and his heirs to pay me £3 a year while I shall be continued Minister of that Church and 20 shillings after my removal to my successors for ever. Beneficence so Noble and disinterested as this, as it claims the regard of every good Man, will I make no doubt meet a favorable reception from the Venerable Society and appear upon their Records to the honour of this worthy Man.

I intended in my first Letter to ask the Society's leave to go for a few months among the Indians, in hopes of being able with God's Grace to open a Mission among those miserable unenlightened people. But these hopes are all vanished! The Barbarians have renewed their Hostilities against us, and our Country bleeds again under the Savage knife! The dreadful news of Murdering, Burning and Scalping is daily conveyed to us, and confirmed with shocking additions. Our Traders with Goods to the amount of £200,000 are taken. Our Garrisons have been invested, and some of them obliged to surrender. Above 50 Miles of the finest Country in America are already deserted, and the people having left their crops in the Ground, almost ready for the Sickle are reduced to the most consummate distress and all this unfortu-

nately happens at a time when our Soldiery is discharged, our province in a defenceless State, and when we imagined ourselves going into the Arms of Peace to sing a lasting Requiem! From what cause this defection of the Indians arises is not known. But those who are best acquainted with their policy think it is likely to be general, and if so, one half of the Inhabitants will be massacred before any proper relief can be obtained for them. A Number of Poor Soldiers who are but lately arrived from the Siege of the Havanna are now marching in all the pomp of war to oppose these wretches. What may be the issue of this new Insurrection, God only knows, who will I trust, in His good time deliver us out of the hands of this cruel enemy.

I remain, Rev^{d} Sir, &^{c}.,

THO^{s} BARTON.

M^{r}. ROSS to the Secretary.

(EXTRACT.)

PHILADELPHIA, July 6th, 1763.

REV^{D} SIR,

* * * We have lately chose the Reverend M^{r}. Richard Peters to be Rector of Christ's Church in this city, a Gentleman of Great Fortune and Eminent as a Divine Preacher. He has been long engaged in secular employment to his no small temporal advantage; and is now determined to close the scene of life in the service of his God for his own and the good of other Souls. I am satisfied he will be of vast service to the interest of the Church of England in this province.

Great troubles are again come on the Inhabitants of His Majesty's Northern Colonies. The savage Indian Nations are all in arms against us. The poor frontier Settlements all evacuated. The terror and panick which has seized the Inhabitants of the frontiers is amazing. Men, women and children by hundreds fly for fear into the interior settled parts of the provinces, leaving the most plentiful crops of wheat and every other kind of grain

ever known to grow in America, behind them, to be lost, burned, or destroyed by cattle, wild Beasts and Savages. The General Assemblys of the respective provinces are summon'd to meet. And it's hoped they will raise sufficient Men and Money to carry the war into the Indian country and there allay and chastise this Savage Insurrection.

I am, Rev^{d} Sir, &c.,

JOHN ROSS.

M^{r}. CRAIG to the Secretary.

(EXTRACT.)

CHESTER, July 11th, 1763.

REV^{D} SIR,

The above is my *Notitia* for last year, whereby you'll perceive the little or no ground the Church gains in this quarter where for 10, 15 or 20 miles around, Quakerism is the leading principle, and (excepting the City of Philadelphia), their greatest number is to be found in this county of Chester of any in the province of Pennsylvania not but that they are more or less in every County, yet more eminently so in the above mentioned places and gain ground they must everywhere, if admitted into the Seat of Government, and the power of Magistracy is conferred upon them, as both are here at present. Besides that unwarrantable liberty they take with Divine Revelation, in every now and then printing and publishing pamphlets against the received opinions and doctrines of all the Christian Church has no small influence over their weak Neighbours, wherefore to obviate this infection and to bring into the way of truth all that have erred and are deceived I could wish that some of our able divines would sometimes put pen to paper and in the spirit of meekness, set themselves to oppose the arid notions of Quakerism, which the Society's Missionaries might disperse among their people.

I am glad to find in the public prints that the Government intends a Bishop for America, which presents me with an opportunity to transmit two addresses

on that head agreeable to the opinion of some well disposed Members of those churches where I officiated before my appointment to this mission which have lain by me ever since 1751. Not thinking it expedient to trouble the Society with them till now that the affair seems under consideration, for to secret them would be doing injustice to some of those who are now in eternity as well as to the good design of them who are yet alive.

I am, Rev^{d} Sir, &c.,

GEO. CRAIG.

M^{r}. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, 18th July, 1763.

REV^{D} SIR,

My parishioners fall far short of the support which they promised and it is occasioned by the principle people wanting to make a greater shew for the support of their Minister than their abilities will permit and that they may be nothing behind their Neighbours, take in subscriptions from all sorts, many of which are not able to pay anything and those who take in the subscriptions are not willing to make up the deficiency unless they are obliged by law, which if I was reduced to the necessity of would entirely ruin my usefullness here. I assure you that in the preceding twelve months I have not received the sum of Fifteen pounds currency, and tho' my living falls short of my expectations I have officiated regularly upwards of three years and I hope not unsuccessfully, and with pleasure I say it much to the satisfaction of my parishioners. The Indians have again made incursions upon our frontiers, killing, scalping and butchering all who are so unhappy as to fall into their hands. There are upwards of 1500 plantations evacuated and people are daily crowding towards the interior parts of the province for refuge, leaving all they have to the spoil of a merciless, cruely Bloodthirsty Barbarian. I am heartily sorry to inform you that I am so unhappy as to make one

of the Number that have fled and left the greatest part of my living to be pillaged by the Heathen. I have brought my wife to this little Town where every Hutt is filled with helpless women and children and where we expect almost every moment an Invasion from our Enemies—what the event will be God only knows, but without his Almighty aid and interposition there is neither appearance of safety or relief in this part. Every face here is covered with the deepest Melancholy and dispair. My situation here is very disagreeable, penn'd in a small Fort without being able to pass my circuit of duty with safety, and what makes it more deplorable no appearance of being relieved.

I am, Rev^{d} Sir, &c.,

W^{M} THOMSON.

M^{r}. CURRIE to the Secretary.

(EXTRACT.)

RADNOR, Sept. 29th, 1763.

REV^{D} SIR,

I have the pleasure to acquaint you that my congregations of Radnor and the Valley daily encrease; but that at Perquihanna rather declines, as the Dutch buy out the English and settle in their room. I have acquainted the Society that the Glebe House is in ruins, and have expected orders from time to time to the congregations to repair it, and if it is not repaired soon, I must beg leave to petition the Society for a remove to another Mission, where I can have a better support for my numerous and expensive family having nothing to depend upon here but the Rent of the Glebe which is but Five pounds, this currency Parr; and about Twenty pounds a year for Marriages besides the Society's Salary.

I am, Rev^{d} Sir, &c.,

WILL^{M} CURRIE.

Mr. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, 2nd Oct. 1763.

REVD SIR,

* * * We had very little respite from Indian Ravages since my letter to you dated the 18th of July last.

The distressing circumstances of this Mission I can't possibly describe. Everything here is in the greatest confusion and utmost disorder. The Farmers and Inhabitants of this County are daily flying from place to place where they can have any prospect of safety, and indeed many are reduced to the necessity of taking up their Lodging in the open air without shelter or cloathing to cover them from the inclemency of the weather, or even Bread for themselves or families to subsist on. Our Ears are daily alarmed with the shocking news of fresh Butcheries committed by the Heathen on some of our friends or neighbours, Butcheries of the most base kind that Indian barbarity agitated by Heathenish cruelty can be guilty of. I have with great difficulty waded through my Tour of duty and tho' often in the midst of danger, yet I always had the satisfaction of meeting my parishioners at their respective churches with hearts glowing with the Love of their country and Religion and seem firmly resolved to defend both at the risk of their lives.

Col. Boquet is got safe to Fort Pitt with a very considerable loss. He was warmly engaged with the Savages for two days, but to his eternal honor be it spoke, he routed them, and disconcerted their designs and put them to flight, and carried his important convoy to the relief of the poor distressed people at Fort Pitt who were obliged by the enemy to stay there upwards of two months without either good or wholesome provisions. This unequall'd behaviour will I hope be a means of restoring peace to this part of our colony sooner than we at first expected.

I am, Revd Sir, &c.,

WM THOMSON.

Mr. NEILL to the Secretary.

(EXTRACT.)

OXFORD, Oct. 17th, 1763.

REVD SIR,

* * * Having an opportunity by Captain Hammit, who sails in a few days from Philadelphia to London, I thought it my duty to acquaint you that my parish remains in the same unity and affection they were in when I wrote last. How long it will continue so God only knows. For Mr. Whitefield arriving lately among us, and meeting with a most cordial reception from the Episcopal Clergy of Philadelphia has thrown the Clergy and Laity in the country into a very great consternation. The unanimity among the Church clergy both in city and country for this three and twenty years past in opposing him prevented his hurting the Church (a few individuals excepted). The divisions that he created among the Dissenters in this province, and all over America were examples sufficient to warn us from splitting upon the same Rock. But such has been the fatality of our City Brethren that they have received him with open arms and still continue to follow him from the Church to the Meeting houses and from thence to the Church again, with a greater degree of veneration (I really believe) than if his Grace of Canterbury was to condescend to pay them a visit.

Mr. Duche, one of the assistant Ministers of Christ's Church in Philadelphia and Mr. Wrangle the Swedish Minister, have appeared more openly than the others in preaching up his Doctrine and espousing his cause—they have set up private Meetings in Town, where they admit of none but such as they deem converted. The Swedish Missionary, Mr. Wrangle, has set up a week day Lecture within a small distance of my Church of Oxford, with a view to make some impressions on my people, but he has failed hitherto.

I have wrote to several of my Brethren in the country, and as far as I have received their answers as yet, they appear resolved in joining me in opposing him. If so, I hope the schism will end where it began; however the disputes at present among the people run very high, some blaming the Missionaries for not joining him, whilst others condemn the Clergy in Town for introducing him into the churches or suffering him to have any footing among

us. The Presbyterians were a laughing stock for many years to all other denominations on account of the divisions among them by Whitefield, till experience taught them the necessity of making a coalition of all parties in order to strengthen the whole. I am afraid they will have it now in their power to turn the tables upon us, by this fatal step of the Philadelphia clergy.

I am, Rev^{d} Sir, &c.,

HUGH NEILL.

M^{r}. STURGEON to the Secretary.

(EXTRACT.)

PHILADELPHIA, Nov. 20th, 1763.

REV^{D} DOCTOR,

* * * D^{r}. Jenney was seized with a palsy which continued to his death, and laid the whole duty of the parish on me for more than five years. This I acquainted the Society with and also that my family was large and my support very small, and therefore requested to be removed to some Mission, or that they would increase my salary. This they were pleased to grant and added £20 a year to my former £30.

In this situation things were till the arrival of M^{r}. M^{c}—gan who was invited to preach in our church and soon drew numbers after him and set the whole congregation on fire (one of the chief of his partizans was M^{r}. John Ross, a Member of the Hon^{ble} Society), and after some time he was dismissed the church and went to preach at the State House, to a large Number of people, and M^{r}. Ross at their head. In the meantime I did what I could to keep the people together, and sometimes almost in danger of my life from an incensed Mob and a few artful Libertines. This I gave an account of to the Society in my letters from time to time, and also that I expected no favour from one or two powerful Enemies. The Chief of these facts D^{r}. Smith, if he should be called upon, would testify. At length D^{r}. Jenney died and I was elected one of the Ministers of the United churches of which I acquainted you, and that the Vestry voted my Salary from the Hon^{ble} Society as part of

my living. All this time I preached twice every Sunday and read prayers and did all other duties of the parish, and on Wednesdays catechised the white children, and on every Friday the Negroes, and instructed both in the sense and purport of each part; and for more than 17 years preached every Tuesday at the City Alms House, and once in three weeks during the Summer Season went to a church in the country that has no Minister, and read prayers and preached and did baptize many. This has been my constant method from my first arrival to this day and lo! now I am discharged from the service of one of the most Hon^ble^ Societies in the world, and what is the most hard to bear, for neglect of duty to the negroes, and by the means of one who has been the chief Instrument of dividing our Church. He is and has been long my Enemy, and I glory to have him as such till God is pleased to touch his heart. I mean M^r^. John Ross of this city, who has been to me what the coppersmith was to St. Paul.

I am, Rev^d^ Sir, &c.,

W^M^ STURGEON.

M^r^. MURRAY to the Secretary.

(EXTRACT.)

READING, 25^th^ Jan'y, 1764.

REV^D^ SIR,

* * * My congregation here has increased from 7 to 18 families consisting of 121 Souls, Young and Old. Of the New Members some were Presbyterians, some Baptists, some Quakers and some of our Communion lately settled in Town. Of the Quakers and Baptists I christened 13 on last Christmas day and 5 before then; of whom 10 were adult persons, particularly one gentleman, the principal attorney at Law in this place, whose example had a very good effect in disposing the rest to be admitted into the church by Baptism. These 18 with 7 Infants besides are all I have Baptized in the district of Reading since last April. I dispensed the Sacrament of the Lord's Supper to 5 persons Christmas last, and with these I was obliged to

retire to a private house on this occasion as we have no church like others, to assemble in.

The congregation at Molatton, the other part of my Mission, has decreased by Removals to 29 families, making in all 185; of which I have baptized 2 adults and 12 Infants. I can no more prevail on that people than these here in Town to engage heartily in any scheme for Building a church; so I despair of seeing one erected in either of the places for some time to come as I do of a parsonage house and Glebe without which it is no easy matter to live in a Town—and for voluntary subscriptions, they are so very precarious, trifling and troublesome to collect, that little more can long be depended upon here, than the Society's Salary.

It is the unanimous opinion of all here who wish well to the preservation & enlargement of the Church, that in the Settlement of our late conquests in America application should be made in the very beginning for the allotment of Lands towards the support of a Clergy regularly ordained in our Church, after the example of the French, who constantly pursued this scheme in Canada, & thereby maintained a numerous Body of priests and Jesuits, who are over zealous and active in proselyting the Natives and sowing among them the seeds of prejudice and antipathy against the British as too providently appears from their singular attachment to the French still. It cannot be expected that the Society's funds can extend beyond the present limits they have set to them; and if they continue sufficient to preserve even the present Missions, it is all, at the utmost, can be hoped from them.

The Number of Papists in this county I have not got a more particular account of yet than what I sent you in my last, nor that of Dissenters of which we have some of every name. But the state of their several congregations are rather too evident from their scandalous differences and animosities, each within itself as well as with one another. The people are ever and anon quarrelling with their preachers, whom, of humor and caprice, they change much oftener than they renew their cloaths, so that it is a great deal if they are not all by the Ears in a twelvemonth. They are supported by annual contributions, which are made good the first year; then they are wearied, and both parties find it convenient to part, the Minister to find a fresh subsistence, & the people to get a new one in his place, no matter whether better or worse, so be their itch after novelty is gratified. In this perpetual round of changes and contentions, they sometimes move with a seeming gravity as they do at

others with all the party Rage and violence of Men out of their senses, ending in provoking Libels and Lampoons and in Batteries and Bloodshed, twixt pastor and people, as here of late; which forms the most ludicrous and pitiable contrast imaginable, and has too manifest a tendency to expose the ministerial character to such obloquy and contempt without distinction as I could hardly have thought it could be loaded with in any Christian Country as I observe it generally is here. In the short time I have been here the Baptists, Lutherans and Calvinists (the most numerous Sects in this Town and Country adjacent), have changed their Ministers, and are still unprovided as they have been for some months past. In the midst of these convulsions & wildfire, I leave you to judge what state of mind I must necessarily be in; not knowing often what course to steer, that if possible, I may give no offence: and hitherto I have been abundantly happy to preserve the favor of my own people and have no share in the quarrels of the others. A Minister here must double his guard and deny himself many of the innocent comforts and liberties of life and undergo as many of its inconveniences, toils and troubles, if ever he would succeed in his work, particularly in the frontier Missions, as of Berks, Lancaster, York and Cumberland, an extent of above 150 miles and where there are but three Missionaries only, Mess^{rs} Barton & Thomson and myself, who are obliged to itinerate to our different congregations which are distant 30, 20, 18, 15 Miles from our respective places of residence and that in the severest Seasons of extreme heat and cold and to be from home for weeks together and at the year's end scarce receive so much as would satisfy an ordinary mechanic. So that I am often surprised how such of my Brethren subsist, who have large families, as M^{r}. Barton whose singular merit I humbly think deserves the notice of the Venerable Society. I am still a Single Man and it will be prudent for me to continue such in my present circumstances. In time of war our situation is deplorable enough. M^{r}. Thomson, who had retired to a plantation to retrench the expences of living, was drove off by the Indians and obliged to abandon his all and take shelter with his family in another Man's house in Carlisle.

Many of the Dissenting Clergy, without any assistance from the Mother Country, are upon a better footing than those of the National Church, for while the latter in obedience to the canons chuse rather to suffer many hardships than engage in secular employments, the former besides the stipends they receive from their numerous congregations, are indiscriminately con-

cerned in every branch of trade and hold civil & Military Offices, and such of them as are not employed in this way are reduced to that state of dependence and contempt I have mentioned before of the three Sects I took notice of in the former part of my letter. The Baptists are rather the least factious, therefore I performed Divine Service Sunday last in one of their meeting houses about 6 Miles from here, and if I meet with any encouragement and success among them I shall advise the Society, that I may be allowed to attend them at stated times.

I am, Rev^{d} Sir, &c.,

ALEX^{R} MURRAY.

M^{r}. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, 15th Feb'y, 1764.

REV^{D} SIR,

* * * Tho' this late Indian war has distressed many of the Members of the Church of England in this Mission, yet it is with pleasure that I assure you they have shewn their zeal and resolution to defend their perishing country to such a degree, as has made them not only respectable but much beloved by their Neighbours. * * *

I am, Rev^{d} Sir, &c.,

WM THOMSON.

M^r^. NEILL to the Secretary.

(EXTRACT.)

OXFORD, June 25th, 1764.

REV^D^ SIR,

* * * M^r^. Wrangle the Swedish Missionary in Philadelphia has labored (ever since M^r^. Whitfield was here last Fall) with the utmost assiduity to establish a Methodist's place of worship in the center of my people. Some of the descendants of the Swedes who originally settled in these parts, and who were constant attendants at my church, having fell in with him, he preached at their house according to the Dissenting mode, without any forms, which drew a collection of Dissenters to hear him, as well as some of the Church. He set a subscription on foot in order to raise money for building a church; but it has had little success hitherto, notwithstanding the countenance it received from M^r^. Duche and his friends in the City.

I should never have had so much trouble with this Gentleman, had it not been for the encouragement he meets with from the English Clergy in Philadelphia, especially M^r^. Duche, who has formed his theological system from Jacob Bochmen, M^r^. Law, and M^r^. Whitefield.

One of the Wardens of Christ's Church in Philadelphia, a particular friend of M^r^. Duche's and where he and Wrangle keeps private Meetings according to the Whitfilian mode, has offered £40 towards Building this church near Oxford.

Such is my critical situation at present, that if I am able to hold my ground (not against Dissenters only, but professed friends to the Church), no great things can be expected from my accounts to the Venerable Society till the people's minds are a little more stable than usual for this six months past.

The political squabble that is now on foot between the Quakers and Presbyterians,—the latter having raised a number of men and killed twenty-one Indians, Men, women and children, at Lancaster under the protection of the Government and Marched 200 Men to German Town in defiance of the Government, in order to kill 128 Indians that had fled to Philadelphia for protection, and would have accomplished their ends had not the City raised

above 800 Men with 8 field pieces to oppose them,—the Quakers laid aside all their religious pretended scruples about bearing arms and formed into companies in Town, and appointed their principal Meeting-house for a Barrick. These disputes have set the Quakers and the Assembly upon using all their interest to procure a general petition from the Inhabitants of this province to His Majesty praying him to take this Government immediately under his care; the Presbyterians using all their interest to oppose it.

The church is happily out of the question. However each side are endeavoring to draw them over to their party. These civil commotions draw the attention of the people at present from Building of churches.

I am, &c.,

HUGH NEILL.

Mr. CRAIG to the Secretary.

(EXTRACT.)

CHESTER, Septr 3d, 1764.

REVD SIR,

* * * There are very great numbers of Dissenters of all kinds not only in this Mission but all over the province so that I can safely aver that of 200,000 or as some calculate 300,000 Souls, the $\frac{1}{20}$ cannot be called of our Church. Thence from such a disparity in number and reasons in the above Letter assigned together with our youth intermarrying with other denominations, our Church is but a mere shadow in comparison either of the Presbyterians, Quakers, &c., &c., so that the older missions may be compared to a taper in the socket. I have observed these things with grief during the nine years I was Itinerant missionary in this province, and it's not in the power of missionaries to prevent the growing evil.

I am, Revd Sir, &c.,

GEO. CRAIG.

Mr. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, 2nd Oct., 1764.

REVD SIR,

I have the pleasure to inform you that I am again returned to my plantation from which I was drove by the Indians in June, 1763. The prospect of a peace with the savages, which we now entertain the greatest hopes of, seems to enliven every person in this part of the province.

The poor people now returning to their plantations appear filled with new life and vigour who only a few months ago were in the utmost confusion and distress. May God grant that peace & plenty may once more be restored to us. It gives me the greatest pleasure to think that my labours are not altogether unsuccessful in this mission and that I have it in my power to inform you that after a careful and diligent attendance on two Quaker families, one of which is no inconsiderable person amongst that sect of people, I have been a means thro' the Blessing and assistance of God of their conforming to the Church of England and have Baptized the parents and all their children, eleven in number, and I have some hopes that more of that sect will soon join us.

I am, &c.,

WM THOMSON.

Mr. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, Octr 18th, 1764.

REVD SIR,

Tho' in these interior parts of the American Settlements where the Gospel of our Blessed Saviour has been in a long course of propagation, the con-

version of such as are literally pagans cannot be frequently boasted of, yet much thankfulness is owing to the Almighty Author of every good and perfect gift for that hopeful appearance of religion, which at this time is visible amongst us. The liturgy of our Church rises in the esteem of its members; the ordinances are duly and constantly frequented, and the attachment of many to our communion seems to be founded in a real sense of the superior excellence of our constitution. Strangers who have accidentally attended upon Divine Service in Apoquiniminck Church have expressed a very agreeable surprise at finding so decent and regular a congregation in this remote part of the world.

I am, Rev^{d} Sir, &c.,

PHILIP READING.

M^{r}. NEILL to the Secretary.

(EXTRACT.)

OXFORD, Oct^{r} 18th, 1764.

REV^{D} SIR,

* * * I have the pleasure to acquaint the Society that my congregations appear to be more steady than formerly and better fixed in their principles, notwithstanding the powerful efforts that M^{r}. Whitefield is now making in Philadelphia and places adjacent. St. Paul's, the College, and Presbyterian Meeting houses were open to him; but the salutary admonitions of His Grace of Canterbury to the Rector, &c., of Christ's Church and St. Peter's has prevented his preaching at this time, in either of them: and has been no small advantage, towards the recovery of some of my people, for which I beg leave to return his Grace my most hearty thanks.

I have spent great part of this summer in going from house to house instructing my people in the doctrine of water Baptism, solving their objections and persuading them to bring their children to that sacred ordinance, and have found this method more prevalent than Sermons. Numbers have brought their children to be christened and five of them out of one family.

At the request of my Brethren in the Jersey, I went to their convention at Perth Amboy last month, where Dr. Smith produced a plan of a corresponding society in America agreed to by the Venerable Society in England, but as he said sent over to the clergy here for their opinion.

We are infinitely obliged to the Society for condescending so far as to consult us in a matter that they might have transacted wholly without us; but as they have nothing more at heart than the prosperity of the Church of England in these distant parts we humbly hope that the few amendments we have proposed may be agreed to, with some others, upon a thorough inspection.

Dr. Smith and Mr. Auchmuty were extremely desirous to obtain our consent to the plan in its original form. What their design was, we could not tell without they were in hopes of being agents themselves. The missionaries were however unanimously against them. The power given to the agent in the 4th article, we apprehended was unknown in the English Church, as it constituted him an arbitrator in civil as well as Ecclesiastical affairs, and was he to stretch his prerogative (especially as he is circumscribed by no rule, but his own will and pleasure), it would deprive the clergy the benefit of the Laws of their country. It is true he is to do things in an amicable manner; but it is as true that if a debt or any other matter of property, happens to be disputed between a missionary and one of his parishioners, if the missionary differ in opinion from the agent, the agent will have it in his power to misrepresent the missionary and traduce him, through malice or ill will, and perhaps do him many ill offices both at home and abroad, especially if he is deeply immersed in politicks, and the missionary boggles at following him through all the doublings and windings of State affairs, which is contrary to one of the orders of the Society wherein missionaries are obliged to live peaceably in every Government they are sent to, without intermeddling in Secular affairs. If all matters of *meum* and *teum* were left to the decision of the temporal courts, Justice would be administered to the satisfaction of all parties.

The difficulties that the missionaries of Pennsylvania have been reduced to within this twelve months past, with regard to politics, cannot be parallel'd in any other province in America. The murder of the Indians, in defiance of the Government at Lancaster; the Presbyterian Rebellion; and the disputes about taxing the proprietary Estate; caused the assembly to hand about the petitions in the country in order to be sent to the King to be taken under his

immediate protection. The Governor, with all the Presbyterian clergy in the province, joined with the Church clergy in Town, sent about counter petitions to be also signed by the Inhabitants to be sent to His Majesty to tell him we did not want his protection—if we signed the first we incurred the displeasure of our superiors in Philadelphia; if we signed the second, we affronted such of our parishioners as called themselves Loyal Patriots, and run the risk of being charged with disloyalty to the Crown of Great Britain. Under these circumstances after mature deliberation, we chose to be neuter—signed neither; encouraged neither; but kept close to the duties of our missions. This we thought the most prudent step, when the Presbyterian ministers, with some others, held Synods about the election, turned their pulpits into Ecclesiastical drums for politics and told their people to vote according as they directed them at the peril of their damnation—what difficulties might not an agent, with such unlimited powers, lay us under at such a time, if he was actuated by a spirit of party, or domination over his Brethren?

For these and many other obvious reasons, we think it would be much more for the advantage of the Church to have the whole of the latter clause of the 4th article dropped, and the agent confined to the particulars of the first clause.

We humbly presume that the power vested in the agent to call the clergy together as often as he sees fit (when many of them would have above one hundred miles to travel at their own expences and perhaps at such a time of the year as would render their attendance impracticable) would be attended with this evil consequence—that they must either leave their families and churches at such seasons of the year as might be almost impossible to travel and spend a great deal of money, which few of them have to spare, or have the business transacted by the agent and a junta in their absence, vastly to their disadvantage. Every means is made use of to fill up the Churches of Philadelphia and New York with Methodist preachers. Philadelphia is well stored with them. The Methodists in New York, upon the death of Dr. Barclay, wrote for Mr. Duche, either to come himself or recommend a minister to them who was a sound Whitfilian. Mr. Duche sent them Mr. Inglis from Dover, a gentleman who had been approved of by Mr. Whitefield in his public Sermons, and received vast applause from all his followers. He was instantly chosen assistant to Mr. Auchmuty, the agents who (as it is said), are to reside in the cities aforesaid, will be surrounded with these men. Seven is

to make a board according to the plan, a majority of whom carries the vote. It is easy to get six or seven Methodists, Laymen and Ministers in every city who will be glad of an opportunity to give a guinea a piece to have the ruling of the Church in North America.

A salary is to be annexed to the agency, an expence perhaps that will be more than all the money raised by subscriptions in America. The agent may sit at home, and call the meetings, and hold them as long as he pleases, and if any of the missionaries dissent from his will he may adjourn the meetings from time to time till the poor missionary has spent all his money for supporting him and his horse at a Tavern, & tired out with defending his rights, he gives up all and goes home. Whether a triennial visitation of a common clergyman may be of any service to the Church, would be worth the serious consideration of the Society. Was a gentleman sent to us from England who would be clear of all our domestic broils, clothed with the Episcopal character, who would confirm the poor Inhabitants of America, his character would be revered, and give weight to his visitation.

I am, Rev^{d} Sir, &c.,

HUGH NEILL.

M^{r}. BARTON to the Secretary.

(EXTRACT.)

LANCASTER IN PENNSYLVANIA, Nov^{r} 16th, 1764.

REV^{D} SIR,

* * * This mission then takes in the whole of Lancaster county (80 miles in length and 26 in breadth), part of Chester County and part of Berks, so that the circumference of my stated mission only, is 200 miles. The County of Lancaster contains upwards of 40,000 Souls; of this Number not more than 500 can be reckon'd as belonging to the Church of England; the rest are German Lutherans, Calvinists, Mennonists, Moravians, New Born, Dunkars, Presbyterians, Seceders, New Lights, Covenanters, Mountain Men, Brownists, Independents, Papists, Quakers, Jews, &c. Amidst such a swarm

of Sectaries, all indulged and favored by the Government, it is no wonder that the National Church should be borne down. At the last Election for the county to choose Assemblymen, Sheriff, Coroner, Commissioners, Assessors, &c., 5000 Freeholders voted, and yet not a single member of the Church was elected into any of these offices. Notwithstanding these and the like discouragements, I have the satisfaction to assure the Hon^ble^ Society that my people have continued to give proofs of that submission and obedience to civil authority, which it is the glory of the Church of England to inculcate; and whilst faction and party strife have been rending the province to pieces, they behaved themselves as became peaceable and dutiful subjects, never intermeddling in the least. Suffer me to add, Sir, that in the murder of the Indians in this place and the different insurrections occasioned by this inhuman act, not one of them was ever concerned. Justice demands this testimony from me in their favour; as their conduct upon this occasion has gained them much credit and honour. Upon the whole, the Church of England visibly gains ground throughout the province. The mildness and Excellency of her Constitution, her moderation and charity, even to her Enemies, and (I hope I may be indulged to say), the indefatigable labours of her Missionaries, must at length recommend her to all except those who have an hereditary prejudice and aversion to her.

The German Lutherans have frequently in their cœtus's proposed a union with the Church of England; and several of their clergy, with whom I have conversed are desirous of addressing his Grace My Lord Bishop of Canterbury, and My Lord Bishop of London, upon this subject. A large and respectable congregation of Dutch Calvinists in Philadelphia have already drawn up Constitutions, by which they oblige themselves to conform to the canons and constitutions of the National Church, and to use her Liturgy and forms and none else, provided they be approved of, and received at home; and that My Lord Bishop will grant ordination to such gentlemen as they shall present to him.

The Germans in general are well affected to the Church of England, and might easily be brought over to it. A Law obliging them to give their Children an English Education, which could not be deemed an abridgement of their liberty (as British subjects) would soon have this effect.

The Presbyterians are in much disrepute with all the other Sects and seem to be at a stand. They gain no accessions except from the Importations of

their own Society from the North of Ireland, and yet what is strange Numbers of their young Men are daily emancipated by the Colleges of New England and the Jersey who are Licens'd by their Presbyteries, and sent by scores into the world in search of a Flock. But they are a people who are unsteady and much given to change, fond of Novelty, and easily led away by every kind of Doctrine. This disposition will ever be a bar to their encrease. The Seceders are making great Havock among them and are proselyting them by thousands to their opinions. These last, however, are a set of Men who under a Monarchial Government I think cannot subsist long. Their interest upon their own principles must undoubtedly destroy itself.

The Church of England then must certainly prevail at last. She has hitherto stood her Ground amidst all the rage and wildness of fanaticism; and whilst Methodists and New Lights have roamed over the Country, "leading captive silly women" and drawing in thousands to adopt their strange and Novel doctrines the Members of this Church (a few in Philadelphia excepted) have "held fast the professions of their faith without wavering," and if deprived, as she is, of any legal establishment in her favour, and remote from the Immediate Influence and direction of her lawful Governors the Bishops, she has stood unmoved and gained a respectable footing, what might be expected if these were once to take place?

The Establishment of Episcopacy in America has been long talked of and long expected; and I humbly beg the Hon'ble Society's pardon if I should take the liberty to observe that this could never in any former time be introduced with more success than at present. Many of the principal Quakers wish for it in hopes it might be a check to the growth of Presbyterianism, which they dread, and the Presbyterians, on the other hand would not chuse to murmur at a time when they are obliged to keep fair with the Church whose assistance they want against the Combinations of the Quakers who would willingly crush them. I hope to be indulged if with all humility I should further observe that it is thought the lands lately belonging to the Romish Clergy in Canada, are sufficient to support a Bishop in America, and a number of Missionaries in the new Conquests without adding to the burden of the Mother Country; and that His Majesty if properly applied to would be graciously pleased to appropriate them to this use. These things perhaps have been already mentioned to and considered by the Society. But the Affection which I bear to the Church of England would not suffer me to omit any hint that I thought might be an advantage to her.

As it will be my highest ambition in life to spend and be spent in promoting the Kingdom of Christ, I shall think it the duty and Glory of my office whenever a door is opened to preach the "Glad tidings of Salvation" to the unenlightened Heathen around me. But the time for doing this seems yet at a distance. The Indian war still rages; and the fierceness and barbarity of these faithless wretches at present strike a dread and terror upon any attempts of this kind. Colonel Boquet is now at the Head of a large Body of Troops in the heart of their Country; and it is hoped will reduce them to such terms as they will not for the future dare to violate. Whenever this is done, Missionaries may be able, under the influence and direction of Heaven to bring Numbers of these poor Infidels to the knowledge of the true God and to embrace the Gospel of his Blessed Son. Notwithstanding the hardships and difficulties that must unavoidably attend this great work I shall never refuse to bear my part in it when prudence and a prospect of success shall invite to it. I have already a very laborious part in the Vineyard as will appear from the following view of the different Churches under my pastoral care

The town of Lancaster contains about 600 houses, and is a very respectable and wealthy place. It has a large and elegant German Lutheran Church, a Calvinist Church, a Moravian Church, a Quaker Meeting, Presbyterian Meeting, a Popish Chapel, constantly supplied by Jesuitical Missionaries, besides the Church under my care which is a Stone Building with a handsome Steeple and neatly finished within. The Grave Yard is enclosed with a good Stone wall, covered with Cedar Shingles. About 30 families attend this Church; the Presbyterians and such of the Germans as understand English attend also occasionally when they happen to have no service of their own. To this Church belongs a parsonage house, which rents for £15 Currency, which is about £8.10 sterling. My communicants here are 25.

The Church of Carnarvon is 20 miles E. N. E. of Lancaster, on the verge of Berks County. This is a large Edifice and has a good appearance the front being built of hewn Stone. It is well pewed, and has a side and end Gallery. The Grave Yard is secured by a Stone Wall covered with poplar and pitched. The families belonging to this Church are between 50 and 60, all of Welch extraction. In the Summer Season people of different denominations attend here to make up a Congregation of near 500 persons. This Church has a small Glebe, bequeathed to it by a worthy Member deceased, which rents for £5 currency. My Communicants here are about 40. M[r].

Nathan Evans, whom I mentioned in a former Letter to the Society as a generous Benefactor to the Congregation of Carnarvon, is since died. But as he left several sons behind him in affluent circumstances it is hoped they will be induced to follow the example of their worthy father.

The Church of Pequea is in Chester County 18 Miles E. and by S. of Lancaster. This is likewise a Stone Building, finished within with neat pews, pulpit and desk. A Stone Wall encloses the Grave Yard, but it is not yet covered. The Congregation here consists of about 50 families besides Numbers of Dissenters who constantly attend. The Communicants are 30. A Glebe of 100 acres of Land belongs to this Church which rents for £10 currency.

At these Churches I officiate Sunday about alternately, and have never to my knowledge been absent once, even in the severest weather except detained by sickness, to which I was always happy enough to be a stranger till of late. I have baptized within this twelvemonth 115 Infants, 12 White Adults and 2 Black ones. Four or five of these were Converts from Quakerism. The rest were such whose parents had belonged to the Church, but dying early they neglected this Sacrament till roused to consider the great necessity of it. They all came to the Font well prepared, and were able to give a good account of their Faith. The Catechetical Instructions to my young people are never omitted; and here I have the pleasure to acknowledge the receipt of the Catechisms sent for their use, for which in their name I return many thanks. They were very acceptable, and I am persuaded will be useful. They have already advanced so far into Lewis's exposition as to be able to say one half by heart. But I am sorry to observe that there were not Books enough for the number of my Catechumens, who encrease every day. I must therefore take the liberty to request 50 Copies more with a few Prayer Books for the poorer sort. At the same time permit me, Reverend Sir, to request for myself a set of M^{r}. Berriman's Sermons, which I have never seen tho' I am told they have been sent over for the use of the Missionaries.

Besides these stated duties I am often called 10, 15, or 20 Miles to visit the sick, bury the dead, &^{c}., which greatly adds to my fatigue. My Itinerancy also bears heavy upon me in my present state of health. The Churches of New London and Whiteclay Creek demand a share of my labours. I wish I could attend them oftener than I do. The former is 35 miles from me, and has about 20 families belonging to it. The latter upwards of 50 miles & has (I think), 60 families. This Church was formerly an appendage to the Mission

of Newcastle, but has long been neglected; and I would beg leave to assure the Venerable Society that no congregation deserves more to be taken care of. They are an orderly, religious people. They have a large and convenient Church; and are willing to contribute liberally towards the support of a Missionary. From a view of their numbers, and the decent, regular appearance they made when I officiated among them, I am induced to become a petitioner in their behalf. A prudent clergyman settled between these two Churches, I have every reason to believe, would soon make a flourishing and valuable Mission here. I would therefore humbly hope that whilst the Venerable Society are labouring to propagate the religion of Christ amongst their remote and destitute fellow-creatures, these worthy people will be thought worthy their notice, and in time share in their Beneficence.

I return my most grateful acknowledgments to the Society for their kind Indulgence in giving me leave to remove to another Mission for the better preservation of my health. I am not only animated by the countenance I have always had the honor to receive from that great and truly venerable body but encouraged and supported under all my pastoral cares—and it shall be the great endeavor of my life never to prove unworthy of the notice they have been pleased to take of me, or deficient in any of the duties that can reasonably be expected from me. But the peace of my mind, and the prospect of doing good, being dearer to me than any other consideration, I should chuse to continue with a people whom I love and value, had I any prospect of supporting my family. My ambition aspires at nothing more than what will purchase me a freedom from want—from low and abject dependance. Even this cannot be obtained here. I am obliged to live in a place where every necessary of life must be purchased at a most extravagant rate. I have 11 in family, a wife, 7 children and 2 servants, which, with all the economy and frugality I can make use of, cannot be maintained under £150 sterling per annum. And I do assure the Hon^ble^ Society I seldom receive above £100 including their own generous allowance. It is the misfortune of a Missionary that, let his behaviour be what it will, or let his people entertain ever so good an opinion of him, to their country he stands for a maintenance, and very few will be found generous to tax themselves for this purpose. As to the fees which Missionaries might receive by marriages, these generally fall into the hands of Magistrates, and Separatist Teachers. In this affair we are much abused, and have great cause of complaint. There is in this Town a

German Surgeon, who had formerly been a Calvinist preacher, but for some ill conduct was suspended and disgraced. This man (I am well assured), marries about 300 couple in a year, which must be worth £150 per annum to him. He has no cure of souls, and is a person of bad principles. He often marries people belonging to my Churches, which creates much uneasiness, as the validity of such marriages are often disputed. If it should be asked why this man should have the preference given to him before the regular clergyman, I answer—No licence or publication is by him thought necessary; no questions are asked; and no examination entered into, to know whether the consent of parents be obtained, &c., and besides this, they are sure to have it kept a secret as long as they please. Tho' this person has been long look'd upon as a publick nuisance, yet he has been suffered to go on. I beg to be informed by the Honorable Society what measures I ought to pursue under this grievance to obtain redress.

Whether a removal to another mission would be of any advantage to me I know not. I make no doubt but in most of them I should find it difficult to support such a family as mine and to educate my children. I shall ever esteem it my highest honour that I have been employed in the Society's service, but if the prospect of Indigence should at any time compel me to retire, I would humbly hope that their protection and countenance will be continued to me.

I am, Rev^{d} Sir, &^{c}.,

THO^{S} BARTON.

M^{r}. STURGEON and M^{r}. HUGHES to the Secretary.

PHILADELPHIA, Mar. 23^{d}, 1765.

REV^{D} SIR,

It is with the greatest deference that we beg leave thro' your influence and assistance to inform the Honorable Society that, for many years past, we have with no small uneasiness of mind observed how much the several missions in Pennsylvania and the western division of New Jersey (or, at least,

many of them), are pinched for want of a competent revenue or support for the several clergymen that fill them, and as it is expected that a clergyman of the Church of England should make a decent, reputable appearance, and notwithstanding the diligence and good economy of many of these Missionaries, yet such is the narrowness of their present income, that they are but barely able to support their families, and if death chances to take away the husband, the poor widow and helpless Orphans, are left destitute of the common necessaries of life.

Moved with the consideration of such distressing circumstances and extremely sensible at the same time of the extensively pious and charitable design of the Honorable Society for Propagating the Gospel, and being desirous to throw in our mite to the aid and assistance of so useful an Institution, we beg leave to inform the Society that we have, with pleasure, conceived that the following information, if properly perused, may in a few years add to the Society's annual income a very considerable sum which may be rendered perpetual, and we think it the best method that can be pursued in such a case.

Give us leave to say that upon considering that the province of Pennsylvania is bounded to the Eastward by the River Delaware, and that New Jersey is bounded to the Southward with the Ocean, and to the westward by Delaware aforesaid, whereby there remains yet undisposed of by the Crown, several Islands along the Seashore, and many others within the River Delaware as far as that River is the boundary of the Two provinces, which we conceive to be not much short of 300 miles, and as the boundaries of the two provinces, are as aforesaid, these Islands are not the property, nor yet subject to the Laws of either province, but in many cases are assylums for dishonest men to screen themselves from paying their just debts.

It is also true that several of them are settled by people of both provinces under different pretences or claims, but it is as true that most of them have no legal right by any means, but at the same time there are some few for which there is the Duke of York's patents;—this we conceive to be at least an equitable title.

We would further beg leave to observe that there is in the three lower counties, or territories of Pennsylvania, several manors or tracts of land properly located for the Duke of York, the property of which we conceive at this time vested in His Majesty, and we also believe that some other tracts of lands are located in Pennsylvania and elsewhere, for the use of the Duke of

York, which must also at this time be vested in the Crown. We therefore beg leave to say that we are humbly of opinion that if so august and respectable a body as the Honourable Society were to apply to His Majesty for the donation or grant of those Islands as aforesaid, and also all such manors or Tracts of Lands as have been heretofore located by actual survey in any part of North America for the use of the late Duke of York, we cannot in the least doubt but what His most Gracious Majesty would for the pious intent of propagating the Gospel be graciously pleased to make such a grant and at the same time render those Islands subject to the Laws and Government of New Jersey.

It is with the greatest pleasure that we embrace this opportunity to inform the Honourable Society, that the assembly of Pennsylvania, have on the application of the wardens and vestry of the United Churches of Christ and St. Peter's, &c., passed an act for raising by way of Lottery £3000 for building and repairing Churches in different parts of the province where wanted.

And it is with no small concern we behold the thinness of Churches in this part of the world, for in so great an extent of country as from Burlington to the Capes, which is 150 miles, there is no mission, and from the Capes to the Reverend Mr. Cook's mission, is near the same distance, and not one mission in all that extent of country.

Under these circumstances great advantages are given to dissenting preachers and Romish priests, to seduce the people and add to their own numbers, already but too great.

Wherefore to remedy these growing evils as far as in us lies, we have taken the freedom to trouble you with these lines and do assure the Honourable Society that we have reasons to believe that there are some persons, at this time taking measures for obtaining a grant of those Islands for their private use so that it may not be amiss, to be early in the application.

If we may be so far indulged, we would further observe, that it gives us great concern to see some restless, ambitious spirits dabbling in politicks and religion at the same time and thereby endeavoring to cover under the last, the low dirty party views of the first, to the very great scandal of the Church, but we forbear this most disagreeable theme.

And most humbly beg leave to add that if these Grants can be obtained we offer our best and most vigilant aid and assistance in getting possession of those Islands & shall freely take every measure in our power to get them sur-

veyed, settled and improved, so as to produce an annual income that will be of great use to the churches here and at the same time, we offer our services in discovering the several tracts of land surveyed and returned for the late Duke of York, most of which are at this time entirely waste, and we have not the least doubt but we can manage these matters so as to nett the Honourable Society a very handsome income in a few years, if they succeed in obtaining the Grant.

The motives that have induced us so far to trouble you and the Honourable Society we hope will plead our excuse, and therefore we very sincerely wish the grant may be obtained and do most heartily pray for the propagation of the Gospel in this part of the world.

We are, Rev^{d} Sir, &^{c}.,

W^{M} Sturgeon,
Jo^{N} Hughes.

P. S.—If these Hints should meet with the approbation of the Honourable Society we have some other propositions to make from which we expect considerable advantages to the Society's pious undertaking, for as we are Americans it may not perhaps be immodest to presume that we are better acquainted with some advantages that may be had in this great new world than Gentlemen in Great Britain with ten times our abilities who are altogether unacquainted with every part of the country and the particular modes of settlement and the advantages that can be made by small grants of lands, and if we are fortunate enough to be the instruments of increasing the Church of England in North America, happy indeed shall we think ourselves, for altho' we would be understood to have charity for Dissenters in general yet we must confess that it gives us great concern to see in many parts of these two flourishing provinces at least five Presbyterian meeting-houses to one Church, and from the ambitious and restless disposition of that Society in this province no pleasing prospect appears and especially from some late Riots and extraordinary proceedings of that sect much is to be feared.

N. B. We would further beg leave to say, That it is His Majesty's real interest to make the Grants aforesaid for by that means not only the Islands but more tracts of land that are now waste would be settled and improved and his subjects increased and wealth added to the provinces.

Mr. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, 25th March, 1765.

REVD SIR,

* * * A certain number of the members of our Church are impowered to raise the sum of Three thousand pounds by way of Lottery—Two hundred pounds of which is to be applied in finishing our Church in this place—Sixty pounds for finishing our church at Huntingdon—Three hundred and fifteen pounds for Building a church in the Town of York, and the remainder to be applied for the use of the Churches in the interior parts of the province that stand in most need of assistance.

Upon the 20th of February last I Baptized a family, 3 in number, who were brought up Quakers. Several of these people give regular attendance at my Churches and seem wavering in their sentiments of Religion.

I am, Revd Sir, &c.,

WM THOMSON.

Mr. STURGEON to the Secretary.

(EXTRACT.)

PHILA, March 25th, 1765.

REVD DOCTOR,

Together with this is inclosed to you a Letter to the Honorable Society signed by Mr. Hughes and myself, to acquaint that Board with an account of several Islands on the Sea Coasts of New Jersey and in the River Delaware, and some Land in the Lower Counties which the Crown never disposed of, and therefore as yet vacant. Knowing how much that Society are taken up with planting the Church of England in this part of the British Empire and the great expence the undertaking must occasion, we made free to inform them

of this as what might in time become a considerable fund, and greatly lessen the contributions of the Mother country. Why this has not been laid before the Society long ago I cannot assign a reason; but why there are no more Signers with us I can give a good one, viz.: Lands are become valuable here and every person is endeavoring to seize the opportunity to secure property, and even in this case, several people are making application to the Throne for a Grant to their own families of the Islands and thus oblige us to be very secret, and even the Society may have misrepresentations of it from some people now in England made by self interest or their obligation to the Penn family.

I am, Rev^{d} Sir, &c.,

W^{M} STURGEON.

M^{r}. CURRIE to the Secretary.

(EXTRACT.)

RADNOR, March 30th, 1765.

REV^{D} SIR,

* * * The Society's letter to the Vestrys of Radnor, &c., I laid before them which they have still under consideration. The congregation of Perq^{a} is willing to comply with it, but that of Radnor is not, alledging that as that Glebe is not situated convenient to them they cannot think of laying out their money upon it, but would rather in conjunction with the congregation of S^{t}. Peter's purchase a small Glebe betwixt these two churches, but as I am satisfied they are not of ability, the price of land being exceedingly high, I have thoughts of living on the Glebe at Perqu^{a}, towards the repairing of which & rebuilding the Glebe house, I have subscribed £14 of this currency, which is £9 sterling unless the other two churches will either purchase or hire a house for me.

I am, Rev^{d} Sir, &c.,

W^{M} CURRIE.

M^r. SMITH & Others to the Secretary.

ELIZABETH TOWN, Jan'y 11^th, 1765.

REV^D SIR,

At a convention of the clergy of this province and some of their Brethren from New York and Pennsylvania, held at Perth Amboy in Sept^r last, among other things the case of M^r. Morton (agreeable to the Society's pleasure formerly signified), came under their consideration and they would at that time have presented the Venerable Society with the unexpected termination of that affair as it had been laid before them—but in the course of the enquiry certain evidence of a very material nature, being then inattainable, a full account was deferred till that could be procured. Of this the Honorable Society was informed by our general Letter, and that a Committee was appointed to finish this business, and report the Issue of the whole matter.

From the evidence and vouchers produced at the late Convention it appeared that the prosecution against M^r. Morton had been withdrawn by his adversary who had also given him a full and final Release and that the only motive influencing the plaintiff to this conduct, mentioned in the papers respecting this settlement, was a scruple of conscience restraining him from an injurious act. But it being moved that a report had prevailed of M^r. Garrison's declaring that he had received from one Charles Steuart, Esq^re, a sum of money for compromising this dispute, the Convention upon the whole came to the following Resolution: That if M^r. Morton could make it appear to their satisfaction that the said Charles Steuart, Esq^re, did not give any money with the consent or privity directly or indirectly of the said M^r. Morton, it is the unanimous opinion of this Convention M^r. Morton stands fairly acquitted of the charges brought against him in all its parts.

That this matter might be determined as early as possible—we the subscribers were appointed a Committee by our Brethren as signified in the abovementioned general letter. For this purpose, Sir, we had a meeting at Trenton, where we were attended by M^r. Steuart and have now the Honor, through you, of acquainting the Venerable Society with the result of our enquiries.

M^r. Steuart being solemnly interrogated returned us the following answers, viz.:

1. "That the desire of an accommodation arose from Mr. Garrison, who solicited him to effect a meeting between him and Mr. Morton;—that he at first declined intermeddling, but on Mr. Garrison's repeated solicitations and declarations of his uneasiness, and desire of having the affair settled, he undertook to speak to Mr. Morton, and accordingly proposed a meeting, which Mr. Morton, suspecting (as he said) some evil design, refused, but on his urging his opinion of Mr. Garrison's sincerity in the overture Mr. Morton agreed to meet, but not without the presence of witnesses.

2nd. "That he did not give Mr. Garrison any money to procure the said accommodation with the consent and privity of Mr. Morton, directly or indirectly, but so far from it that Mr. Morton declared to him both before and on the day they met, that if Mr. Garrison would not voluntarily, honorably and without the least overture from him release all matters of accusation whatever he would not agree to any accommodation, nor enter on that subject with him.

3. "That at the meeting. Mr. Garrison readily and freely offered and gave Mr. Morton a full release of all actions and causes of action either in respect of himself or daughter; but that after the matter was thus concluded and not before, upon Mr. Garrison's privately urging and bewailing his distressed circumstances, the necessity he was under of immediately paying costs, and his inability thereunto, and otherwise bespeaking his pity, he did from a disinterested, generous and charitable view, and from a regard to Religion and the peace of his neighbourhood promise and afterwards pay him a sum of money to assist him in his difficulties, and prevent any subsequent complaints, and that this was all done without the consent or privity of Mr. Morton either directly or indirectly.

4. "That he had never received any reimbursement of the said money from Mr. Morton or from any person on his account nor did expect or claim any such reimbursement.

5. "And lastly that he believes Mr. Morton knew nothing of this transaction of his with Garrison, till about ten or twelve days after the Meeting; that Mr. Morton and Mr. Grandin came to him in apparent uneasiness and disturbance and informed him of a Report prevailing of his having given Mr. Garrison a sum of money to effect the accommodation and desired to know whether he had given any money, at which time he related the circumstances of that matter, as he before declared, at which Mr. Morton expressed great uneasiness and disapproved of what he had done, as it might be construed to

his disadvantage. M^{r}. Steuart concluded by adding that he should never have mentioned this transaction had not M^{r}. Garrison been influenced by some evil minded people to report the affair in an injurious and unjust light."

These declarations of M^{r}. Steuart were taken from his own mouth, and were in due form of question and answer by us reduced to writing in proper minutes, and were afterwards repeatedly read and assented to before us by M^{r}. Steuart, in testimony of which we subscribed our names to the said minutes and from those minutes the foregoing account is almost literally extracted, as conveying the fullest and most perfect view of this particular.

A copy of the release and a Letter to the Attorney General, both which we know to be genuine, we herewith enclose as likewise a determination of M^{r}. Morton's Churchwardens and Vestry, after a particular scrutiny into the many scandalous reports propagated by Bad people concerning the accommodation.

Thus, Sir, have we faithfully laid before you the evidence offered to us on this very disagreeable subject. The Honorable Society will determine as it appears to them with their usual candour and uprightness. We cannot conclude, however, without observing, that as we have it in our power with full confidence to say, that from all accounts M^{r}. Morton's behaviour in every other respect and circumstance still continues unblemished and that he is yet diligently and usefully employed in the duties of his mission, we cannot therefore but be greatly pleased at this termination of his late misfortunes.

But we would with submission add that we are of opinion that though he may be in some measure usefully employed where he is yet we apprehend not so extensively as he might otherwise have been, or as he may be in some other place, besides that we apprehend he cannot be so happy among his enemies as if removed somewhere out of their reach.

This with everything herein offered we humbly submit to the paternal regard of the Honorable, able and Venerable Society, and are with a due sense of their goodness to us, and of the trust reposed in us,

Rev^{d} Sir,

Their & your most obed^{t} Serv^{ts},

William Smith,
Colin Campbell,
Sam^{l} Cooke,
Rob^{t} M^{c}Kean,
Leo^{d} Cutting.

M^r^. SMITH to the Secretary.

(EXTRACT.)

PHILADELPHIA, May 8th, 1765.

DEAR & WORTHY SIR,

* * * I am not clear in one expression in our joint letter, which says that the convention at Amboy judged that if this enquiry to be made of M^r^. Stuart should terminate in M^r^. Morton's favor, "he stood fairly acquitted of the charge brought against him in all its parts." Tho' I presided at the Convention, and attended close to everything before us, I do not remember any conditional or other decision to have been made. Tho' we thought M^r^. Morton legally acquitted, yet it was too general an opinion among us founded on good grounds, that he had by imprudences in his behaviour to the Girl (tho' I really believe not of a criminal nature), given advantages against himself, and therefore we all wished that he might be removed to a distant place where he might not lie under these or any other imputations to hurt his usefulness. But as M^r^. McKean drew the committee's Letter with all the minutes before him, he knew best what was in them, and I may have forgot particular words; and therefore made no scruple to sign my name.

M^r^. Whitfield is here, but will receive no invitation from us to preach in our Churches, being determined to observe the same conduct as when he was here in October last, which our superiors in England have approved.

He has turned his Georgia Hospital into a College and is to solicit a Royal Charter and Grant of Lands for it, If a proper security is made for a Church of England Head of his College. However Catholic and wide his scheme may be otherwise, it may be of service to grant his request, But if he intends it otherwise as a nursery of his own particular Tenets, which tend to hurt order and a regular ministration of the Gospel, I should be sorry ever to see it established. He declares this is far from his intention. I shall have some conversation with him on this Head and shall write to the Archbishop.

I am, Worthy Sir, &^c^.,

W. SMITH.

Mr. NEILL to the Secretary.

(EXTRACT.)

OXFORD, June 25th, 1765.

REVD SIR,

I have the pleasure to see my Churches continue in unity and Brotherly affection and that they appear to be upon the encreasing order, notwithstanding the various attempts that have been made to divide us. I use all the means in my power to make the children of my hearers better acquainted with the principles of the Christian Religion, as taught in the Church of England, than their fathers, Numbers of whom think there is no difference between us and the Dissenters that are Protestants, of any denomination.

I am, Revd Sir, &c.,

HUGH NEILL.

Mr. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, June 25th, 1765.

REVD WORTHY SIR,

* * * In my letter of October last I took occasion to mention the encrease of the congregation under my pastoral care, and the apparent necessity there was of either enlarging or rebuilding our Church that it might be capable of containing the people professing themselves of our communion. I have now the happiness to acquaint the Venerable Society that I have good hopes of seeing an effectual remedy speedily applied to the above mentioned inconvenience. A family of considerable interest in these parts have engaged to grant a commodious lot of ground sufficient for erecting a large Church and for a burying place adjoining to it. This scite of land will shortly be conveyed in trust for the use of the Episcopal congregation at Apoquini-

minck. A gentleman of fortune and of great influence among the people has assured me that he will himself undertake and superintend the building of the new Church. Upwards of Five hundred pounds were subscribed to the undertaking within a few days, and this subscription will I expect be considerably increased.

I am, Rev^{d} Worthy Sir, &^{c}.,

PHILIP READING.

M^{r}. MURRAY to the Secretary.

(EXTRACT.)

READING, 25th June, 1765.

REV^{D} SIR,

Since 24th January, 1764, that my last *Notitia parochialis* was sent home, I baptized 39 children and three grown persons besides an Attorney at Law here with his children who were bred among the Baptists and Quakers. This Gentleman, with the other Attorney I christened the year before, are among the fastest and ablest friends our Church has here.

No communicants have offered since and I'm afraid will not till some decent places of public worship are prepared. With the last communicants I retired into a private room. We have presently the use of the Court house to assemble in for Divine service, and it is common to all the Sectaries that may occasionally convene there for the like purpose.

My congregation here at Reading is now increased from seven families at first, to 22. The other in the country at Molatton has neither diminished nor increased much since the commencement of the Mission and consists presently of 30 families, and in both places including the single persons residing in other families amount to the number of Three hundred and thirty-one, young and old.

The Baptists whom I mentioned in my last letter were, soon after I officiated in their Meeting, supplied by their former preacher, who thought it advisable to return to them, when he saw them generally disposed to conform

to our Church, whose service I punctually observed at the different times they invited me. Some of them come to church here now and then ever since. As their preacher is an old Man, it is more than probable that all the younger people among will unite very readily with us upon his death or removal again.

The Popish congregation here are served by a Jesuit priest once a month, and, it appears, are a considerable body from the Number of Communicants among them on Trinity Sunday last who are said to have exceeded 200.

I am, Rev^{d} Sir, &c.,

ALEX^{R} MURRAY.

To the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The petition of Churchwardens and Vestry of the Episcopal congregation at Reading in the County of Berks and province of Pennsylvania,

Most humbly Sheweth,

That your petitioners do with the sincerest gratitude acknowledge the important favor shewed them in opening a mission for the relief of their spiritual wants in this frontier part of His Majesty's Colonies, and in return, are disposed to do everything incumbent on them to settle it on a respectable and lasting foundation, to the best of their abilities. With this view your petitioners lately addressed the General Assembly of this province for the benefit of a Lottery to assist them in Building an Episcopal Church in the County Town of Reading and accordingly an Act was readily passed granting them, (among others), Three hundred and fifteen pounds for that pious and commendable purpose. To this sum your petitioners have bound themselves to add Two hundred pounds.

We have good reason to expect, that when our Church is finished many

more will associate with us and enable us soon after to purchase a Glebe and parsonage house.

And we hope from the growth of our Congregation to raise our Minister's Salary by renting the pews to more than the amount of what we have at this time concluded upon which tho' much under what we could wish is in our present situation as much as we can Grant.

We are conscious that we have done and are still ready to do as much for the support of our Mission as any people in like circumstances perhaps in America. And while we are in a fair way of increasing more and more and are struggling in our infancy to provide a decent place of public worship and a better maintenance for our pastors in time coming, we would wish that the Society could generously enough come in to aid our cheerful tho' weak endeavors and grant the present incumbent on their part Fifty pounds sterling of annual Salary, which considering the Labors of this extensive Mission and the growing expences of Living, is with all we can yet contribute but moderate encouragement for a Clergyman in it and a narrow subsistance for a family.

Reading as it is confessedly the second Inland town in America and but of thirteen years standing has the most promising appearance of soon becoming the first, as the River Schuylkill, on whose Banks it is pleasantly and commodiously situated is in a great part already cleared for Navigation and trade to as far as the flourishing metropolis of Philadelphia.

And as it adds to its Honor and happiness that it has so early attracted the affectionate notice of the Most Venerable Society, your petitioners hope by their conduct on all occasions to shew themselves worthy of the continuance of their countenance & patronage.

To know the success of our humble petition would not a little contribute to forward our present public undertakings and which we are confident will be totally marred in the event of our worthy Missionary's removing before they are finished, which it is evident he will be reduced to the necessity of doing under the present circumstances. But this we would fain hope the Society in their abundant care and goodness, will timeously prevent by complying at this critical juncture if possible with our so necessary and earnest request, which with all due deference we submit to your most serious consideration.

And your petitioners as in duty bound shall ever pray, &c.,

JAMES DIMES, } Churchwardens.
E. BIDDLE, }

JOHN PATTON, }
F. PRICE, } Vestrymen.
JA^{s} WHITEHEAD, }

READING, June 12th, 1765.

M^{r}. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, Sept. 14th, 1765.

REV^{D} WORTHY SIR,

* * * An address signed by the Churchwardens of the Congregation at Trenton was transmitted to me in which after deploring the loss they have sustained by the death of their late worthy Minister they request me to join with them in petitioning the Society that "I may be appointed the Society's Missionary at Trenton as from my known attachment to the cause of religion they have great reason to believe that I shall be eminently useful in continuing and promoting the interests of religion among them, upon that proper footing in which M^{r}. Treadwell's unwearied labours have left it."

This application to me was quite unexpected. I have not even a personal knowledge of any one individual in Trenton: nor have I ever solicited any person to make such mention of me to this or any other congregation as might draw from them these favorable representations in my behalf. I have taken the opinion of D^{r}. Smith, M^{r}. Duche, M^{r}. Neil, M^{r}. Inglis and others on this important occasion who are all unanimous in advising me to accept the call and to concur with the congregation of Trenton in soliciting my removal to that place. I am well aware that in point of worldly interest, I may probably be a loser by the exchange, perhaps considerably so. But I trust in God that in the course of my Ministry I have duly studied this truly Christian les-

son, That the hopes of being more eminently useful in our blessed Redeemer's cause ought to overbalance every pecuniary consideration. This agreeable prospect of superior usefulness in the present case, I think I have perfectly in view. In some former letters I have taken the liberty to mention that I had contracted a lameness in my right arm occasioned by the falling down of my horse. This misfortune befel me in the immediate attendance upon the duties of my mission. The approach of every winter is dreadful to me as in that Season of the year I am much afflicted with pain and weakness in the injured limb. In such circumstances it is needless to describe the difficulties I must labour in a wide scattered congregation. But where the pastoral care is limited within a compact close connected sphere of duty as is represented to be the case at Trenton a person in my situation must be more capable of duly discharging his function and will consequently have it in his power to be (if not more extensively, yet) more eminently useful.

I am, Rev^{d} Sir, &c.,

PHILIP READING.

M^{r}. BARTON to the Secretary.

(EXTRACT.)

LANCASTER, PENNSYLVANIA, Aug^{t} 8th, 1765.

REV^{D} SIR,

* * * I beg leave at present to acquaint the Society that on Sunday last I opened a new Church in the County of Berks about 5 miles from the Church of Carnarvon and 26 from this place. It is a small stone Edifice decently finished and has been built in compliance with the last will and Testament of one Thomas Morgan a very pious, worthy man, who ordered his Executors to build a Church upon a Lot of Ground pointed out by his will, and to apply the issues and profits of 90 acres of land bequeathed by him for this use towards the building until paid for (which will be in about 20 years) and when that is done, the issues and profits are directed to be paid to the Minister forever. Tho' there did not appear at first any immediate

necessity for a church so near that of Carnarvon, yet I am now convinced it may be very useful. There are in the neighborhood of it a great number of Presbyterians, Baptists, Quakers, &c., who have no stated houses of worship or settled preachers of their own, and thought it too far to ride to Carnarvon, who propose to attend here as often as there shall be Divine service. This being the case and as it falls at present within my Mission, the Venerable Society may be well assured that I shall give it all the attendance in my power tho' it will add greatly to my duty & fatigue, as I shall be obliged to attend it on week days, the other churches not being willing to be deprived of any Sundays.

I am, Rev^{d} Sir, &c.,
THO^{s} BARTON.

To the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The petition of the Churchwardens and Vestry of the Episcopal Congregation at Molatton in the County of Berks,

Most humbly Sheweth,

That your petitioners do most heartily concur with their Brethren at Reading in presenting their humble and grateful acknowledgements for the benefit of the Mission appointed them and are sincerely desirous to pursue every measure that may conduce to its establishment, and as they are allowed £60 out of the profits of a Lottery for repairing their church they have engaged to raise £100 more for forwarding that necessary work & which must cost them considerably more before it is completed. But as it will accommodate themselves so they hope it will also encourage others to unite with them & enable them soon after to provide a glebe and parsonage & a better maintenance for their worthy Missionary which they are convinced is too scanty at present, and therefore do humbly beg leave likewise to solicit the Venerable

Society for the addition of £20 Sterling of Salary ℔ ann. Your petitioners well knowing the expences of the Society's extensive undertakings would be loath but from necessity to make this request, But as it is not intended to abate but animate their endeavours for the better support of the mission they are the more confident it will meet with a favorable hearing.

And your petitioners shall ever pray, &c.,

JOHN KINLIN, } Churchwardens.
JOHN WARREN, }

JOHN GODFREY, }
GEORGE DOUGLAS, }
MOUNCE JOHES, } Vestrymen.
PETER JONES, }
JOHN OLD, }

MOLATTON, 17th June, 1765.

Letter from the Archbishop of Canterbury to Mr. DUCHE.

GOOD Mr. DUCHE,

I thank you for your very serious and good sermon which I read with great pleasure: yet not without being a little in pain about the reception of your prefatory address by the person concerned.

A letter hath lately been shewn me written by Mr. Neill, missionary at Oxford, on the state of our Church in America, which he represents to be in a declining and dangerous condition. He saith that the Dissenters who have the management of a Charter granted some years ago for the Benefit of their poor ministers and the widows of such, sent an agent lately to collect money in Great Britain and Ireland, pretended to be designed for the relief of the back inhabitants who had suffered by the Indians and that he accordingly did collect large sums: but that these have been chiefly applied not to this purpose, but to the support of the Interest of their Sect in other ways. He also complains that the College of Philadelphia is dwindling away, especially since Dr. Smith's absence, into a mere Presbyterian Faction: that the numbers of Presbyterians amongst the Trustees increases, that of 15 Teachers in the Col-

lege all are Presbyterians except Dr. Smith, and that they are endeavoring to destroy his influence and worm him out: that many times more Dissenters than members of our Church are bred there, and thus they get instead of mechanics persons of Learning for their ministers, whilst we get few from thence: that the members of our Church are ill treated in the College and not chosen into offices tho' better qualified than others: that academical honours are improperly bestowed, and particularly that a degree of Master of Arts hath been given to a very ignorant Dissenter, who was not long since a maker of Leathern Breeches. Lastly from these things he concludes, that the collection which is making here for the use of this College will do harm to our Church unless some security can be obtained, that there shall be always such a number of the Tutors, Masters or Ushers of our Communion.

I shall be glad of information from you concerning these matters, but must beg you not to mention Mr. Neill's name, nor to blame him very severely in your own mind, if you should think he goes too far in finding fault. For he appears to write from a good intention. Any other intelligence, relative to ecclesiastical affairs will be very acceptable to me.

The scheme for Bishops in America was proposed and explained to Lord Egremont about two months ago, and he promised to consult the rest of the Ministry upon it, but died without signifying to me their opinion. His successor, Lord Halifax, is a friend to it. But as matters are at present amongst us I doubt whether he hath zeal enough to undertake what will certainly meet with opposition, and the more for Dr. Mayhew's late Pamphlet which I presume you have seen. It is written with great virulence, but must be answered with great mildness else no good will be done. The Dissenters must be treated with no asperity, but assured in the strongest manner of what is very true, that we mean solely to provide for our own Church and not to hurt them. Allowances must be craved for any misinformations which the Society may have received, or any mistakes which it may have made, and our accusers should be begged to consider whether they and their friends have been guilty of none. Gentle expostulations should be used with Dr. Mayhew. He should be intreated to examine seriously on a review of his book, what spirit he is of, and reminded that moderation, always a Christian duty, is more peculiarly needful when so many unbelievers are ready to take advantage of our differences. Such representations may thro' God's grace, make an impression upon him, or at least upon others, whereas vehemence will do nothing but mischief.

Pray desire Mr. Peters to accept my best respects. I earnestly beseech God to bless you both, and his Church in your parts, and am with much esteem,

Your loving brother.

Lambeth, Sept. 16, 1763.

Letter from Mr. PETERS to the Archbishop of Canterbury.

May it Please your Grace,

Your very obliging letter of the 13 April, by some accident or another, did not come to my hands till the 30 of the last month, and then I was in a course of exercise for the recovery of my health which has of late been very much impaired; but by riding and temperate use of light foods and Biscuit is likely, thro' Divine assistance, to be reestablished.

The trustees of the College to whom I communicated that part of your Grace's letter which mentions them in so kind a manner, desire me to assure you that they will ever retain a most grateful sense of your goodness, being abundantly sensible that their great success in the collection carrying on by Dr. Smith is principally owing to your Grace's recommendations of this charity.

When it is considered with what a generous spirit the Clergy of the Established Church encouraged by your Grace's example have universally concurred in the promotion of this Institution, tho' in its plan not confined to this Church, but founded upon a coalition of all religious Societies it would give me a high pleasure to inform your Grace that amongst its masters there was a proportional number of Churchmen, but the truth is that at present we have only one professor, Dr. Smith; one Tutor, Jno Hunt, and one writing master, Mr. Pratt, out of five Professors. Four Tutors and two Writing Masters, & this from downright necessity, no Churchman offering when there was a vacancy. With care & foresight this may be set right for the future & when Dr. Smith returns it will be no difficult matter to form a System for the doing of it, especially as above two thirds of the Trustees are members of the Churches under my care.

I am likewise requested by the Trustees to let your Grace know that they have already drawn for Fifteen hundred pounds out of the monies collected by Dr. Smith & lodged in the hands of Messrs. Barclay; and that the Produce of this sum amounting to Two thousand five hundred and Eighty Seven pounds has been let out at an interest of Six per cent on land Security accompanied with a Bond & Judgment for the Mortgagor, which is the very best Security that can be devised. And the Trustees do further order me to give Your Grace the strongest assurances that the whole sum collected shall be let out in the same manner and that the whole shall be presented inviolably as a perpetual fund for the use of the College.

The satisfaction your Grace expresses at my appointment to the Rectory of these Churches fills me with an ardent desire to answer every good end that was proposed by it. Mr. Duche returns Your Grace his most dutiful respects and humble thanks for your kind remembrance of him. He is so deservedly in the esteem of the members of our own as well as other Congregations for the piety and goodness of his life, & the strong & lively manner in which he enforces the great doctrines and duties of Christianity, that there never was a better prospect than now at our Church rising into reputation, so as to give it, what it has ever wanted, a due share of influence, in a Country abounding with all sorts of religious opinions & principally settled by Quakers.

The present proprietors are our hearty friends, and have not only consented to give us such a Charter of Incorporation as we framed ourselves; but have presented us with a very valuable Lot of Ground, whereon our new Church stands. The New Governor who is the Eldest Son of our Youngest Proprietor, and but just arrived, has promised us his hearty protection, and to do us every friendly office in his power. His father came early over to the Church, and bred up all his Children in a regular conformity to it.

Our vestry is ever turning their thoughts towards the advancement of these Churches & all are affectionately unanimous in everything that is proposed in their favour.

I was under some apprehension least Mr. Whitfield's coming amongst us might have interrupted our harmony, especially when the Congregations (who I thought would have left it to me to judge of the propriety of inviting him into our pulpits), by the Churchwardens, signified to me, without giving me any previous notice, that they were one & all desirous that Mr. Whitfield

should be invited by me to preach in the Churches; surprised at such a request which I think was a little inconsistent with the regard they owed to one who had given them so many evidences of real concern for their Peace and prosperity, I gave then no other answer than that I would take it into consideration. I forthwith consulted Mr. Duche & Mr. Sturgeon my Fellow Ministers, together with the Governor & some other Friends to the Churches & who had both a good judgment & a good deal of influence in the Congregations; and they were all unanimously of opinion that I should comply with this request, as what might not only prevent dissatisfaction & a further disunion among the members, who might when displeased go over to Mr. McClenahan; but what might really confirm those that belong to us & perhaps get us an increase. Therefore after Mr. Whitfield has shewn his regard to the Government by waiting on the Governor, and had paid me likewise a very kind and polite visit, I invited him to preach in the Old Church the first Sunday his health would permit (for he was become Astmatick & inclinable to a Dropsy), and he has preached four times in one or other of the Churches without any of his usual censures of the Clergy & with a greater moderation of sentiment; he grows better in his health & talks of staying in these Northern Colonies till the Spring; & I am in hopes his stay will be attended rather with good than harm to the Churches.

The Missionaries of this province with whom I have always lived on the very best & most friendly terms, desired they might have a meeting this summer, & that I would comply with their unanimous request to come there & preside in it & assist in their consultations; but as I had not received the Bishop of London's License nor any letter from your Grace I desired them to postpone their meeting till they should arrive & then they might command my Services, as a fellow labourer in the Gospel and on an equal footing, which they agreed to do.

I go amongst them as often as I can be spared & preach in their Churches & promote whatever is in agitation for the benefit of their missions. Your Grace may depend upon a just and full account of the state of these Missions, either in a letter before I embark for England, or in a personal conference, if I should be permitted by Providence to arrive there; where the affairs of my family call for my Presence, & of which I informed the Congregations when they offered me their Rectorship, and I accepted it upon this express condition that I should be one year absent from them.

Your Grace places a very obliging confidence in me by the communication you are pleased to make to me of the endeavours that may at a proper time be used to obtain Bishops for the American Churches. The manner in which this affair has been mentioned in the newspapers, both of England & of these Colonies, has raised much jealousy among the Dissenters, and many of them have come open-mouthed to me to know what is going on of this sort, being perswaded that if there be any truth in these reports, it would be likely I should know something about it. They talk variously on this subject: some few only see it in a proper light. The greatest part talk idly & shew a littleness of mind, & a much greater scantiness of understanding, discovering no more than an undistinguishing aversion to the name of Bishops. Let their office be never so necessary to our own Church, and never so much guarded with respect to theirs, the truth is that, except the Quakers in this Province and the Church Congregations in this & other Provinces, the whole Body of the American people (I exclude Foreigners), are Presbyterians, & mostly what they call Scotch Irish from the North of Ireland. Their Ministers are in general but men of small talents & mean education, & are perfectly subservient for their maintenance to their Congregations, & therefore are obliged to humour & give all up to a popular Presbytery. I know them well, & can from a long experience say, that there are few good Ministers amongst them, that are not at some time or other most miserably abused by these lay Governors, who either starve them or whenever they take a dislike, tho' for a just exercise of the ministerial influence, they turn them off, that is to say, they withhold their little contributions and oblige their Ministers to go elsewhere for a support, and yet these very members tho' thus maltreated, are fond to a madness of these popular forms of Government and would dislike Bishops on any footing.

Your Grace's Letter comes very opportunely to enable me to make a proper answer to a letter I received some time ago from D^{r}. Chandler, who is pleased to tell me, that he believes this matter of the American Bishops may some time, tho' not perhaps soon, be stirred in, and he would be glad I would give him candidly my sentiments of their expediency and utility. This is a mark of great confidence and I shall be careful how I make this good & religious man & Minister a just and fair answer, so as to give him the impressions that every man ought to have of this matter, who has the good of Religion at heart; for sure I am that no body of men could reap more benefit from

Bishops sent here on the moderate plan mentioned by your Grace than the Dissenting Churches; as they would thence have living instances before their eyes that our Clergy who will ever have a great influence on theirs, may be well governed & their Ministry made universally useful; whilst if they would but be ingenuous & speak their real feelings, their Church Government will never produce in a general way, but a mean, time-serving & hypocritical behaviour in the Ministry; & an insufferable & pharisaical haughtiness in the leading part of their Congregations. When I have digested my subject well, & wrote my Letter I will send your Grace a copy. You will however keep this entirely within your own breast. May be, I may be an instrument under Divine Guidance, to do some good. The occasion deserves a most serious consideration & an earnest supplication to God for the assistance of His own unerring spirit.

Such a tedious Letter will give your Grace but a very unfavorable opinion of my correspondence, but in writing one thing rises after another in such a manner that one cannot discharge the great duty that is owing to a Trust without being particular, & this will not admit of brevity.

I pray God that we may all follow your Grace's example in doing all we can without any regard to pain or pleasure, good will or ill will, for the service of our holy Religion.

I am, &c.,

RICHARD PETERS.

Philadelphia, 17 Oct^{r}, 1763.

Petition of the Representatives of the German Church to the Archbishops of Canterbury and York and the Bishop of London.

To the most Reverend and Right Reverend Fathers in God, Thomas, Lord Archbishop of Canterbury, Robert, Lord Archbishop of York, and Richard, Lord Bishop of London:

The Petition of the Representatives of the High German Church called S^{t}. George's Church in the city of Philadelphia,

In all Humble manner Sheweth,

That your Petitioners and other members of this Congregation have at very great expence erected an handsome brick church in the said City for the service of Almighty God, being eighty feet in length and fifty-two feet in breadth.

That your Petitioners have felt the inconveniences which have too often arisen in our Churches by being under the jurisdiction of a Cœtus here or a foreign Synod in Holland or Germany are desirous of being under the protection of the Lord Bishop of London or whatever other Bishop our most gracious Sovereign may be pleased to appoint over this part of America.

That your petitioners have therefore got a Declaration of Trust for the uses of the said Church duly executed by Nine of the twelve trustees of the Ground (which they are advised is sufficient in Law), empowering fourteen members of the Congregation in conjunction with the said Trustees or a majority of them and the said Fourteen (whose names are subscribed) to frame, settle and finally conclude upon fundamental Articles and Rules for the good order and future government of the said Church forever.

That in pursuance of the trust so reposed in us, we, your petitioners by and with the consent of the Congregation have agreed upon the following fundamental articles, viz.:

First, "That from and after Easter, which shall be in the year of our Lord one thousand seven hundred and sixty six, no Minister shall be capable of officiating in the said Church or of being chosen to the office of Minister

thereof without first receiving Episcopal Ordination nor without being specially licenced or approved for the same by the Lord Bishop of London for the time being or whatever other Bishop His Majesty may be pleased to invest with Episcopal Jurisdiction over this part of America."

Secondly, "And we do hereby further provide that such Licence or approbation on the part of the Bishops as aforesaid shall only be given to such Minister or Ministers as the Representatives of the said Congregation or a majority of them known by the name of Consistory shall nominate and recommend to the Bishop for that purpose."

Thirdly, "And we do further ordain and settle it as a Fundamental constitution of the said Church and Congregation that the Liturgy and Service of the Church of England or a translation thereof in the German as used in the King's German Chapel and none else, be used in the said Congregation of the said Church."

Fourthly, "And we do hereby with the approbation, consent and advice of the Congregation nominate, appoint and recommend the Reverend M^{r}. Frederick Rothenbuhler to be the fixed and settled Minister of the said Church, provided he shall receive Episcopal Ordination and be licenced, qualified and approved agreeable to the Tenor hereof."

That your petitioners in pursuance of the said Articles had proposed to send our present Minister, M^{r}. Rothenbuhler (who was educated and had Calvinistic Ordination at Bern in Switzerland), to receive Episcopal Ordination from the Lord Bishop of London, if thought worthy of the same, and to solicit the benefactions of pious and well disposed persons in England to enable us to pay off a debt of above a Thousand pounds sterling contracted in Building the said Church (which is not yet near finished in the Inside), for which Debt the Estates and Houses of many of your poor Petitioners are mortgaged and no means left in their power to clear the same, having raised everything they could by contributions among their Friends in this city and Province.

That our said Minister would have embarked for England immediately but was advised by the Episcopal Clergy of this city first to transmit the state of our case and obtain the approbation of your Graces and of your Lordship for the same.

Your petitioners therefore humbly pray (as they are the first German congregation in this country who have solicited to be taken under the Protection

of the Church of England and united with her), that their case may be favourably received and that they may be informed whether their Minister may be permitted to proceed to England in the Spring agreeable to the Articles aforesaid, and whether your poor petitioners may not have hopes by Royal Brief or otherwise of obtaining assistance from pious and well disposed persons in England in their present distressed state of circumstances; and your petitioners as in duty bound shall ever pray, &c.

Conrad Alster,	John Frick,	Jacob Roth,
John Hang,	John Wolf,	Abraham Frioth,
Valentine Kern,	Christian Alberger,	Samuel Maus,
Joseph Job,	——— ———,*	George Fodel,
Christian Roth,	Frederick Schreyer,	Jacob Becker,
Sigmund Haglegauss,	Conrad Schneider,	Jacob Kleisly,
Peter Fiess,	John Gaul,	Jacob Barr.

S^t. George's Church, Philadelphia, Oct^r 21^st, 1764.

Philadelphia, Oct^r 22^nd, 1764.

My Lords,

Give me leave to certify that the above is a true state of the aforesaid Congregation and Church and that the subscribers whose names I have annexed in English are the regular Representatives of the Congregation. It would not become me who have been so lately a Beggar in England myself and so highly favored by the countenances of your Graces and your Lordship to become a speedy or warm solicitor for others. But if by any means something could be done for these poor people they are really objects of Charity and their case worthy of Notice. The Congregation is very considerable in number, the greatest part of them are but of low circumstances and any countenance given to a German Congregation on this plan may be of happy consequence among their numerous countrymen in this Province. The answer to their Petition may be transmitted under cover to,

My Lords, Your most dutiful son and obliged humble Servant,

WILLIAM SMITH.

* Illegible.

Mr. NEILL to the Secretary.

(EXTRACT.)

OXFORD, Decr 14th, 1765.

REVD SIR,

After maturely considering the consequence of their invitation that a door appeared to be now opened for healing the breaches in that Church, and that such a respectable body of Christians who are very numerous and declare themselves members of the Church of England should not be neglected I concluded upon the whole that it was my duty to comply with the invitation as far as was consistant with the duty I owed to my own people. I put my resolution into execution, I consulted my own congregation, and having called a vestry, a committee from the vestry of St. Paul's attended and requested it as a favor from my vestry in the name of the congregation of St. Paul's that I might be permitted to supply them at least once a month and sometimes in the afternoon when I preached at Oxford. My vestry in consideration of their own inability to contribute hardly anything these hard times to my support, and the vestry of St. Paul's, offering to make me grateful acknowledgements agreed to their request.

I have since attended according to the agreement, and must truly say the people of St. Paul's behave with as much decency and good order throughout all parts of the service as in any other Church I have seen.

I am, &c.,

HUGH NEILL.

M^r. BARTON to the Secretary

(EXTRACT.)

LANCASTER IN PENNSYLVANIA, January 23^d, 1766.

REV^D SIR,

* * * I have the pleasure to assure you that the young people in my congregations shew a seriousness and warmth in matters of religion not common in persons of their years—several of them came to the Lord's Table at Christmas & *presented their souls & Bodies* with so much devotion and contrition of heart as not only pleased but affected the whole congregation. Many more are now preparing to follow their example at Easter. May I humbly desire the favor of the Venerable Society to encourage these good dispositions by granting them some of the tracts called the *Reasonable Communicant?*

Having so lately wrote to you by M^r. Wilson I shall take the liberty to defer sending you any particular Accounts till after Easter. The Churches at Whiteclay Creek & New London are now entering into subscriptions, &^c., which I shall send you as soon as they come to my hands. They are a religious, good sort of people, & I make no doubt will exert their best endeavours to encourage & support a Missionary.

Permit me to inform the Venerable Society that in the month of September last I paid a visit to Sir William Johnson in the Mohawk country about 350 miles from this place. There I had an opportunity of making myself acquainted with the state of the Mohawk Indians; and of enquiring into the best methods of carrying the Gospel into the Indian country in general. The Mohawks, I found, are very desirous to have an opportunity to receive instruction. There are several families still residing at their Castles, one of which is on the Mohawk River & now called Fort Hunter, the other at Canajoheri. They complain that they have been much neglected since the removal of M^r. Ogilvie; & would be glad to be supplied with the means of knowledge. A Society of Gentlemen in New England have set up an *Indian School* under the direction of one M^r. Wheelock, a Dissenting Preacher. They send young men from their Colleges received as *Probationers* into the *woods*

where they stay till they have prevailed upon the Indians to send some of their children to this School with which they return ; & then others are sent. I saw one of these Missionaries at Sir William Johnson's, returning from the Indian country with five or six Indian Boys. This appears to be the most plausible method to civilize these rude & barbarous creatures & to prepare them for the reception of knowledge & religion & is highly worthy of imitation. Sir William Johnson who is a worthy member of the Church of England, and universally esteemed for his goodness of heart, seems desirous to interest himself in this good cause. The Rev[d] M[r]. Auchmuty of New York, seeing the advantage it would be to this undertaking if he could obtain that Gentleman's leave to propose him as a member of the Society, desired me to write to him upon that subject, in consequence of which I received the following answer—

"Sir,

"The interest I have in the welfare of the Indians and my sincere regard I have in the happiness of these people has induced me at all times to give proper introductions and assistance to the Missionaries sent amongst them, and if my becoming a member of the Society will encrease my power to forward so good a work, I cannot hesitate to agree to M[r]. Auchmuty's kind proposal to whom I am much obliged for his intentions relative to me, and I must beg the favour of you to transmit him my hearty thanks and let him know I can have no objection of becoming a Member of so venerable a body.

"I am, &[c].,

"William Johnson.

"Johnson Hall, Nov[r] 7, 1765."

I thought it my duty to mention this affair to the Society—and if in any of my proceedings it should appear that I have taken undue liberties I hope they will be charged to a well meant zeal & be excused.

In the month of July last I had the honor to receive a Letter from General Gage of which the following is an extract—

"Sir,

"There is not at present any Chaplain nominated for the Garrison of Montreal; if you should think it for your advantage to accept of that in pref-

erence to the livings you now enjoy, you will please to acquaint me. Should you be of that opinion and willing to make trial of Canada you may in the meantime, till an answer can arrive to my recommendation of you to the chaplainship of the Garrison, be appointed deputy to two Regiments. The Chaplain of Montreal will have the same pay as those in other Regiments, &c.

"I am, &c.,

"THOMAS GAGE.

"NEW YORK, July 12, 1765."

To this I answered that I was under the highest obligations to his Excellency for his favorable opinion of me and kind intentions towards me. That I should lay his generous proposal before the Society whose advice in an affair of so much consequence I thought it my duty to ask, &c.

I am sincerely concerned at the present turbulent and disturbed situation of the Colonies. Every day presents us with indecent and inflamatory papers. It is hoped the Mother Country will be able to discover who the people are that first raised and encouraged these disturbances, that the innocent may not be involved with the guilty. But this is a subject on which it is not *safe* for a man who has not virtue enough to make him a Martyr to speak or write freely here.

A Paragraph has been lately published in our American Papers that orders were sent to the Agents of the Colonies to remonstrate against the introduction of Episcopacy in America as a thing that would be highly disagreeable to the people in *general*. Suffer me to assure you, Sir, that this is a report founded in falsehood. Certain I am that the introducing Episcopacy into America would not *at present* be disagreeable to any Protestant Society in it except *one* which one no doubt made use of this opportunity when they knew the minds of many were inflam'd to propagate this Report, I have often wished that *Keith's Presbyterian and independent Churches brought to the test* could be sent over to every mission. Nothing but the good providence of God could preserve anything like the National Church here. For "many there be that would swallow it up." But in spite of every obstacle & discouragement thrown in its way, it gains ground and will I hope one day be the great ornament and blessing of this immence Continent.

Rev^{d} Sir, &c.,

THO^{s} BARTON.

M^r. SMITH to the Secretary.

(EXTRACT.)

PHILAD^A, March 3^d, 1766.

DEAR SIR,

I have mentioned everything which I think of immediate consequence in the enclosed letter to his Grace, which you will no doubt have the perusal of; only I must trouble you with one thing which I did not recollect till after the enclosed was sealed up, viz., to propose the worthy S^r W^m Johnson, Bar^t, his Majesty's Superintendant for Indian Affairs, as a member of the Society.

In this letter to me he writes "with satisfaction on the success of our College, which he says he observes with greater pleasure as the Church of England is weak in these parts and held in too much contempt by the blind zealots of other communions who may one day repay with a heavy hand, whatever severity they at any time suffered or rather brought on themselves in England. As a specimen of their good inclinations and charity (continues he in his letter to me), I send you a copy of a petition, some new Settlers here (near Mount Johnson), yesterday put into my hand requesting that I would patronize and assist them; but they met with the first refusal I ever gave such applications from any reformed denomination; the misrepresentations and Falsehoods in their petition were so gross I thought it would be worthy of your perusal."

This petition at which S^r William is so angry was from a sort of Scots Covenanters addressed to the Dutch Kirk at Schenectady in S^r William's Neighborhood, in which they say—

"That altho' our Fathers be originally from Scotland, yet after residing some years in Ireland, being there *oppressed in our consciences by the vigorous impositions of superstitious Episcopacy & Archbishops* we set sail from Ireland in *May* 1764 (to be sure you would have thought they came more than a century ago), & God hath provided us a settlement in *Batten Kiln*, but we have been 3 half years destitute of a Kirk, &^c.,—and as God did in the bloody days of Charles the 2^nd put it into the hearts of your fathers in Holland to shelter our ancestors who fled from the long 25 years persecution in Scotland so we hope, &^c."

The design of all this was to work on the Dutch at Schenectady and make them believe these people fled from persecution in Ireland even as late as 1764—no wonder a man of S^{r} W$^{m's}$ goodness rejected their Petition. The intention of the above extracts of his Letters is to show that he would be a worthy Member of the Society for which I beg he may be proposed. I am, in haste,

Dear & Worthy Sir, &^{c}.,

WILL. SMITH.

M^{r}. NEILL to the Secretary.

(EXTRACT.)

OXFORD IN PENNSYLVANIA, May 19th, 1766.

REV^{D} SIR,

* * * Such, alas! are the misfortunes and I may say persecutions, that attend the poor distressed Church of England in America, that whilst the Dissenters can send out an innumerable tribe of Teachers of all sorts, without any expence, we must send three thousand miles, cross the Atlantic Ocean, at an expence of all we are worth sometimes and as much more as we have credit for as well as the risque of our lives before we can have an ordination: this is a difficulty that has and always will prevent the growth of the Church in America. Few Englishmen that can live at home will undertake the Mission. The great expences and dangers of the Seas that the Americans must encounter with before they can obtain an ordination, damps their spirits and forces many of them (who have strong inclinations to the Church) to join the Dissenters and become teachers among them. Thus, when a vacancy happens among them, it can be filled in an instant, while a vacancy among us is some considerable time before they can have a Minister. All this time the Dissenters are making such havock among the Church people, that when a Missionary comes to one of these destitute places he has all the work to begin again and many years before he can collect his scattered Flock.

The Dissenters very well know that the sending of a Bishop to America

would contribute more to the increase of the Church here than all the money that has been raised by the Venerable Society for the Propagation of the Gospel. Alas! we see and feel the power of our enemies and weakness of our friends, and can only mourn in secrete and pray for better times.

The Rev^{d} D^{r}. Allison, Vice Provost of the College of Philadelphia, and who is at the head of the Presbyterians in this Province, assured me the other day in a conversation upon this subject that they had no objection to what he called primitive Episcopacy, *i. e.*, Episcopacy without any civil power annexed to it, as he explained himself, and that he would be well contented if there was a Bishop of this sort in every Province n America.

I am, Rev^{d} Sir, &^{c}.,

HUGH NEILL.

M^{r}. CRAIG to the Secretary.

(EXTRACT.)

CHESTER, June 25th, 1766.

REV^{D} SIR,

* * * I have often wondered what can be y^{e} reason y^{t} the British dominions in America are not blessed with a Bishop. It is certainly a very great loss to the Church and y^{e} longer it is deferred it will be more so. It was thought absolutely necessary to have one before our late conquests & if I may give my opinion three now will be few enough, viz^{t}., one for y^{e} Floridas and Carolinas, one for Virginia, Maryland, Pennsylvania, New York, New Jersey & Boston provinces, & y^{e} third for Canada. Now for their support, y^{e} Crown in or near all these Colonies has land enough together with some perquisites of Government which do belong to that order of men. Were y^{t} happy era come I am persuaded y^{e} Church would flourish in y^{e} Colonies. I shall assign one reason instead of many, viz., That as Seminaries of learning are now become common in y^{e} Colonies, Therefore many of the Dissenting Farmers who give their sons education in these Seminaries which are generally under y^{e} direction of Dissenting Trustees & Professors. If those Stu-

dents, I say, have an inclination to turn into the Church yet they cannot, by reason their Parents either cannot, or if they can they will not be at y^e^ expence of sending them to England for ordination and thus the Church loses ground daily especially if we consider y^e^ number of inhabitants y^t^ are here already & are yearly increasing by importation from Germany and our own dominions in Europe. Therefore were there some of y^e^ Episcopal order amongst us men remarkable for piety and moderation, it would be under God of infinite advantage to our Church.

Rev^d^ Sir, &^c^.,

GEO. CRAIG.

M^r^. BARTON to the Secretary.

(EXTRACT.)

LANCASTER, November 10^th^, 1766.

REV^D^ SIR,

I am sorry to acquaint the Venerable Society that there are not less than 3 Missions & 12 Churches now vacant in this Government, besides several in the Governments of Jersey & New York. The Missions of Lewes, Dover & Trenton have been long vacant; those of Burlington & Oxford are lately become so, one by the death of M^r^. Campbell and the other by the removal of M^r^. Neill to Maryland. I am just returned from visiting the three last, in two of which I preached to very large and respectable congregations. The duties of my own Mission are too extensive to admit of my giving such a share of my labours as I could wish, & am daily solicited for to others. A new congregation has lately sprung up in that branch of my Mission called Cærnarvon which has built a small decent stone Church about 5 miles from Bangor Church where I officiated several times last summer on Sunday evenings after having serv'd the other Church.

I have the pleasure to assure the Venerable Society that the state of my Mission is no reproach to me. The Churches are well finished; the Grave yards in good repair, and the Congregations numerous, orderly & attentive.

I catechise & lecture the children every Sunday publickly in the Church, and visit & exhort families in private. The number of my communicants is uncertain being much greater at one time than another. At present it is about 75. The number of Infants baptized in the last half year 31.

The people of Whiteclay Creek whom I mentioned in a former letter to you, are building a large Brick Church in the Town of New Port, and will engage in conjunction with New London to purchase a Glebe and raise £30 sterling a year towards the support of a Missionary. They are a zealous, worthy people & deserve encouragement, but as those places were formerly and ought still to be branches of the Mission of New Castle I cannot see how the Ven^ble^ Society can afford to grant them a separate Missionary; and yet their case is truly hard, as they declare they cannot with a good conscience admit the present Missionary (against whom they have imbibed prejudices but with what justice I cannot say), to officiate among them. The Ven^ble^ Society, however, I trust will in some way take those people under their care.

At Newtown in Bucks County, about 8 miles from Bristol, some Members of the Church of England, encouraged by the liberal & generous benefactions of some principal Quakers, are building an elegant Brick Church. I am told a very large congregation may be collected there, to which I intend shortly to pay a visit.

Edward Shippen, Esq^re^, Protonotary of this County, has by deed to the Ven^ble^ Society granted and conveyed a lot of ground in the Town of Shippensburg, 20 miles beyond Carlisle, in the County of Cumberland, for the use of the Church forever.

M^r^. John Cox, a Merchant of the City of Philadelphia, has likewise by a deed to the Society granted a lot for the same purposes in Estherton lying about N. W. of Lancaster 40 miles on the River Susquehanna where there are several families belonging to the Church who are at too great a distance from any stated Mission to attend Divine Service. This Gentleman has also promised to give £20 himself and to collect £100 more among his friends in Philadelphia towards building a Church upon said lot, and his Lady engages to furnish it with a Bell.

I have just received from an acquaintance in Rowan County in the Province of North Carolina, the Copy of a Petition to which is annexed a list of the persons belonging to the Church of England in that County, amounting to 1900, lately presented to Governor Tryon. In the Northern parts of that

Province, which are now very thickly settled, it is said no Episcopal Minister ever appears there whilst the Dissenters are assiduous in pouring in their probationary preachers among them every day. The people belonging to the Church of England, who are numerous, lament that they are deprived of an opportunity of worshipping God in the way they would chuse, that hundreds of their children remain unbaptized, and that they have the disagreeable prospect of beholding the Interest of the Church of England sinking in those parts whilst that of the Sectaries rises and gains strength. I am extremely sensible how impossible it is for the Society to extend relief to all that Petition for it & really stand in need of it. Until it shall therefore please God to incline the hearts of the rich and opulent to put this in their power I would beg leave with all possible humility & respect to recommend it to them to appoint two *itinerant* Missionaries to have no stated charge or settled residence but to travel about from one vacant Church & Congregation to another. One of those Missionaries to supply Whiteclay Creek, N. London, Bristol, Newtown, Estherton & Shippensburg in this Province, and the other to be sent to itinerate in N. Carolina. An appointment of this kind might be attended with very beneficial consequences. The people would be encouraged in their building Churches. The Sacrament of Baptism, upon which they set, as they ought to do, a very high value, would be administered to their children, and a spirit of religion would be kept alive among them till something better can be done for them. But alas! the people may erect Churches, the Society open Missions & appoint Missionaries who shall labour & preach, yet nothing will ever give real strength, security & credit to the Church in America without a settled Episcopate. Whilst every religious sect in the New World rejoices in the free, full & compleat exercise of its discipline & Government, the Church of England alone sits like a distressed, mourning child that has lost a tender Parent and will not be comforted. The great danger of the seas which we have lately sadly experienced in the loss of two Missionaries, and the great expence attending a voyage to England must ever be checks to its growth and prosperity. One branch of the Dissenters I know has taken great pains to discourage the introduction of Episcopacy into America; but I can with great pleasure & truth assure you that it would not be disagreeable to the Quakers or Germans. The German Lutherans in this Town have built one of the most elegant Churches in Pennsylvania, at the opening of which they invited me to preach. I readily consented upon their making no objection to

my introducing the Liturgy & service of the Church of England, to which those people are very warmly attached.

I am, Rev[d] Sir, &[c].,

THO. BARTON.

M[r]. PETERS to the Bishop of London.

(EXTRACT.)

PHILADELPHIA, 14 Nov[r], 1766.

MAY IT PLEASE YOUR LORDSHIP,

By the favor of a good providence the Churches of Kent and Sussex have met with a supply sooner than could be reasonably expected. Two young men of excellent Character have offered themselves to those congregations who have been for some time engaged in the study of Divinity and have obtained their Calls and an advance of money to bear the expences of their Voyage. It is with pleasure that we give them our Testimonials for they are both of them known to the subscribers of them to be well qualified in every respect both as to Literature and morals and as such I heartily recommend them to your Lordship and to the Society.

Above twenty Missions are now vacant. Is it considered that a thousand pounds will not be sufficient barely to pay for the Voyage and expences attending the Ordination of twenty Missionaries? Such a sum, great as it is, is but a trifle in comparison to loss of time, risques at Sea, and other discouragements which frighten many well disposed persons and set parents and Relations against the first motions that might arise towards the Ministry in our Church, whilst hundreds of Dissenting Preachers can be made with but little expence and forthwith dispatched to any part of the Continent where the Synod wants either to supply settled places or open new ones.

I was vastly pleased with your Lordship's Letter to the Clergy of Jersey. They are all of my friends and insisted with so much attention on my coming to the Convention they held last month at Shrewsbury that I readily went and found them full of a kind of resentment that Bishops so necessary to the very

life of the Churches here should be so long denied them and talked of renewing their Addresses. I rallied them and at last grew serious with them knowing nothing all this while of your Lordship's Letter to them. By accident tumbling over the papers that lay on the table it offered itself and gave me a fresh opportunity of renewing my Sentiments which please me the more as they are directly such as are earnestly recommended to them by your Lordship They are really good people and some of them very sensible as Doctor Chandler, M^{r}. Danbury, M^{r}. M^{c}Kean and M^{r}. Cook. In short they are all diligent in their cares and have Religion at heart but for all this they cannot observe any temper in the affair of Bishops and it is just so with the New York Clergy as I hear and have seen a little of it it in some of them. They have got it into their head that the appointment of Commissaries is like throwing cold water on the design of sending us Bishops and will oppose all Commissorial Powers with all their might. What I say to your Lordship is in confidence and with a proper love for my Brethren. They did not take it amiss in me for dissenting from them and opening the many advantages arising from Commissaries besides shewing them that they had been in use since 1620 without interruption till lately. I think I am right in saying without interruption but perhaps there has been now and then interruptions. My speech tho' well taken did not cool them and they talked of writing a letter expressing the hurt that would arise from Commissaries and setting forth the great benefit and advantage of Conventions. Indeed they think all things should be done in Convention and then matters will and not till then be fairly and fully represented to our Superiors. Your Lordship if such Letter does come will I am sure weigh well the Arguments with which their opinions were supported and with the Churches will be the better for this new Regulation and if the things appears just and useful it will I am sure be treated accordingly. It was however my Duty to give your Lordship this informat^{n} that you may be prepared and that you may know I am not of the number who want to lay aside old practices.

I am, Your Lordship's dutiful Son and Servant,

RICHARD PETERS.

Mr. SMITH to the Bishop of London.

PHILIDELPHIA, Decr 18, 1766.

MY LORD,

This will be delivered to your Lordship by Mr. Bryzelius who has had ordination among the German Lutherans here and has maintained a good character as a preacher among them. He comes to London for Episcopal Ordination in pursuance of the desire of the Society to Mr. Peters and myself to send some person capable of officiating in English and German in Nova Scotia, and his Credentials are signed by the Reverend Mr. Muhlenberg the head of the numerous Body of the Lutherans in this Province and the Reverend Dr. Wrangel, Commissary to the Swedish Congregations, both men worthy of all Credit from your Lordship. Mr. Bryzelius is a sedate and sensible man of good education and strong Constitution and has already acquitted himself with such prudence among the Germans that we have no doubt of his future good conduct. He has often preached among our English Congregations to their satisfaction.

There is an extreme good disposition among the Lutheran Clergy here to be united to our Church and tho' Mr. Bryzelius has agreed to go to England and request what they consider as the Re-ordination yet this matter staggers many of them even as a point of conscience seting aside the risque and distance of the Seas.

Your Lordship knows this is no new scruple among reformed persuasions that are desirous of Union with our Church. I think the majority of the great Divines concerned in the comprehension Scheme in King William's time seemed to be inclined to a concession that "those who had not had an opportunity of Episcopal Ordination but had been ordained beyond Seas in any of the reformed Churches be not required to re-ordination to render them capable of preferment in our Church." It is said also that there was an act of Q. Elizabeth of the same Import but whether intended as temporary in favor of those of our Nation ordained abroad in the former times of trouble or for what other reason I am not sufficiently versed in these matters to say. Dr. De Laune and Mr. Whittington we are told were both admitted to Livings, the latter to the Deanery of Durham tho' ordained at Geneva and had Judg-

ment in Law that his Title to his Living was not thereby invalidated for want of Episcopal Ordination.

The Lutheran Ministry in America willing to conform to our Church have more to urge in their own favor for those I have spoken of above being then in England had an opportunity of Ordination from Bishops but the latter have not without an expence and risque in crossing the Seas which few will be able to undergo.

Whether then anything could be done to receive them without this is a matter which must be with your Lordship and our Superiors and which it becomes not us any further to meddle with than just to mention the facts and the accession it might bring to our Church.

My last to your Lordship was by M^{r}. Andrews and M^{r}. Magan both educated in our College since which another M^{r}. Edmiston educated with them has sailed for Maryland on the same Errand. I hope it will appear to your Lordship that they are all well grounded in their education.

Your Lordship will give me the Leave in all humble Duty to mention an affair by which our Church I fear will suffer a little in the sight of her adversaries here. One William Dunlap a Printer in this place having also a printing press in Barbadoes having gone to that Island after his Business applied here for recommendations for orders which we could not give, as he had no education but reading and writing as well as for other reasons. He did however it seems procure Letters from some Clergy in Barbadoes, tho' they could not have known him above a year. No doubt they thought and your Lordship thought that in the remote and new settled Islands a pious man without the learned languages &c., might be useful and with that view we hear your Lordship received him. Had he staid there in the W. Indies it might have been all well. But he is now in Philadelphia preaching in S^{t}. Paul's Church and in a place where Presbyterian preachers have all some Learning, where the Laity too have learning and where some things are remembered to his disadvantage particularly the affair of a Lottery which a few years ago he had and was like to have been brought into Law trouble about it. His Printing Press too he still carries on and it is seldom a "prophet has honor in his own country."

The man always appeared to me a simple inoffensive man whom I never could have thought of recommending for Orders tho' I know no harm of him only I wish he had not come here.

I mentioned St. Paul's Congregation in my last. No doubt your Lordship

has received their Letters. A few days ago Mr. Whitefield sent them a letter telling them that he had prevailed on a Clergyman (they say Mr. Chapman of Bath and Bradford) to come to them. Surely he will wait on your Lordship tho' some here say not. I have some acquaintance with him. Mr. Evans after preaching twice to them declined any further Service and is properly applied to the Business of his own Mission. I have yet little expectation of the Regularity from that Congregation but I hope I may be deceived.

Your Lordship's goodness will excuse the Freedom I have mentioned Mr. Dunlap's affair as it is only to yourself, thinking it my Duty to do it, because if any other persons should come without Testimonials from the place where they properly reside and are known, Care may be taken to inquire concerning them. I need not mention that I would not have any public notice taken of the hints I have given for Mr. Dunlap was bred under Mr. Franklin now in England, in his Printing Office, and married some Relation of his and his knowledge of our writing anything now might only make differences. I hope prejudice will wear off and Mr. Dunlap be useful in some place tho' not in this Town.

I am, Your Lordship's most dutiful son and Servant,

WM SMITH.

Doctor SMITH to the Bishop of London.

PHILIDELPHIA, 13th Novr, 1766.

MY LORD,

The last time I did myself the Honor to write to your Lordship was by Mr. Evans. I cannot now let the Bearers Mr. Samuel Magaw and Mr. John Andrews go without a few lines. They were educated and graduated under me and I hope on Examination will do credit to our College. Their Letters to Doctor Burton mention their Destination, viz: Dover and Lewes on Delaware, and their Testimonials to your Lordship will certify their moral character.

Mr. Macclenachan's or St. Paul's Congregation in this City I believe will now at last write to your Lordship. When we know that what they write has your Lordship's approbation then will be time enough for us to take notice of them.

I know they will make strong professions of their attachment to the Church as they do to us here. They will complain that the Missionaries (who indeed are but thin here and have Business enough of their own), do not supply them. But while their conduct contradicts their professions, while they look only to M^r^. Whitefield to send them a Minister and want our Clergy to be convenient Instruments to keep them together till they can have a Minister of this stamp to divide and tear us to pieces, I cannot think we owe them any Service.

They will even profess to your Lordship that they will have no Minister without your Licence; but they will try their Minister first and if they like him then they will ask a Licence. If your Lordship gives it all will be well; if you refuse it for reasons *they* do not think sufficient what will they do then? I have asked them the question and they say they would not give their man up which was the case with M^r^. Macclenachan whom they kept tho' refused a Licence till at last they quarrelled with him.

This was their conduct before. I hope they are now coming to a better sense which we sincerely wish for and strive to promote. Your Lordship will be able to judge from their address and we shall be guided as in Duty bound by your advice w^ch^ we hope to have as soon as possible.

I think after all they will not ask your Lordship to provide a minister for them but will still look to the old Quarter tho' I hope I may be deceived and shall be glad to find myself so.

They are now neither numerous nor of much Note but are still worthy to be brought into the Bosom of our Church if it can be done. Those among them who were true Churchmen have generally fallen off. The rest are a mixt sort chiefly for an Independent Church of England—a strange sort of Church indeed! But the Notion gains too much Ground here even among some of the Clergy.

I believe your Lordship will perceive something of this kind not altogether pleasing if the resolves of a majority of last Jersey Convention should come before you against Commissaries, &c., preferring thereto a kind of Presbyterian or Synodical self delegated Government by Conventions which I fear will end in Quarrels by every one's striving to be uppermost in their turn and never could have been thought of, but as an expedient for friendly converse and advice till something better could be done.

I could not attend that convention being the day our College met after

vacation, and the place at 80 miles distance. I attended and presided in the year 1764 when all was harmony and the Design of Commissaries, corresponding Societies, &c., approved of. M^r^. Peters attended now and bore his testimony against these Resolves as not becoming Missionaries especially and Servants of the Society and perhaps he may give some account of the matter to your Lordship. He was milder, I believe, than I should have been for I think I should never have sat among them if they had put one of their own number in the Chair while a member of the Society, a Clergyman of respect^ity^, was present.

I am, Your Lordship's dutiful son and Servant,

WILLIAM SMITH.

M^r^. SMITH to the Secretary.

(EXTRACT.)

PHILAD^A^, May 1^st^, 1767.

REV^D^ AND WORTHY SIR,

I have by Col. Croghan & with him & M^r^. Peter's advice laid before S^r^ W^m^ Johnson a scheme something different, much more extensive & what he is pleased to think better, than any other for propagating the Gospel & the arts of Civil life among the Indians. Col. Croghan is just returned from him & he has sent me by him a few lines to let me know he will write fully to me as soon as the Indians then at his house were departed.

I shall in my next send you copies of the papers; & no doubt S^r^ W^m^ himself will write anew on the subject.

You did well to give M^r^. Sturgeon the answer you did for I assure you, on my own knowledge there are not more than 2 heads of families & those of but poor characters, that are inclined to hear him in Oxford Mission. Time may make it otherwise. M^r^. Barton is the person they desire but they cannot yet encourage him. I have as often as I could be spared from Philadelphia & generally once a fortnight supplied Oxford since M^r^. Neill's departure & in order to recover their Glebe lands rent their pews & do other things necessary, have suffered them to vote & enter me on their Books as their Minister

till September next or longer if it suits me & the Society approves. But I would not have you make any entry of anything of this on your public minutes till you hear from them or me.

I am exceeding sorry & our Church suffers much by the too easy admittance of some men of indifferent character & no abilities into holy orders. One Dunlap, a Printer of this Town, who had no education & could scarce read English has been ordained. One Spence or Spencer who was publickly carted thro' New York & was otherwise of very bad character to our prodigious astonishment we hear is also ordained. No Church on this Continent will receive him.

One Shippen & one of the name of Sayre both born in this Town of reputable Parents but who have been spendthrifts & behaved very wildly we hear are gone home for the Gown.

I know the B^{p} of London is a most worthy and venerable Prelate but I fear has been deceived in some recommendations. When young men or other candidates for orders come from America & bring nothing from any of the Clergy of the Province where they lived or were born they ought always to be suspected. I do not say my recommendation or any other particular man's is necessary; but surely that of two or three reputable Clergymen who have known the person recommended for at least two or three years is requisite by your own Rules.

I am, worthy Sir,
W^{M} SMITH.

M^{r}. READING to the Secretary.

(EXTRACT.)

Apoquiniminck, June 1, 1767.

Reverend worthy Sir,

* * * The melancholy catastrophe which befel Messieurs Wilson and Giles who were shipwrecked on the coast in April 1766 has occasioned a long vacancy in the Neighbouring Mission of Kent. I have visited

the Congregation at Dover and officiated in their Church as often as was consistent with the duties of my own particular charge and am now in a course of attendance on week days at the Church in the Town of Duck Creek which lies contiguous to Apoquiniminck and is very conveniently situated to the place where I dwell. I learn upon the best enquiry that the people, though they have been destitute of a settled Minister, continue firm in their adherence to the constitution of our most excellent Church.

Rev[d] worthy Sir, &c.,

PHILIP READING.

M[r]. NEILL to the Secretary.

QUEEN'S TOWN, June y[e] 9, 1767.

REV[D] SIR,

I have had the pleasure of receiving two letters from you; the first concerning S[t]. Paul's Church in Philadelphia; the second about my unfortunate Nephew, with a donation of Ten pounds from the Society for which I beg leave to return them my most hearty thanks. Notwithstanding there is seldom any provision made in Europe for an American Missionary yet I make no doubt the Society will be well pleased to hear that ample provision is made for any of their old Servants in this country. I have the satisfaction to acquaint them that Governor Sharp has been kind enough to grant me an Induction appointing me Rector of S[t]. Paul's Parish, Queen Ann's County, Maryland, A living worth three hundred pounds ℔ annum currency which is about two hundred ℔ annum Sterling, and as I have acquired here a considerable landed Estate I hope to be able to make the Society ample amends for all past favours.

As to my officiating in S[t]. Paul's Church in Philadelphia I have made bold to vindicate my conduct to his *Grace of Canterbury* and shall only add that the prohibitation of *me* and of me in *particular* has made more noise and given a deeper wound than possibly you can Imagine to the Church. My licence from my Lord Bishop of London gave me a power to preach the Gospel in Pennsylvania. I made no Schism by preaching to Churches that were pro-

vided for. All that I have done is that I have preached the Gospel to a vacant Church at the earnest solicitation of the Vestry, with the approbation of my own people and when it did not interfere with the duties of my Mission. If this is criminal it is what I never knew before. I am sure I have read my Bible and all the Cannons and Constitutions of the Church of England together with all her laws civil and Ecclesiastical and am so blind hitherto as not to be able to see where it is forbidden to preach to a vacant Church.

However if it is a crime it must be so in other Clergymen as well as in me and why an interdiction was sent to me and not to the rest is a general question in Pennsylvania but no man can solve it. The City Clergy and most of the Missionaries preached in S^{t}. Paul's even in the lifetime of M^{r}. M^{c}Clenaghan. This I never did till after his death. Then circular letters were sent from the Vestry to the Miss^{ries} to supply them in turn. The City Clergy heartily approved of this measure & spoke to me and others to comply, but when they found that the invitation was to the missionaries and not to themselves, they then wanted us to refuse supplying them without they would invite them also. D^{r}. Smith and Duche set all their friends to work to try to get S^{t}. Paul's Vestry to invite them, but all in vain. The Church of S^{t}. Paul's had some *invinceable* reasons against D^{r}. Smith. M^{r}. Peters had but just emerged from a life of Politics and pleasure in a continual round as Secretary to the Governor for many years and M^{r}. Duche was wholly bent upon making a powerful party among them, in order to destroy the Church. All the Town Clergy had one point in view and that was either to aniholate the Church or bring them under the dominion of Christ Church Vestry; as it seems to be an established maxim among them, that if Philadelphia was fifty Miles Square and had two hundred Churches in it, they must be all subject to one Rector and one Vestry. How consistent this is to the Eccles. Government of the Church in the City of London or anywhere else where the Church is established, I leave to the judgment of my superiors. The people of S^{t}. Paul's have built them a Church and endowed it with a handsome revenue and therefore claim and insist upon the right of presentation. This right Christ Church enjoyn, without any claim of his Lordship of London. When S^{t}. Paul's becomes vacant they claim nothing more than the right of presenting some Clergyman to the Lord Bishop of London. If his Lordship has any Legal reason for setting aside their choice, such as would set aside a Clergyman in one of his own Courts, They will immediately discharge him and proceed to the choice of another. All

this is they humbly conceive coming as near to the Eccles. Laws as possible. But to give his Lordship a right to appoint whom he will is a privilege his Lordship does not enjoy or even insist on from Christ Church and why he should claim it of them is more than they can possibly assign a reason for.

The opinion of the Philadelphians is such of Dr. Smith that he has never been able to procure himself to be chosen *even* as an assistant in any of their Churches. St. Paul's people were alarmed at the thoughts of giving up the right of presentation to the Lord Bishop of London as they were afraid Dr. Smith might prevail with his Lordship to appoint him and their knowledge of him was such that no Clergyman would have been more disagreeable.

These were some of the reasons alledged to me by the people of St. Paul's and without the least view of Interest, reflecting upon the whole what might be best for the Church, I thought it my duty to preach for them sometimes upon the Sunday Evening with the leave of my own Parish. All the other Missions thought so too and thought that harsh measures never would make good Churchmen of them. But their refusal of Dr. Smith was (in his own eyes), an impardonable crime and therefore he was determined to let them feel the weight of his resentment. Had he been admitted to preach in St. Paul's, the Society would never have been troubled upon this head.

When the Missionies came in turn to preach at St. Paul's Dr. Smith threatened them immediately with the resentment of the Society without he would be taken in amongst the rest. This condition could not be obtained. Messs. Peters and Duche harped upon the same string but all in vain. What a mortification to find the reputation of the Missionies superior to their own! Many of the Missionies were afraid and after they came to Town to officiate went home again without doing of it.

Dr. Smith threatened me in the same manner. I told him he was neither Bishop, Commissary nor deputy Agent for a corresponding Society, for one or other of which offices he had been waiting many years, consequently he had no power over me & that the scurility of his language upon that occasion was no mark of his being qualified for any of the above places. That the Society had often approved of their Missionaries preaching occasionally in Presbyterian and Baptist meeting houses, consequently could have no objection to their Missionary preaching in a Church.

What Dr. Smith and his Philadelphia Brethn have wrote home upon this occasion I know not nor does it concern me at this time any otherwise than as

I am heartily sorry to find that the Venerable Body so grossly abused and imposed upon by vile partial misrepresentations which naturally brings them into disrepute in the Colonies where their lustre should be the most conspicuous.

When my Lord Arch Bishop of Canterbury signified his disapprobation of my preaching in S^{t}. Paul's in a Letter to D^{r}. Smith, He delivered his *Grace's* commands with such an arbitrary tone that I realy thought he was going to reinforce them with a Cudgel. I asked him for a copy of what he had wrote to England that I might be enabled to make my vindication. This he refused. However I make no doubt he has confined himself as strictly to truth as he did when he drew up the Memorial of his *wonderful* services in Pennsylvania and got some of the good Bishops in England to sign it and send it to the University of Oxford in order to obtain his D$^{r's}$. Degree. Facts that were just as true—many of them—as the History of Don Quixote.

These intollorable measures prevailed with me at last to accept of an offer Governor Sharpe had made me long before of removing into Mary Land where the Church is established and no man can be ruined by partial information.

Since I came here the Church of S^{t}. Paul's in Philadelphia as a Testimony of their regard transmitted to me a very handsome piece of plate with the following inscription neatly engraved—"The Gift of the Church of S^{t}. Paul's in Philadelphia, To the Reverend M^{r}. Hugh Neill in gratitude for his disinterested ministerial services to that Church A.D. 1766." I hope my Lord Bishop of London will approve of my removal and signify his approbation whenever it suits his conveniency. We have here an Excell^{t} Governor which answers all the ends of a Bishop except in confering orders and confirmation. I wish he had this part of the Episcopal authority confirmed upon him. He would make as good a Bishop as we could wish for.

If there is any information wanting from this province in order to assist the Venerable Society in their most benevolent undertakings I shall not only be led by duty but I incline at all times to give them the best accounts I can. If they choose to make use of me no one in the world will be more ready to execute their commands or have a more grateful sense of past favors than

Rev^{d} Sir, &c.,

HUGH NEILL.

M^r. SMITH to the Secretary.

(EXTRACT.)

PHILAD^A Sept^r 1, 1767.

REV^D & WORTHY SIR,

I have in several late Letters informed you that since M^r. Neill's departure in October last I have twice in three weeks supplied the Mission at Oxford in order to prevent that old and respectable Mission from dwindling away and as the act of our Assembly which was made for selling the old and purchasing the New Glebe required that there should be a Minister to constitute a Vestry & do any legal act, I was obliged last February to let the people nominate me their Minister in order that we might proceed to get possession of the Glebe for the use of the Church and I accordingly consented to supply them for one year or till you appointed another unless so far as M^r. Peters's indisposition might require my assistance in Town which has been but seldom till within these few weeks past.

I have got possession of the Glebe & have leased it for one year to commence from the first of June last but this year's rent will not be sufficient to make the necessary repairs to the house and fences which are suffered to go to great ruin. I have also let out the Pews and done everything to make the Mission worth M^r. Barton's acceptance who has an unanimous invitation from the people. He was down here last week but has not given his answer whether he will accept as he fears he will change for the worse.

In the meantime I shall give them what help I can but as nothing can be got this first year from the Pews nor from the Glebe M^r. Neill's Tenant being insolvent, I shall receive nothing and shall be considerably out of Pocket in my frequent visits, besides Sundays unless the Society should be pleased to give me some consideration as they did D^r. Cooper for supplying West Chester.

I find by a Letter from the Lord Bishop of London that D^r. Franklin recommended M^r. Spencer for Orders which is astonishing as he well knew the Shameful Character he bore at New York. The same D^r. Franklin recommended, as I am told, one M^r. Dunlap a Printer who is constantly thrown in

our dish by the Presbyterians, & you say he has recommended M^r^. Sturgeon to Oxford where I assure you nobody would go to hear him nor would they receive him; so that you see I had some reasons to give you hints concerning that Gentleman's recommendations who may have political, but is not like to have religious, motives for them.

I am, Rev^d^ and Worthy Sir, &^c^.,

W^M^ SMITH.

M^r^. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, 20^th^ Oct^r^, 1767.

REV^D^ SIR,

* * * I find it almost impossible to give a just and true account of the number of Inhabitants within the bounds of this Mission, neither the number of Dissenters of all sorts; the people having lately increased so much upon our Western frontiers & no method yet taken by the County of laying them out in districts or Townships. I therefore pray the Ven^ble^ Society to pardon my not ascertaining their numbers in my *Notitia Parochialis*.

I am, Rev^d^ S r,

W^M^ THOMSON.

M^r^. CRAIG to the Society.

(EXTRACT.)

CHESTER, Nov^r^. 7^th^, 1767.

VERY REV^D^ SIR,

* * * I wish I could boast as some do of y^e^ great and flourishing state of their Mission. I grant that new erected Missions may hold it for a

while, nay, may become next to an establishment by that excellent plan y^e^ Society has gone upon of late in obliging some of y^e^ principal Members to give Bonds for performance of such & such things for the better accommodation of y^e^ Missionary. This makes y^e^ members exert themselves to promote the interest of y^e^ Chh. & by using their influence of persuasion to gain over friends and neighbours. They are thereby enabled to make good their engagements with y^e^ Society and I wonder why the same rule is not extended towards y^e^ older Missions in all the Provinces, for I believe it would be one & y^e^ only way to make them exert themselves properly and not to throw all on the Society's bounty.

I am very sorry to find by y^e^ pub^c^ prints that it is determined & a point agreed on all sides never to send Bishops to America. If so y^e^ whole revenue of y^e^ established Church as well as y^t^ of y^e^ Dissenters of all denominations in Britain and Ireland will be far from answering y^e^ demands of Missionaries on this vast continent, for I am sure where y^e^ Society has one there are ten wanted if they could bear the expence, which we know they cannot; whereas were B^ps^. in America a great deal would be saved. Besides that unity of an establishment in y^e^ Chh. would naturally (in time) bring about a unity in y^e^ state, and without an establishment of some national Chh. the state will ever be lyable to frequent convulsions & in y^e^ end prove fatal to one party or another. I am certain y^e^ Chh. of England has observed her loyalty in y^e^ worst of times in y^e^ mother country and why not y^e^ same in y^e^ Colonies of *America* were she properly invest, then would she gain strength & maugere opposition, whereas a Churchman in y^e^ Colonies has no more right to any post of honour or profit than an anabaptist or Quaker, nay, some times not so much. There is likewise a very pernicious practice prevails of admitting persons from America into holy orders without y^e^ necessary testimonials of their qualifications and morals for at least 3 years last past & y^t^ signed by 3 clergymen of y^e^ province from whence they come. This excellent rule is in some measure laid aside as well as y^t^ direction of laying hands suddenly on no man, & lay recommendations seem too much in vogue to y^e^ no small scandal of our Chh.; and if it is true y^t^ I hear of an infamous fellow from N. York being ordained I'm certain y^t^ he who would recommend such an odious creature, void of either virtue or learning, must be *designedly* one of the greatest enemies of our Chh. and have nothing in view but to render her despicable by imposing on her Governors. For such make their braggs very often they can

have any fellow ordained in y^e^ Chh. of England by only writing a few lines of recommendation to such a Bp. of my acquaintance who will presently ordain him without asking him many questions. Should this be the case (which I hope it is not), to what purpose are Seminaries of learning, &c., to qualify men for H. orders.

But I hope this practice of Lay recommendations will not always prevail especially from America, & where it has will do so no more. All this would be prevented had we B^ps^ in America, three at least.

Very Rev^d^ Sir, &c.,

GEO. CRAIG.

M. POST to the Secretary.

(EXTRACT.)

PHILADELPHIA, November 17^th^, 1767.

REV^D^ SIR,

I have here almost in everything succeeded beyond my wishes save in the collecting of money for building a Church and School. The rich people in Philadelphia complain of want of money as much as in other countries the poor, so that I have dropt the scheme thinking that in the meanwhile if we cannot have a house for the Lord we may convene His living temples under a tent or shed. It will certainly be a blessing and comfort to me to receive by your hands the Society's directions and advice in the service I am going to enter upon and shall from time to time communicate to you as well the good successes as the disappointments I shall meet with in my undertakings.

Reverend Sir, &^c^.,

CHRISTIAN FREDERICK POST.

Mr. PETERS and Others to the Bishop of London.

PHILADELPHIA, April 22nd, 1768.

MY LORD,

We have presumed to address your Lordship concerning two hopeful young Gentlemen who are desirous of presenting themselves to your Lordship for Holy Orders, viz: Mr. John Montgomery and Mr. Thomas Coombe. They have both had a regular education in our College, the former having been about 5 years in it, and the latter more than 10 years. Both have taken their Bachelor's Degree and this Summer will be of standing for and admitted to their Master's Degree.

We have great want of Clergymen in these parts and both the young Gentlemen could be immediately provided for. Mr. Montgomery, if the Society approve of it, has an opportunity of being settled in the Mission of Oxford which with the approbation of the Society Dr. Smith hath supplied once every Fortnight since Mr. Neill left it in October 1766 and which he would be glad to be released from the fatigue of as soon as convenient. Mr. Coombe can be provided for several ways and both would have been recommended Home this Summer if they were of the age required. But in this matter neither they nor we would dissemble with your Lordship. Mr. Montgomery is twenty-two years next August and Mr. Coombe twenty-one about the same time tho' each of them will be a year older before they can return to America should they be allowed to embark from hence next September.

Our humble request to your Lordship therefore is to know by a few lines as soon as possible "Whether this want of the full age might not be dispensed with in regard to America without being made a hurtful Precedent to others who have not so well improved their time. We know it will subject us to disagreeable solicitations but we have the resolution 'tis hoped to withstand them where there may not be equal merit.

If the rule can in any case be dispensed with on account of the necessities of the Church here we would recommend it in this case, for both the Gentlemen and three others nearly of their age have for two winters past attended Divinity Lectures under Dr. Smith and have acquitted themselves so well in delivering their Sunday Evening Exercises that seldom fewer than a

thousand persons have attended to hear them. They are well versed in Composition and are excellent Speakers, M^r^. Coombe in particular being admired for his Talent in this way, nor have we the least Doubt of their prudence and shall be ready to give as we think they will be ready to receive our best advice at their first setting out in Life.

We say nothing of their accomplishments in the Languages and liberal Sciences as we are persuaded they will give your Lordship satisfaction in that and no way sink in your opinion the favorable Idea you have been pleased to form concerning the education of such Youth as have come already under your Lordship's notice from the College of this City.

We submit the whole to your Lordship's Wisdom and are,

Your Lordship's most dutiful sons & Servants,

RICHARD PETERS,
WILLIAM SMITH,
JACOB DUCHE.

P. S. What is particularly desired is whether they may be permitted to come home next Fall, viz: about September or whether they must be obliged to wait longer and how long so as to have Priest's Orders for they cannot well afford the expence or time for two Voyages to London.

April 24^th^, 1768.

TO THE LORD BISHOP OF LONDON:

Since writing the above it hath been rumoured that one M^r^. Chambers, born in this Town, educated a Presbyterian in New Jersey College, hath gone into Maryland got a title to a Curacy from one Adams, I think, and some of the Maryland Clergy to sign his Credentials, deceaved I suppose by his College Certificate which is full; but it is three years since he left College and they know nothing of Him during that time he having been in this province, nor yet the Cause of his leaving the Presbyterians, nor a very high charge against him at Lancaster about a month ago in this Province which made him quit that and go to Maryland, as the Rev^d^ M^r^. Barton the Society's Missionary there informed me. This, if true, must render him wholly unworthy of Holy Orders. I have wrote to him not to venture to embark till this is cleared up but if he is gone I pray your Lordship may suspend doing anything concerning Him and you shall have an Authentic Account which is a charge of hav-

ing a Bastard, the Truth or untruth of which your Lordship shall receive by a letter in less than two weeks after this date. In any case his Testimonials should have been from this Province for he is an entire stranger in the place where he now is.

W. SMITH.

Dr. SMITH to the Secretary.

(EXTRACT.)

PHILADELPHIA, May 6th, 1768.

DEAR AND WORTHY SIR,

* * * The Presbyterians from one end of the Continent to the other are attacking the Church about American Bishops. I never liked appealing to the publick here about it as it was an appeal *coram non Judice*, nor did I like the two great zeal of our late Jersey conventions, for which they thought me too cold. However Dr. Chandler's Pamphlet, tho' too long and sometimes foreign to the purpose in it, is on the whole such as he can support, and tho' I wish he had not published it yet it is well defensible and he shall not be left to stand alone for the virulence of his antagonists is now not to be borne.

I am, Worthy Sir, &c.,

WM SMITH.

Dr. SMITH to the Bishop of London.

(EXTRACT.)

PHILADELPHIA, May 6th, 1768.

MY LORD,

In a postscript to a Letter which I wrote to your Lordship about ten days ago I mentioned with sorrow the information I had that one Chambers born

in this City and educated a Presbyterian in New Jersey College, who had left Lancaster in this Province on a charge of having a Bastard had gone into Maryland and got a title to a curacy from one Adams with a certificate to your Lordship from some Maryland Clergy, none of whom could have known him above a fortnight.

In that letter I promised your Lordship that I would get the truth of the story from the Reverend M^{r}. Barton the Society's worthy Missionary at Lancaster, and write as soon as I received it adding a humble request that your Lordship would suspend doing anything in Chambers's affair till you should hear further.

I have since received a letter from M^{r}. Barton with a Deposition in the affair from one of the Magistrates of Lancaster Borough and find the story too true. The deposition is that of *Mary Kalleren* before James Bickham, Esquire, dated 16th Feby, 1768, who does depose and say, &^{c}., "That the Bastard child wherewith she is pregnant was begotten upon her by Joseph Chambers, late of Lancaster, School master, who is the Father thereof and none else." On this Deposition Chambers ran off from Lancaster.

M^{r}. Barton in his letter of May 3^{d} writes thus: "I am really sorry to hear Chambers has got off; the Church will be ruined by such things. I enclose you the Deposition taken before M^{r}. Bickham. The Girl is since delivered and declared that Chambers and none else was the Father of her child. This she did in the *Pains and Perils of Child Birth* which the Law deems the highest Testimony to convict a man of the crime of *Bastardy*. Chambers, after he went off likewise wrote to M^{rs}. Stout, whose Servant the Girl is, to 'provide her with Lodging, necessaries, &c.,' for all which he would pay. But had M^{rs}. Stout taken his word she would have been left in the Lurch for this as well as he has done for his Board, &c.

"Capt. Singleton from Newark (where Chambers lived before), is here at present and says this is not the first crime of the sort in him. In short he is a person of no valuable qualifications, has read nothing and can scarce write three lines correctly. His passions are violent and his conceit insufferable. He seems to prefer a life of Dissipation to any thing serious and discovers a fondness for Drink, Gaming and Low Company. If these charges require proof they may be soon had. I beseech you send off *Duplicates* and even *Triplicates* of Letters to the Bishop, else he will carry his point, as he is a bold, importunate man."

I think, my Lord, a worse Character can hardly be given. I pray God this may come time enough to your Lordship's hand and I cannot but repeat what I once before took the liberty humbly to suggest that whenever a Man comes recommended from any other Province or place but where he last resided, or where the Clergy who recommended do not certify three years' personal knowledge there ought always to be suspicion. I wish I knew what method your Lordship would take to prevent Impositions of this sort. I know of none but requiring the hands of some two or more Clergymen in each province whom your Lordship can confide in as indispensably necessary in each Certificate from that Province. Perhaps Chambers may go to some other Bishop but I hope your Lordship will take care they be apprized of him. * * *

I wrote your Lordship that I had much reason to fear the extraordinary warmth of the Jersey Conventions might do hurt. Their addresses and D^r^. Chandler's appeal about Bishops for America tho' in the main well done have raised a great Flame. There is nothing but writing in every Newspaper. I could not approve of any Appeals to the Public here about Bishops as thinking such Appeals *Coram non Judice* and only provoking Strife. However the Church here is now very rudely treated by a malevolent set of Writers and tho' I could have wished our side had not given any cause yet they must not be left unsupported, and I am determined now to contribute my mite for great openings are given to detect their shameful misrepresentations. The time does not allow me to add more but only to beg leave to subscribe myself,

Your Lordship's most dutiful son and Servant,

W^M^ SMITH.

M^r^. THOMSON to the Secretary.

(EXTRACT.)

CARLISLE, 25^th^ June, 1768.

REV^D^ SIR,

I have the pleasure to inform you that our little Church in the Town of Carlisle is almost finished and I have the greatest reason to believe every

thing will be done to it, which will be necessary for the decent performance of Divine service therein before the next Winter approaches. The people of York Town propose to prepare materials this summer & fall for erecting a commodious Church in that place which they intend to carry into execution next Spring.

I have regularly officiated at my Churches the preceding eight months where the people have given due attendance & behav'd with great decency and good order. The extensiveness of my Mission, the great cold in Winter and extreme heat in Summer renders my duty great and very fatiguing.

I am, Rev^{d} Sir, &c.,

W^{M} THOMSON.

M^{r}. ANDREWS to the Secretary.

(EXTRACT.)

PHILAD^{A}, Augst 4, 1768.

REV^{D} SIR,

I have the pleasure to inform you that I live in great harmony with the people of my Mission and have some reason to hope that my labours among them will not be wholly useless. They are of a lively, apt disposition, very capable of improvement and what is more to their honor they are regular in their behaviour, frugal and industrious. In a proper sense of religion indeed they appear somewhat deficient which cannot seem strange when it is considered how long they have been without the worship of God performed among them or at least without the performance of it in that manner which they approve and which they would chuse to attend. Their great misfortune is to be a people without learning, which proceeds altogether from their extreme poverty. There is not a Grammar School within the County and it is a thing extremely rare to meet with a man who can write a tolerable hand or spell with propriety the most common words in the English Language. Of the inconvenience of such a situation many of them seem sufficiently sensible but at the same time are unable to remove it. In the Town of Lewes several attempts have been made to promote a Latin School and a genteel house for

the purpose has been erected. But experience soon convinced the undertakers that their number was too small and too weak to supply for any length of time such a Salary as would be worthy the acceptance of a man duly qualified. Under these circumstances without any public fund or other dependance of that kind, their attempts have hitherto proved unsuccessful.

I have made inquiries concerning the Secretary's Library in this Mission, but have not been able to find above 7 or 8 volumes. No Missionary residing here for so many years, the Books have past from one hand to another till at length they are either lost or destroyed.

On Christmas last I administered the Sacrament at S^{t}. Peter's in Lewes to 16 Communicants. On Easter at S^{t}. George's near Indian River to 34. On Whitsunday at S^{t}. Mathew's near Cedar Creek to 21. Since my last letter dated in Nov^{r} I have baptized 75 white & 2 black children and 1 Adult.

I have not yet received any answer to my last Letter neither have the Anniversary Sermons yet arrived, tho' they are every day expected by favor of Budden.

And am, Rev^{d} Sir, &c.,

JOHN ANDREWS.

M^{r}. SMITH to the Secretary.

(EXTRACT.)

PHILADELPHIA, August 20, 1768.

DEAR & WORTHY SIR,

* * * I have an opportunity of *preaching* a great many times & baptizing numbers of children at a place 50 miles from any settled Minister and hardly ever visited but when I see them. Great numbers of them are Church people that have come from the back of Maryland, & the settlement of Religion in that part of the Country will soon be an object worthy of the Society's Notice.

I am in haste, Dear & worthy Sir, &c.,

W^{M} SMITH.

Rev. M^r. PETERS to the Bishop of London.

(EXTRACT.)

PHILADELPHIA, 30th Aug^t, 1768.

MY MUCH HONORED LORD,

It is not unknown to your Lordship that the Church of England in the province has been always in connexion with the Swedish Churches, and that the Missionaries sent from Sweden who have, except in a very few Instances, been persons of eminent Learning and Piety have at all times given us a very ready assistance and done us many substantial services.

The Reverend D^r. Wrangel, whom I have made bearer of this Letter on purpose to introduce him to your Lordship, is of the first rank amongst these Missionaries and is now on his return to Sweden after an absence of nine years. Before he came here he was in high esteem with the King of Sweden and is one of his Majesty's Domestic Chaplains.

His Majesty indeed appointed him Commissary of the Swedish Churches here and Rector of the Old Swedish Church at Wicaco in the Neighbourhood of this City as a Parochial Pastor. I can truly say he has been indefatigable. He has given very instructive Lectures on Week days that have spread among his people a good knowledge of religious principles, and as Commissary it has been his constant care to visit all the Churches, tho' they are at great distances from one another, carefully, and wherever he could he has given encouragement to settle regular and pious Ministers and has actually built Churches and brought into Church Communion numbers of people who were without any publick worship.

He knows all the affairs of this Province and the state of Religion and the situation of our own and the German Churches and I most humbly and earnestly recommend it to your Lordship to enter into free and full conversation with him. The Presbyterians under a pretence of answering D^r. Chandler have gone into many abusive publications and have raised against them all other Churches in common from the bitterness and vengeance that appears in their writings. As they are numerous, all other persuasions begin to dread and unite against them as people who have more tyranny in their System and

Temper than any other Church whatever. Dr. Wrangel wants to take a just advantage of this general antipathy to the Presbyterians and to unite the great body of Lutherans and Swedes with the Church of England who, you know, are but few and in mean circumstances in this Province, but were they united with the German Lutherans we should both become respectable. This Dr. Smith and I think may be done by the means of our Academy. We might have a professorship of Divinity opened in it wherein German and English youth might be educated, and by having both Languages as a part of their Education they might preach both in German and English in such places where there is a mixture of both Nations. This would conciliate us all and make us live and love as one Nation. It is an happy thought. I wish your Lordship would talk with Dr. Wrangel and encourage it all you can. I have wrote to the two Arch Bishops on this head and beg they may consider this matter well together with your Lordship. I am sure there is now a good opportunity of bringing this desirable thing to a good issue.

I am, your Lordship's most dutiful son and Servant,

RICHARD PETERS.

Mr. BARTON to the Secretary.

(EXTRACT.)

PHILADELPHIA, October 18, 1768.

REVD SIR,

An itinerant Missionary such as I had the honor of proposing to the Society might do infinite good by keeping up a sense of religion in those Missions & Congregations till kind Providence & the benevolence of our Fellow Christians shall enable the Venerable Society to make some better provision for them. I pray God to put it into the heart of some worthy person to offer himself for this service.

The people of North Carolina continue to complain of the want of Missionarys. I have lately received a list of the Church people in Rowan County which amount to 1500. It is certain that there are many Churches with very

large Congregations in that Province utterly destitute of any public religious worship. True it is that there are Troops of Presbyterian Ministers continually travelling thro' that country & setting up meetings in every corner of it. But the cruel opposition which those people have lately given to the Church has been such that her members cannot with any comfort, join their religious Assemblies, even where they have no Ministers of their own. Suffer me therefore with the utmost submission to plead for multitudes of Church people in North Carolina who without the charitable & pious care of the Venerable Society must soon become utter strangers to the ordinances of that Church within whose pale they think it an honor that they were born, and would esteem it a blessing to be continued.

Reverend and worthy Sir,

THO^{s} BARTON.

M^{r}. SMITH to the Secretary.

(EXTRACT.)

PHILADELPHIA, Oct^{r} 22, 1768.

REV^{D} & WORTHY SIR,

I enclose you a letter I have received from the Churchwardens of Bristol & of another Congregation now building a Church in Bucks County in this Province, about 25 miles from Philadelphia, who are greatly encouraged by many *Quakers* who at this day declare themselves highly desirous of seeing the Church flourish from a fear of being overrun by Presbyterians.

The present favorable disposition to the Church in this vastly populous Province should be considered, and when you reflect that we have but 6 or 7 Missionaries in the whole of it we hope it will be thought that some additions here are as necessary as in any place where they have been lately made, and you will consider that from my knowledge of the state of the Society's Funds I have always been backward in recommending anything new, tho' I see this Province has suffered by it while others have been pushing forward.

We are at last obliged in this province to bear our part in the unlucky war commenced against the Church on account of D^{r}. Chandler's publication,

which I wish had been let alone. However in this place we have every body on our side, the Presbyterians excepted, & I think shall make good work with them. M^r^. Coombe will give you the 7 Numbers of our defence already published. The remainder you may expect afterwards.

I attended a large meeting of our Brethren of New York & New Jersey lately on a plan for the relief of the widows & children of our distressed Clergy which I had drawn up about a year ago and put the last hand to at Amboy last May with D^rs^. Auchmuty & Cooper & M^r^. Cooke as a Committee. The plan hath since been transmitted to different Provinces & has the general approbation. D^r^. Auchmuty last week promised to write to you on this head and send you a full copy both of the plan and proposed charter, in framing both which I had before me the Scotch plan & also the plan & charter of a like institution for the Presbyterians here which was begun about 8 years ago & has already risen to a capital of 11,000 pounds.

We are to have 3 different Charters, one from New York, one from New Jersey & one from our Pennsylvania Governor, so that in which Province soever we meet as convenience requires we are still a Corporation in that Province & can let out our money accordingly where interest and security may be best. These Charters will be passed in a few weeks; & all we want is the Society's sanction & consent to the two following clauses which I send you beforehand not having time to copy the whole & believing that D^r^. Auchmuty's full copy will soon reach you along with our public Letter. The design is so truly good that I am not under the least doubt of its meeting with the sanction of the benevolent & worthy Society. The clauses are the 2^d^ & 3^d^, viz.:

2^d^. "That there be deducted as the yearly rate of each Missionary three pounds sterling out of the Salary such Missionary receives from England and that the Treasurer of this Corporation have power to draw on the Treasurer of the Society for the Propagation of the Gospel for the yearly contributors of the several Missionaries who shall subscribe to this scheme."

3^d^. "And whereas the Fund would suffer & uncertainties arise by vacancies in Mission—that humble application be made to the Ven^ble^ Society to allow the £3 Rules to continue during the vacancies & if the Society could be further prevailed on to suffer the rents of Glebes or other rents & Interest money (not particularly appropriated), to come to the stock during such vacancy, the capital might be considerably assisted thereby."

By allowing this the Glebes, &c., which are generally neglected & seldom come to any good during vacancies would be properly look'd after by this Corporation & be found in better order for the next Incumbent.

The rest of the scheme relates to the proportioning the Annuities between the Widows & children; to the payment of the annual rates of Ministers who are not Missionaries & who are to pay one penny in the pound for every day's default in consideration that the rates of the Missionaries being to be drawn for in one Bill on the Society are always sure pay at the day, which is the first Wednesday after the Feast of S^{t}. Michael in every year.

That worthless man Joseph Chambers is, I hear, gone to Ireland to try for orders. Can nothing be done to prevent it? Pray write to some of the Bishops to put them on their guard if it is not too late.

Dear & worthy Sir, &c.,

WILLIAM SMITH.

M^{r}. BARTON to the Secretary.

(EXTRACT.)

LANCASTER, November 15, 1768.

REV^{D} AND WORTHY SIR,

I can declare with great truth & I hope without vanity that I do not know any Mission that is in better order. The people in general are religious & regular in their attendance upon the offices of the Church.

The Venerable Society cannot now be unacquainted with the very cruel attacks made upon the Church by the Presbyterians & independents in America—attacks which for their uncharitableness & bitterness equal any that ever were made upon her in former times in the mother country. Dismembered as she is and cut off from her proper guardians and governors very little can she do more than to pray in the words of her most excellent Litany, "that it may please the Lord to forgive our enemies, persecutors & slanderers and to turn their hearts." A defence of the Church however has been undertaken

here which I trust will in some measure put our adversaries to *shame* which is all the evil we wish them.

I am, with very sincere esteem, Rev^{d} & worthy Sir, &c.,

THO^{S} BARTON.

M^{r}. SMITH to the Secretary.

(EXTRACT.)

PHILAD^{A}, 22 Feb^{y}, 1769.

DEAR AND WORTHY SIR,

* * * As for Trenton they have applied for M^{r}. Thomson as I wrote you before & as for Glocester M^{r}. Fayerweather would not be able to live on the income; and nothing will do there but turning it into an itinerant Mission for the whole County with some active young man. I have no other particular to add; only to beg as I cannot by this ship write to the Bishop of London that you would wait on his Lordship & inform him that the congregation of S^{t}. Paul's on receiving a Letter from M^{r}. Chapman that he was coming out with his Lordship's Licence & telling them that when he shall come out M^{r}. Stringer, whom they now have at S^{t}. Paul's, cannot continue under him & blaming them for employing a man ordained irregularly in London by some Greek or foreign Bishop. I say on receiving this letter of Chapman's which I think was not blameworthy a majority of the congregation got offended at Chapman & passed a sort of confused vote to keep *Stringer* even if Chapman should come. But the Trustees of the Church & all men of sense declare that *Chapman* having now the Bishop's Licence & everything they required must be received as their Minister, & this the other party of them are so sensible of that they trust only on being able in a letter they have written to M^{r}. Chapman, to discourage his coming out; for they could not barefacedly contradict their own pressing former invitations to him. I was desired by some leading men to write M^{r}. Chapman & assure him that he would be received; but I did not chuse to put any letter of mine in his power. I beg then you may let the Bishop know this state of the case; & if M^{r}.

Chapman comes I think he should be encouraged, as it seems now the only thing that can make that a regular Church & keep it from continuing in a state of separation. I think the Bishop should see M^r^. Chapman before he sends any answer; only as little use as possible should be made of my name. This matter deserves serious consideration.

M^r^. Stringer seems a peaceable good man tho' I am told all his sermons are in one strain & only in the way of Romaine, &c. But were his orders regular I believe he might be made a useful Missionary; and he says he is willing to be employed wherever he can serve the cause of religion.

I am, dear & worthy Sir, &c.,

W^M^ SMITH.

M^r^. MURRAY to the Secretary.

(EXTRACT.)

READING, 25 March, 1769.

REV^D^ SIR,

* * * The Catechumens I have under my charge make a proficiency to my wish & are become rather fond than backward as at first to undergo public examination in Church at stated times. To forward y^e^ education & to instruct several of y^e^ older poor people I have occasion for some small tracts such as Lewis's Catechism, 4 doz.; Husbandman's Manuel, 3 doz.; B^p^ Gibson's Family prayer, 4 doz.; D^o^ on y^e^ Sacrament, 6 doz.; or any the most approved, short, plain Treatise on that subject. There being no English Minister here before me, that sacred ordinance had been so generally lost, that it costs me unspeakable pains to remove y^e^ people's prejudices & gain but a few to y^e^ celebration of it, but as I have now 15 Communicants I trust in God more will be encouraged to follow y^r^ example. As I have more difficulties to conquer on this head than any else I must earnestly beg some suitable Tracts for my assistance. May I also crave 2 doz. small common prayer Books & 1 dozen Bibles.

In Sept^r^ 1767 when I was recovering from y^e^ ague I was advised to ride

into y^e^ more Mountainous grounds & to change y^e^ air for the better confirming my health. Accordingly I was led to traverse y^e^ north west parts of this county till I came in y^t^ course, upon y^e^ Banks of y^e^ Susquehannah about 66 miles from here where several places had been planted by the Dutch and English who brought me four children to be baptized after the form used in our Church; tho' y^e^ father of one of y^m^ was popish and both parents of another were Presbyterians. The Parents of y^e^ other two were German Lutherans to whom our Liturgy is entirely agreeable. After that I was requested to proceed nine miles farther up the River to Baptize four more at Fort Augusta, which is y^e^ farthest inhabited part yet of this county; The Parents of these professed themselves Church people & lamented that their poverty had shut them up in a Wilderness at a distance from every place of public worship & indeed all y^e^ different families as well as those that I had an opportunity of conversing w^th^ in these places, modestly besought me to visit them again if it was but to christen y^e^ children but once in a year or two as there was no English Clergyman of any persuasion in y^e^ county but myself; & they never expected y^e^ Dutch Ministers would visit them as they were unable to pay them for their trouble and expences & the distance was too great to venture out to the nighest of them w^t^ their children thro' an inhospitable Forest of 30 miles which disjoins y^m^ from y^e^ more thick inhabited parts of y^e^ country. In this pitiable situation my heart bled for them but hardly knew how to gratify their ardent desires and could only give them some distant hopes of seeing me again & endeavored to exhort them in some way suitable to y^r^ case inculcating the special necessity of private & family devotion in the meantime till y^e^ Plantation by a more settled peace increased & that then y^e^ Society might think of some means to supply y^r^ spiritual wants. But alas to y^e^ reproach of Christianity, of humanity indeed! These very people in about four months after this were all of a sudden disturbed by the merciless fury of one Frederick Stump, one of whose children I had also baptized, who w^t^ his servant murdered nine Indians who lived thereabouts and tho' this horrid crime was immediately resented by his Neighbours & he apprehended, yet they tho' innocent were all alarmed, and so a few only quickly abandoned their habitations for fear of the avenging hand of a ferocious injured nation, and were reduced w^t^ y^r^ wives and children to the last extremities of poverty & want, & dared not venture back to y^r^ Plantations till the conclusion of the Indian Treaty held by S^r^ W^m^ Johnson last Fall at Fort Stanwix, when this

massacre w^{t} other causes of y^{r} discontent was inquired into & they appeased; and satisfied to cede their lands at Fort Augusta & for a considerable distance to y^{e} back of that and received the compensation agreed upon from the Honourable M^{r}. Penn's Commissioners who assisted at this treaty. And now that it hath pleased God to restore peace to these unfortunate adventurers they are with numbers besides hastening back w^{t} heart and hand to their desolate habitations & afford a promising prospect of forming an extensive settlement about Fort Augusta where y^{e} lands are rich, high and healthy, & will ere long be divided from this county of Berks into one by themselves, & their County Town will be where y^{e} Fort now stands conveniently situated for communication & Trade at y^{e} Forks of y^{e} East and West Great Branches of the Susquehannah, as you may see in the maps of this Province, & is about 75 miles from this Town thro' which the Inhabitants there must pass to Philadelphia & w^{t} that view y^{e} lands adjoining y^{e} Fort were in January last laid out into a proprietary mannor & a public road from there to this town confirmed by our Governour & Council, which will be of singular advantage to both places, as it opens thro' them a shorter way than ever of carrying the Indian Furs, &^{c}., chiefly by water from as far back as Fort Pitt & y^{e} Ilinois to y^{e} main staple at Philad^{a}.

In this view of things it might not be beneath y^{e} care of y^{e} Society to become y^{e} first religious Patrons of this infant colony at Fort Augusta & such early notice taken of them it is likely would attach them to the Interests of our Church above all others by whom they had been overlooked in y^{r} low & mean beginnings. They were all desirous to see me again at more leisure, & I cou'd have wished to have stayed longer among them then & performed more ministerial duties but a change of weather obliged me to return soon for fear of a relapse at that distance from home. But should this Colony make such progress as is generally expected I might once more go out into it, & learn what manner y^{e} Society cou'd be of some service to it & whether a Schoolmaster would not in the first place be the fittest instrument to instruct & initiate the People & y^{r} children The principles of our Church imbibed by these in youth wou'd leave some lasting impressions in her favour for life. I was to have advised the Society of this excursion last Spring but the dispersion of the Planters made me think my accounts then wou'd savour only of useless ostentation, therefore I forebore. There will be upwards of one hundred families settled y^{e} ensuing Summer within twelve miles of Fort Augusta.

I shall be glad in short to know the Society's mind w^th^ regard to them & shall w^th^ y^e^ greatest chearfulness do what lies in my small power in this or in anything else they shall judge may answer y^e^ pious ends of y^r^ Mission, let y^e^ task be ever so laborious. If I was to be sent out in y^e^ Society's name it were not amiss that I had transmitted me such small Tracts as I have requested for my people here, especially a pretty many of the Husbandman's Manuals & Bishop Beveridge's Tracts on y^e^ excellency of the Common Prayer to be distributed among the people in general.

I am, w^th^ real esteem,

Rev^d^ Sir, &c.,

ALEX^R^ MURRAY.

M^r^. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, March 31, 1769.

REV^D^ AND WORTHY SIR,

* * * It is difficult to say whether the spiritual or temporal condition of these people is most wretched; otherwise than as the superior value of the one above the other points out that difference. No better accommodation could be provided among them for the celebration of Divine Service than a very mean school-house. The attendance however at these seasons was generally numerous and the behaviour of the hearers serious and devout. I have not neglected this quarter of my Mission on former occasions and have from time to time admonished the inhabitants to give due attendance on the public worship; but tho' they are not ill situated with regard to the Church yet such is the abject poverty of the generality that few among them are possessed of the means either of bringing their families to or of appearing decently in it. From people thus circumstanced it is obvious that no temporal advantage can be expected.

I have the honour to be with all duty & respect,

[56] Reverend worthy Sir, &c.,

PHILIP READING.

Mr. CRAIG to the Secretary.

(EXTRACT.)

CHESTER, April 17th, 1769.

REVD SIR,

* * * They have no doubt seen ye American Newspapers & what a deal of spunk & noise a party ever opponent to our ecclesiastical constitution has made about Dr. Chandler's appeal setting forth ye expediency of having Bishops in America, but I hope ye animating spirit of Christianity has not left ye Clergy of ye Church of England so devoid of Christian heroism as to be intimidated by anything yt has or may be published on yt head, there being nothing new in all they have wrote on that subject but that when our Sovereign shall be pleased to appoint an American Episcopate there will be enough found to accept—and I am sure as soon as they make their appearance on this Continent ye present clouds will soon disperse and they being good men will convey their Christian characters with dignity & honour to the latest posterity. To have Bishops in America will be an era worthy of remembrance. All Societies have their monthly, quarterly & annual meetings; nay, they meet as often as they please and there transact affairs relative to ye advancement of their party. They have all ye ranks & orders of men for government & discipline which is of very great advantage & of no small influence over ye middling & lower class of people. May God preserve his Church & save ye King.

Reverend Sir, &c.,

GEO. CRAIG.

Mr. SMITH to the Secretary.

(EXTRACT.)

PHILADA, Augst 10th, 1769.

REVD AND WORTHY SIR,

* * * Mr. Lyon has come to see Glocester Mission. Mr. Peters & I, as it lies directly over against this city on the Jersey side of Dela-

ware, went over to introduce him, but he does not seem wholly satisfied to settle there as that part of the Mission which makes the Gloster Congregation having been hastily gathered by Dr. *Wrangel*, of many *Presbyterians* & Quakers, has fallen considerably off by the Settlement of a Presbyterian Preacher among them & we did not find that they could engage to raise more than £15 in lieu of £45 they at first engaged to me in behalf of Mr. *Evans*. The *Waterford* Congregation, which is the other part, is more zealous and steady & have increased their subscription £8 or £10 more than at first, being now about £56. Mr. *Andrews* being at Philada last week at the same time with Mr. *Lyon* gave so favorable account of the good disposition, liberal contributions, large numbers of people & great importance of the Lewes Mission with his reluctance to leave it unprovided that he persuaded Mr. Lyon to go down with him to visit it; not doubting if he should find it more to his advantage, have a prospect of doing more good & prove acceptable to the people but the Society would indulge him with that place instead of Glocester where the people cannot suffer so much by a delay as being within reach of the Philadelphia Churches. Mr. Lyon seems hardly & fit to bear the climate & fatigues of the Lewes Mission. What his determination will be I cannot tell, till he returns up; and then I do not expect to be in Town as our College vacation begins next Monday and I cannot deny myself my annual ramble towards the frontiers of this Province.

Believe me to be, dear & worthy Sir,

WM SMITH.

Mr. PETERS to the Bishop of London.

PHILADELPHIA, 6th December, 1769.

MY MUCH HONOURD LORD,

I am ashamed that I have not all this Time answerd your Lordship's Letter of the 25th November last relating to Mr. Stringer, the present officiating Minister of St. Paul's Church in this City. Nothing however has been omitted by me that I coud think would do any Good to so wilful and self conceited a People. As soon as I received your Lordship's Letter, I communicated the

Contents to Dr. Smith and Mr. Duche, and conferred with them in what manner to act. Mr. Stringer notwithstanding the Irregularity of his Introduction into Orders is a quiet, inoffensive and good man. He gives constant attendance to his Duty which he punctually performs according to the Rites and Ceremonies of our Church. He preaches on every Holy Day and did use to lecture once a Week in the Evening besides his ordinary Duty. By this commendable Diligence and by never shewing the least Regard to his Worldly Interest or troubling his Head whether the Congregation gives him more or less he had obtaind an universal Esteem. Not only the members of his own Congregation but of all other Persuasions expressd a Value for him and thought the City much favourd by having so quiet and innocent a man at the head of such a medley as that Congregation consists of. As this was the case, we all thought it best to let Mr. Stringer have the first Knowledge of the Letter, and accordingly it was communicated to him in a friendly manner by Dr. Smith, Mr. Duche and myself. After he had read the Letter he seemed to be in no wise perplexed, but frankly owned that your Lordship had given a true Account of what had passed except that as he says your Lordship was mistaken in saying he promised not to do any Duty under his Greek Orders, he promised not to do Duty under them till he had your Lordship's answer, and when he received that answer which was so peremptory against him, and a total Discouragement for ever making any application to the Society he looked on his promise to be no further binding, as there coud be no Connection after that between your Lordship and him. He ownd likewise that your Lordship had his orders, and that from what your Lordship had said about the character of the Bishop who ordaind him, as if he was no real Bishop, he had got a good Enquiry made into that Fact, and found that he was truly the Bishop he pretended to be, and therefore he had applied to him who was then still at Amsterdam to send him Duplicates of his Orders which he did and under these he now acts and thinks he may rightly act as a Minister of the Gospel; and as his affections are really in favour of the Service and articles of the Church of England he thinks he is well warranted to read her Service and do all the Duty of a Church of England Minister in any Congregation that will please to employ him. That he did not come over to America on any particular Plan but from the hopes of doing good in any Place, no matter what, for he had no Notion of one Place more than another. That he came to Philadelphia and was applied to by the Congregation of St. Paul's. It was

they applied to him not he to them, and that as he is only an occasional Minister to them, as soon as they please to declare their Desire that he shoud no longer officiate, he would as gladly leave them as stay with them, and go to some other Place. That all Places are alike to him and he should go where God directed him; and he said further that as he had from the very first given the same account of himself to the Congregation as your Lordship had done in your Letter, we might proceed to lay it before the Congregation or Vestry in what manner we pleased, for it would give him no concern whether they woud or woud not dismiss him.

We then thought it best to desire the Church Wardens to call a Vestry in order to give me an opportunity of laying your Lordship's Letter before them. They promisd to do it, but shuffled from time to time and at last expressed a total indifference about it, and that they would be satisfied with their Minister on the foot he was employed by them notwithstanding your Lordship's Letter. They were told over and over that he was no more a Minister of the Church of England than any of the Preachers among the other Sectaries and that his being in any wise employed by the Vestry or Congregation to do Duty as a Minister of the Church of England was expressly against their Constitution and a total Defection from any English Ecclesiastical Jurisdiction. This they owned but are for all that determined to go on as they do, and the reason is apparent. It is this. Some few men do hereby retain their Power and Influence and Reign Sole Sovereigns of the Congregation, and it will go on as it does till they quarrel amongst themselves and then they may return to Order.

This is a faithful and full and true Account of the State of this Church, and I heartily am sorry that it was not made sooner to your Lordship. I have no Excuse for my Delay; I shall not hereafter have any Connection with the Minister or Congregation of S^{t}. Paul's, who have not only been very undutiful to your Lordship, but have also been peculiarly ungrateful to me in the manner they have thought fit to demean themselves as well as in their manner of representing what I have done and said in this matter. I am,

Your Lordship's
most obedient and
most humble and dutiful
Son and Servant,
RICHARD PETERS.

Mr. ANDREWS to the Secretary.

(EXTRACT.)

York in Pennsylva, Jan. 10, 1770.

Revd Sir,

* * * The Congregation here is much larger than at York or Carlisle; although of late it has been somewhat diminished by the removal of a few families to Carolina. It is supposed however that there are upwards of twenty still remaining.

There are not more than 2 or 3 Church families who reside in the Town. The other inhabitants are chiefly Presbyterians. By these I was entertained during my continuance among them with much kindness and hospitality and of them was my audience chiefly composed on Sunday.

And am, Revd Sir, &c.,

JOHN ANDREWS.

Mr. SMITH to the Secretary.

(EXTRACT.)

Philada, April 24, 1770.

Dear and worthy Sir,

Mr. Ayres came in a very forward manner to solicit the Mission from the people but he had no encouragement from more than one or two that I could hear of. The Vestry will have nothing to do with him; & indeed he would not suit that place. We thought considering his low parts and little education we did him a great favor to get him a place among some people in the Jersies who have not themselves much knowledge & whom we thought he might suit. But he soon thought he deserved something higher & complained of his people to the last Meeting of our Clergy, but they did not approve his complaint as none of his people were present to answer; & we appointed Mr. Cook to

enquire among the people & it seems they have given no cause for it, but perform their contract with Mr. Ayres to the utmost of their abilities.

With great affection & regard, worthy Sir, &c.,

WM SMITH.

Mr. SMITH to the Secretary.

(EXTRACT.)

PHILADA, 15th Octr, 1770.

REVD AND WORTHY SIR,

The great bane of the Oxford Mission & the cause of the divisions I found among them was a lottery erected in Mr. Neill's time which instead of some hundred pounds which it ought to have cleared never cleared thirty pounds that I can find any account of & that part of the Congregation which were not in the management of the lottery accused the others of mismanagement, which laid the foundation of quarrels scarcely yet healed up, tho' I have endeavored to bring them to forget the Lottery & all that is past as if it had never been.

Since Easter last the Congregation has been happy and flourishing & I think will continue so. Its peace had been chiefly disturbed by one *Samuel Swift*, a sort of Practitioner in Physic, who was bred an anabaptist & who being turned out of that Society for seizing the elements at the sacrament by force, when the Minister had refused to admit him to the Communion, on account of some misconduct, he then turned to the Church, & was received by Mr. Neill and came at last to be Churchwarden & wanted to govern everything in the same arbitrary way as he had attempted among the Baptists. For a year or two I kept him in the Oxford Vestry hoping to reconcile all sides, but finding it could not be done, I let the people take their way last Easter & they turned him wholly out of all power and then he left the Church, for which we have cause to rejoice, since they are now a *happy* and united people & increasing in numbers daily, nor do I ever wish to see him in any office in that Church again while I have any care of it. I am told he and some of his family now join a strolling follower of Wesley's.

Thus I have given you the true and genuine state of the Oxford Church & the difficulties I had in it which you will see are of such a nature that they are only fit to be mentioned in private, & are not for public view lest they should widen those differences which I have been striving to close & which I thank God I think I can now say are in a manner wholly closed.

I am, Rev[d] and worthy Sir, &c.,

W[M] SMITH.

M[r]. BARTON to the Secretary.

(EXTRACT.)

LANCASTER IN PENNSYLVANIA, December 17, 1770.

REV[D] AND VERY WORTHY SIR,

With regard to the Churches then under my care I am happy enough to assure the Society that they have suffered no diminution from the ill-natured opposition they have lately met with but have stood firm amidst the wild tho' *popular* systems of religion which extravagant Enthusiasts have propagated around them. The progress of Fanaticism however in some parts of this Province is become very considerable. *A broken officer*, an *English Baker*, a *Dutch Shoemaker*, & a *crazy Planter*, besides a number of strolling Methodists have all in their turns been followed & admired whilst national religion & common sense have been rejected & forsaken. Nay, some of those fanaticks have had influence enough to get large Meeting houses erected for them. The new dispensation set up by these people contradicts some of the most comfortable doctrines of the Gospel. It discourages its Proselytes from the pursuit of virtuous & moral actions. It teaches them that "the Baptism administered to them by those called *clergy* was no Baptism," in consequence of which numbers have suffered themselves to be rebaptized. Instead of instructing the people to "serve the Lord with *gladness*" & to have "*joy* in the Holy Ghost," these miserable teachers advance a gloomy and dreadful religion which has thrown its followers into dereliction & despair & has made many of them fitter objects for a *Hospital* than a *Church*. They have set up noctur-

nal Societies, travelled from House to House. Their *Meetings* have often continued till midnight; & it is said some extravagancies have been acted in these Meetings equal to any that we read of among the ancient Bacchanalians. Boys of 10 and 12 years old have been sent about the country to pray and exhort publickly. In short the raving notions & ridiculous freaks that are every day spread & acted among us under the name of Religion is beyond the power of description. The extreme absurdity however of these dispensations is the only security we have from their becoming dangerous. Such madness & folly cannot possibly last long and tho' they may & undoubtedly will unhinge the rational principles of people for the present; yet when they return to their senses, as I trust they will soon do, they will be more cautious of being led into future delusions by *false profits* and pretended *Saints*. I wrote a small piece upon this subject which has been handed about in *Manuscript*. It has been attended I am told with success. Among my own people I am sure it has done good. I would send you a copy of it, if I could think you would take time to peruse it.

At Marlbro' near 40 miles from hence I preached last Summer once in 6 weeks, on a week day; & have promised the people there a share of my labours until the Ven^ble^ Society shall be pleased to provide better for them. This Place was once a chief branch of a fine Mission under the care of one M^r^. Gordon who, it is said, behav'd ill and went away in disgrace. The congregation was afterwards occasionally visited by some of the Swedish Missionaries but being at length neglected by whose means I know not they mostly went over to the Quakers. Their Church went to decay and everything like the religion they once professed was lost and forgot. In this state I found this place upon my first visit to it. But upon promissing to come to them once in 6 weeks the Winter excepted, & to recommend them to the notice of the Society, the poor people returned to the Church.

My Congregations particularly those in the Country are truly serious and religious, & firmly attached to the excellent doctrines & constitution of the Church of England. I have baptized within this year 108 Infants & 14 adults if under that title I may be allowed to include some persons of 14 and 16 years of age. The number of Communicants in my three *stated* Churches is 90, viz. at Lancaster 25; at Pequea 35; and at Cærnarvon 30. The duties of so very extensive a Mission bear hard upon me & have greatly impaired my health. But as long as my remaining constitution will permit, & I have

any prospects of serving the Interests of Religion & the Church I will chearfully continue in the discharge of these duties. I find in my Congregation in Lancaster several poor people who are unable to send their children to School or to afford them any education. They have often requested me to Petition the Ven^ble^ Society in their behalf for an allowance of £10 per annum towards this charitable use; in the same manner in which the Society have supported Schools in other places, but knowing the low state of the Society's Funds, I have deferred saying anything upon this subject until now that these people's repeated solicitations have prevailed with me to forward the enclosed Certificate.

M^r^. Stuart is safely arrived & gone to his station. This gentleman has given every reason to expect he will be a useful & zealous Missionary. The appointments in the Mohawk Country will surely be attended with happy consequences & do honor to the Ven^ble^ Society. Missions should likewise be immediately established in Canada particularly at Quebec & Montreal. The Church of England is much censured & abused for neglecting this important post. It is sufficiently evident that y^e^ Society's Stock is too small to support even their present appointments, unreasonable therefore it is to expect that they should upon the small & precarious benefactions they receive from the *public* engage in so expensive an undertaking. If there is any *public* virtue left as I am sure there is, y^e^ advancement of the Church of England in America should become a *national* concern. This Church has ever been considered as the *head of the Protestant Interest & the centre of Protestant Unity;* and therefore ought to be promoted here from motives of *Policy* as well as of religion. It requires not the sagacity of a Politician if he is but acquainted with the Temper & disposition of people *here* to foresee that the more the Church of England in the Colinies is neglected the less hold will the Parent Kingdom have of them. God Grant that those at the helm may see these things in their proper light!

Permit me, Rev^d^ Sir, before I take my leave of you to mention & recommend M^r^. Kuhn, a young Gentleman who proposes going to England next Summer to offer himself a Candidate for holy orders. M^r^. Kuhn received his education in and is a Graduate of Philadelphia College. For two years he has been a licenced Deacon among the German Lutherans & has had the charge of several Congregations. In this office he has acquitted himself with general approbation; being zealous & popular as a Preacher as well as exem-

plary in his life and conversation. He is a prudent, sensible & virtuous youth and being led by the benevolence of his heart to do all the good he can, he chuses to go into the Church of England where he hopes to be more generally useful as he speaks the English language as well as the Dutch. His Father is a German of considerable weight and influence in this Place and he has a brother who studied several years under Linnæus the famous Botanist of Sweden & who is now one of the Medical Professors in the College of Philadelphia. I mention these things to shew Mr. Kuhn's connections & how likely he is to become a useful Missionary & of advantage to the Church if he can be well placed where he will have a mixture of English & Germans. I therefore beg that my Lord Bishop of London will give Mr. Kuhn leave to present himself for holy orders; and that the Venble Society will likewise permit him to offer himself for their service.

And I assure you, Revd Sir, &c.,

THOS BARTON.

Mr. SMITH to the Secretary.

(EXTRACT.)

PHILADA 14 Jany, 1771.

REVD & WORTHY SIR,

* * * Mr. Griffith who was appointed for Gloster Mission New Jersey has deserted it after staying about a month with them. He consulted none of us in this hasty step but took his leave of the people last Sunday but one. Dr. Peters, Mr. Duche and myself endeavoured to persuade him to stay and wait the Society's pleasure for a removal. But he insisted on returning to New York saying he only accepted of Gloster Mission by way of title to get ordained by; but not to stay with them. He complained that the People would do nothing for him but in this he does them great injustice. They had subscribed £48 Pennsylvania money, about £30 Ster. They offered to give Bond for the payment of it, and also to hire a house and small Glebe. This was not only as much as they promised Mr. Griffith before he went to England but likewise as much as they are really able to give & more than is given

by any Mission in this Province except one or two. It is true the Waterford Congregation did this without the Town of Gloster as in the latter there never were more than 5 or 6 Church families so that Mr. Griffith may have to say that one of his congregations would do nothing. The truth is, he did not stay to try whether they would do anything and I have reason to think that the cause of his not settling there was his intending to practice Physic and his not finding that it would answer any valuable purpose in the Gloster Mission.

Most obedt and obliged humble Servt,

WILLIAM SMITH.

Mr. SMITH to the Secretary.

(EXTRACT.)

PHILADA, May 3, 1771.

MY DEAR SIR,

* * * I have great pleasure in going to preach among them and in Summer particularly. My Country House where my Family resides is nearer Oxford Church than to Philadelphia being about 2 miles from where Mr. Neill, the last Missionary, resided. The Congregation increases much since we got rid of one or two quarrelsome people. All the Swedish Families that are in that Neighborhood and were formerly a separate Congregation under the Swedish Missionaries have joined Oxford Church and many of them are Communicants. We are this Summer about erecting a New Church about 5 miles from Oxford Church for the better accommodating part of the Mission & after preaching in the forenoon at Oxford, I go once a month in the afternoon to that place and the Swedish Missionary from Philadelphia also goes once a month.

The people seem more desirous than ever of my continuance to officiate among them & as it is at present a pleasure to me independent of some benefit it is of to my large family, I must rely on your goodness that there be no alteration made without the concurrence of the people & myself, a request which from my long services to the Church in America, I hope the So-

ciety will think me entitled to make. Some of the people had heard that Mr. Thomas Hopkinson, one of the young Gentlemen I recommended to you in my last and distantly related to the Bishop of Worcester would apply for it & there are several considerations that would make him very unfit for it, tho' he is a very valuable young man & only unhappy in his hesitation and manner of Speech. But I am well persuaded neither he nor his Friends would be so indelicate or ungrateful to me his old Master as to apply without my privity or knowledge for anything possessed by me; nor would the Society serve the meanest person in their service in that way, who did his duty with reputation and fidelity as I have done to that people amid all my other engagements.

I have written to the Bp of London to be on his guard against one Aiken who was of the Presbyterian Preachers in this City & is forced out among them on acct of scandalous charges against him in respect to the Woman he is now said to have married. He applied to Dr. Peters and myself to be admitted among us but we refused him. However we hear he has got some sort of papers signed in Maryland and is about taking a passage to England on which Dr. Peters, Mr. Duche & myself wrote to him yesterday as follows:

"Sir,

"As we understand you are about taking a Passage to England, we think it a piece of justice to inform you that if you continue your resolution of applying for holy orders in our Church we must be obliged in duty to send such objections to the Bishop of London against receiving you as we are fully persuaded will render your application fruitless."

The man has so much assurance that I believe this will not stop him; & therefore lest the letter I have sent to the Bishop of London (which goes by another Ship with our Governor), should not come to hand so soon as this please to communicate to the Bishop as soon as possible what I have written about this Mr. Aiken or Aitken, for I know not exactly how he spells his name.

I am, Dear and Worthy Sir, &c.,

Wm SMITH.

M^r. BARTON to the Secretary.

(EXTRACT.)

LANCASTER IN PENNSYLVANIA, June 20th, 1771.

REV^D & VERY WORTHY SIR,

M^r. Stuart is most usefully employed at Fort Hunter. He has already made himself so far master of the Mohawk language as to be able to read in Church about half of the Morning Service; which he does every Sunday to the Indians. Besides this duty he officiates constantly in English to the white Inhabitants. This Gentleman by all accounts is a most zealous & faithful laborer in the Vineyard. It is hoped that by his means under God an effectual door will at last be opened for the introduction of religion into the heathen Country. Sir William Johnson in a late letter to me gives the testimony in his favor: "M^r. Stuart has been some time at his Mission where he is much esteemed not only by the Indians, but by the English and Dutch Inhabitants who constantly resort to his Church. I have great hopes from his appointment." * * *

* * * Canada, it is true "has not been totally neglected." I know there are 3 Chaplains supported there by Government. But these gentlemen who are confined to particular Regiments and Garrisons can be of little service in promoting the Protestant Religion in that Country. M^r. Delisle, Chaplain to the Garrison at Montreal, is very sensible of this and has I am told constantly complained that some hardy & faithful Missionaries of the Church of England have not been established in Canada. You have however sufficiently accounted for this *seeming* neglect with regard to the Society. The matter rests with the Government and wisdom will one day, & we trust ere long, point out the necessity of giving it due attention.

I am, Rev^d & worthy Sir, &^c.,

THO^S BARTON.

Mr. ANDREWS to the Secretary.

(EXTRACT.)

PHILADA, July 1st, 1771.

REVD SIR,

* * * In York we are building an elegant Church which will be compleated by the Fall. It is a brick building 54 feet in front and 36 in depth. This you will acknowledge was a great undertaking for a few families. It is true we received considerable assistances: yet the subscriptions among ourselves were more liberal than I remember to have seen upon the like occasions. Indeed such a love for the Church, such a zeal to promote its interests, so much publick spirit upon all occasions prevails among this small but worthy set of people that I cannot but think myself happy in my present situation.

The Ladies too have their subscription and being no less impatient to see the work completed are providing for us a pulpit cloth and cushion, a desk Cloth, Cloth for the Communion Table, &c. * * *

I am, Revd Sir, &c.,

JOHN ANDREWS.

Mr. SMITH to the Secretary.

(EXTRACT.)

PHILADA, July 6th, 1771.

REVD AND WORTHY SIR,

* * * There is indeed a good prospect opening for a large addition to the Mission where we are about to build the new church. They were a people that were like to fall in with the Methodists; and I think I can say without vanity that I have been a considerable means of shewing them how much better it is to join in a regular Congregation. Yet so it is that tho' I had been thus successful in preventing the Methodist Preachers from gain-

ing any Settlement there, yet it had been said at New York that I had admitted some of their preachers to the pulpit of Oxford Church, but this was so far from being true that I never exchanged a word with one of their preachers nor was there ever one of them within Oxford Church nor so much as asked by any of the people of that Church who are far from having any inclination to follow such men. The Box with the abstracts & some Prayer Books is come to hand and I have delivered to M^r^. Thomson the library for Trenton & have wrote to M^r^. Magaw as you directed me informing him of the continuance of his £10. * * *

I am, Rev^d^ & worthy Sir, &^c^.,

W^M^ SMITH.

M^r^. ROSS to the Secretary.

PHILADELPHIA, July 6, 1771.

REVEREND SIR,

At the earnest and repeated request of several of the Congregation of Oxford, I give you this trouble in their behalf humbly to request the Hon^ble^ Society will be pleased to send them a worthy pious Minister to officiate & reside among them. M^r^. Montgomery who lately went from hence for orders on his return declined their service and accepted a living in Maryland whereby the dutys to the familys visiting the sick, &^c^., are totally omitted to their great uneasiness. D^r^. Smith occasionally officiates among them on the Lord's Day but that by no means gives satisfaction as some like and approve him well & attends the service of the Church when he comes among them, while others dislike him as much & will not join their brethren in Worship under his ministry & so totally abstain attending Divine Service whereby that little flock is at present divided & much scattered. The people are extremely desirous to be on a footing with other Missions, to have their Minister reside on the spot, ready when called on to do the Parochial dutys, visit the sick, baptize the children, bury the dead, &^c^.; and by his good example, purity of manners, sound doctrine & good advice gradually conduct them to happiness. It is really at this time one of, if not the best & most agreeable Missions in this Province. Pray send them an affable, kind & courtious English Clergyman;

such a one will add weight & do real and essential service to the Church; as most who are sent from hence for ordination are generally young Presbyterians who cannot be supposed will make much effort for the advancement of, or likely to make many converts to our Churches.

Hard indeed is our case that we cannot have a Bishop sent to America. Should that happy time arrive our Church would then be countenanced & supported, whereas at present she droops her head and languishes. We desire no power over our dissenting Brethren but we want at least to be on a level with them. Were we so favour'd I doubt not several men of Fortune who want no aids from the people wou'd enter into the Church merely for the sake of doing good. The Dissenters generally, except Presbyterians, heartily wish it.

Rev^{d} Sir, &^{c}.,
JOHN ROSS.

M^{r}. READING to the Secretary.

(EXTRACT.)

Apoquiniminck, Oct^{r} 2, 1771.

Rev^{D} worthy Sir,

* * * I had all along resolved to be present at the meeting of our Corporation at Amboy but am at last compelled to give up the thoughts of it. My resolution did not fail me through M^{rs}. Reading's insinuations: It was really defeated. I am not now seeking for paltry excuses; those of an interesting nature occur so fast to me that I hardly know where to begin an explanation of them. It is, if I am rightly informed, a sufficient plea for absence from a Bishop's visitation if a proctor stands up and says, "*Gravi incommodo impeditus est.*" How much more readily in the present case may it be allowed as a reasonable apology for him who can truly say, "*Gravibus et quam plurimis incommodis impeditus sum?*" Domestic affairs are in this instance but triffling objects and of no manner of importance The care of a new Church now upon the point of being finished calls for my close attendance. Could I visit it every day it would not be too much considering the critical

situation into which it is brought. To this you will give me leave to add the length of the Journey (150 miles from my habitation), particularly irksome to one who labours under a constant and incurable lameness of his right arm and left leg, the want of an equipage to convey me with tolerable comfort to the place of destination and of a suitable attendant to render me those personal services which under my indispositions are indispensably requisite. But I am sensible how disagreeable the mention of these bodily infirmities must be to you who have so many things of infinitely greater moment to think of and therefore desist under a persuasion that with Gentlemen of candour and sensibility the apologies I have offered will be easily admissible.

Rev[d] worthy Sir, &c.,

PHILIP READING.

M[r]. MURRAY to the Secretary.

(EXTRACT.)

READING, 26[th] March, 1772.

REVEREND SIR,

I have hardly anything new to communicate concerning my Parishioners. They continue orderly and quiet amidst the clamor & noise, contention & evil speaking of the German Colonists who are the body of the people in this Frontier County & are every now & then at variance with one another or with their Ministers to the great scandal of religion & their various professions which are chiefly Lutheran & Calvinist & are both equally distant from our Church; the former as well as the latter admitting Presbyterian ordination & both use organs, violins & y[e] Like in their worship. The Lutherans of this Town are just now a suing & execrating one another on the occasion of electing a Minister & this satisfaction they frequently indulge themselves being fonder of new Clergy than new Cloths which they are parsimonious enough to wear threadbare & when they are ripe for a change of Pastors they make them do so too, & so starve them out of place with cold or hunger. Their subscriptions are scanty at best & these they continue or withhold annually at pleasure; for in their language they *Hire* a Minister generally for

no longer than a year which renders his office as contemptible as poor. Their elections are like Polish Diets. They meet again & again & as often dissolve in confusion till at last tired out they submit to any measure or any Minister for a time; which makes y^r^ Settlements short lived & unsatisfying & vacancies long.

These sad effects of Anarchy too evidently shew the necessity of some Ecclesiastical Government in these parts of y^e^ world. Must not Christianity in such circumstances suffer in the eyes of the heathen whose morals it shou'd mend, not corrupt? Besides the members of our own Church are no more than men & may be brought to think the more likely of religion & its Ministers especially in those places where they are comparatively but a small number. Has France or Spain, Russia or Turkey left their religions in such a distractive state as ours in British America? I address a wise & zealous advocate for an American Episcopate; "judge you what I say."

I expect we shall be in condition next Summer to build a Church here, which is much wanted.

Rev^d^ Sir, &^c^.,

ALEX^R^ MURRAY.

M^r^. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, October 3^d^, 1772.

REVEREND WORTHY SIR,

* * * But however favourable this representation of the state of Ecclesiastical affairs among us may appear it must not be concealed that the exercise of our duty brings us into many trials and subjects us to great difficulties. A fixed and determined opposition seems to be formed in this and by the best accounts in many other places against our endeavors in enlarging and extending the borders of our Church, so that we have abundant reason to humble ourselves under the hand of God and to implore Him to

overshadow this branch of His Church (at the present juncture truly and emphatically militant), with His almighty protection.

Rev^{d} worthy Sir, &^{c}.,

PHILIP READING.

M^{r}. PETERS & others to the Secretary.

PHILAD^{A}, Oct^{r} 14, 1772.

REV^{D} AND WORTHY SIR,

This will be delivered to you by D^{r}. De Normandie, a worthy Member of the Church of England as well as a Gentleman of Fortune, character & great public usefulness in this Province. Enclosed is an engagement for the support of a Missionary for the County of Bucks in this Province, a County in which there is not a single Clergyman of our Church tho' there was formerly a Missionary there and it is one of our interior Counties & a very great disposition in it, even among the Quakers who are the most numerous body, to encourage the Church in preference to all other religious denominations except their own.

As D^{r}. DeNormandie will wait upon you in person, and can so fully give you an account of this County & you may perfectly depend upon the truth of whatever he shall say to you on Church affairs, we have the less occasion to be particular. This is not properly opening a new Mission but the restoring an old one which was discontinued on the ill conduct of one M^{r}. Lindsay the last Missionary & was occasionally supplied by M^{r}. Campbell of Burlington during his life, but his successor, M^{r}. Odell, has been excused from taking any charge of it. There is a prospect of a very flourishing Mission in this County. The People of *Bristol* chiefly excited by D^{r}. DeNormandie's zeal have enlarged their Church, which we have this Summer alternatively supplied for them as there is in the Summer season a great resort of strangers of Distinction to that Town on account of a mineral Spring & Bath there and one or two more churches are soon intended to be built in the County at such a distance as to be supplied by the same person who supplies Bristol.

If you will look into your list you will see how few Missionaries we have in this great & populous Province which has more people in it than New

York & New Jersey both. We hope then the Society will make such allowance as they are able for a Missionary in Bucks & there is not the least doubt but the people, many of whom have both zeal & ability sufficient, will even do more than their present engagement & make the living for their Minister very respectable.

The Gentleman they have applied for is Mr. *Hopkinson* who is known to them & has connexions among sundry of the most respectable members of the Church in that County & we believe will be of great service among them. Mr. Hopkinson is also known to you & has been recommended to the Bishop of London some years ago in conjunction with his class-mates Messrs. Montgomery, Coombe & White so that nothing need be added on that head. He is also in full orders & wants nothing but the nomination of the Society which we pray they may give him, agreeable to the request of the people as Missionary for Bucks County, Pennsylvania.

We are, Revd & worthy Sir, &c.,

Richard Peters,
William Smith,
Jacob Duche.

Mr. SMITH to the Lord Bishop of London.

(EXTRACT.)

Philadelphia, October 13th, 1773.

My Lord,

* * * It is with sorrow we are obliged humbly to represent to your Lordship that our Church has lately suffered greatly by several unworthy men who by the recommendations of those who were not deserving the credit they have received have found means to impose on your Lordship's goodness and have got into Holy Orders, some of whom have come to this place and some have gone to Maryland and Virginia.

Mr. *Illing* whom your Lordship sent out, is as Dr. Peters represents him a worthy man but Mr. Page is every way the reverse. The people in general who subscribed and whose subscriptions he laid before your Lordship believed

him to be a Presbyterian and are chiefly of that persuasion. He never meant to settle among them but only to get into Orders. He knew none of us would recommend him. Nay, he knew that we would write to your Lordship against him if we had known of his intentions. Dispairing ever to obtain recommendations from any of the Clergy here, as his conduct has been very exceptionable the short time he was in America, he applied just before he embarked for Letters from Father Harding, a worthy Jesuit in this Town, to the Bishop of Canada with a view to get ordained by him and as he pretended he meant afterwards to recant his Errors and commence Preaching in our Church. Harding who was always in good Terms with us discovered his Duplicity and want of Principle & refused to have anything to do with him. He then went among those People on our Frontiers whom I have mentioned. What other recommendations he produced to your Lordship we have not heard. He never went near the people on Susquehannah but on his arrival immediately set up a separate Preacher in New York without any Regard to Order or the Establishment there.

My Lord, your most dutiful son and Servant,

WILLIAM SMITH.

Mess^rs^. PETERS and SMITH to the Bishop of London.

(EXTRACT.)

PHILADELPHIA, 29 October, 1773.

MAY IT PLEASE YOUR LORDSHIP,

* * * But the principal thing we want to now to inform your Lordship of is that by a Letter received by D^r^. Smith from M^r^. Martin, Governor of North Carolina, we are made aquainted with the Designs of a certain John Beard who was educated in the College of that City and has taken Orders among the Dissenters. He has as we are well informed given offence and been called to account for want of Sobriety for his own people and now wants to come over to the Church. Governor Martin is good enough to let it be known how M^r^. Beard came to have his letters and countenance, and his

Letter is enclosed and we desire that if Mr Beard attempts to make use of Governor Martin's or any other recommendations in order to gain admittance into Orders, that this our Letter may be received as a Caveat against such admission.

We always have been and ever shall be careful how we give any Recommendations to people who offer themselves for Holy Orders and indeed in nothing are we, who are ever upon the spot, liable to be more imposed upon than those who apply on these occasions for our Recommendations. We are,

Your Lordship's most dutiful and obedient humble Servants,

RICHARD PETERS,
WILLIAM SMITH.

Mr. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, December 2, 1773.

REVD WORTHY SIR,

* * * The Parish in Maryland bordering on my Mission called Augustine Parish on Bohemia River in Cecil county, of which I gave the Society a full description in my letter of November 1769, became vacant about midsummer 1772 by the resignation of the legal Incumbent. The affairs of this Church had previously fallen into great confusion. The very edifice had become neglected, forsaken and ruinous. It now became difficult to find a clergyman willing to undertake the Cure of the Parish as the revenue is very small, and the payment of that, small as it is, about to be contested. The place moreover abounds with Dissenters of almost every denomination. The Methodists laid hold of this opportunity to obtain a considerable influence among the Members of the Church and had procured a large contribution with the promise of a convenient lot of ground towards erecting an house for the celebration of religious worship. At the same time the Dissenters of another class made efforts, far from contemptible ones, for the like purpose.

Matters were in this discouraging course when his Excellency Robert Eden, Esqre, Governor of Maryland, being on a journey thro' this Neighbour-

hood and lodging in the house of a Gentleman whose education I had superintended, sent an express to me desiring an interview the next Morning. I did not fail to wait on M^r^. Eden according to appointment. His Excellency after hinting in very polite terms the favorable impressions he had received of my character proposed my undertaking the duties of this Parish as far as was consistent with the duties of my Mission. Upon this I communicated to Governour Eden D^r^. Burton's letter of February 20^th^, 1770, on the subject, signifying the Society's approbation of such a measure provided his Excellency's consent was likewise obtained. His Excellency upon perusing the letter was pleased to say "That the matter did not admit of the least doubt," or to that effect, and gave me leave to officiate immediately as Minister or Reader of Augustine Parish in Maryland. This interview was had with and parole appointment obtained from the Governour on Saturday the 15^th^ of last May and on Sunday the 23^d^ of the same month my attendance commenced in Augustine Church which I have continued down to this date as far as is consistent with my duty as Missionary at Apoquiniminck.

My labours among these people thro' the Divine blessing have been attended with a good degree of success. The Methodists after making some ineffectual attempts to keep their ground withdrew themselves and their design of building a meeting house seems to be entirely laid aside. The other class of Dissenters are likewise for the present quite silent as to their Scheme for the same purpose. The publick worship on such Sundays as Divine Service is performed in the Church is attended by numerous and sometimes crowded congregations.

My appointment however to this duty is attended with difficulty and opposition. The Province of Maryland with respect to Church matters is in a general ferment. Some Lawyers have pretended to discover a nullity in the act establishing the Church and under this pretext the Incumbent's revenue in many Parishes is partially and in some totally withheld. With respect to myself I cannot hope to exercise the Ministry among them without being more or less involved in the dispute. For altho' I am in this appointment at no higher title than Reader or *pro vice* Minister of the Parish (entirely confiding in his Excellency's word of honour for it), yet the relish which people have conceived for those ill-defined, misapprehended terms, Liberty and Patriotism, is so prevailing that some of the Parishioners I am assured, the Dissenters more especially, intend to avail themselves of the supposed nullity of the act for

establishing the Church in bar of any claim I might have to the Ecclesiastical dues of the Parish and therefore at a Meeting of the Vestry held in August last when it was submitted to my consideration by some present "Whether as I could give their Church only a partial attendance and as it was out of my power to reside in the Parish I ought not to be contented with such a part of the Revenue apportioned with reference to the whole (tho' that whole is far from considerable), as should be deemed adequate to the services I was able to render them?" I complied with this proposal without hesitation upon condition nevertheless that the residue or surplus of the Minister's tax should be faithfully paid towards the purchasing a glebe which the Parish stood much in need of. This compliance was received with universal approbation and considered as a proof of my disinterestedness in undertaking the Cure principally with a view to the advancement of religion in general and the particular interest of the Church. What the issue will be time only can discover. For the present I purpose by God's assistance to maintain the ground I have gained in the Church's cause with firmness and resolution. In all cases I shall be punctual in laying before the Honorable Society every step I take in the business, submitting at all times my conduct and continuance in officiating in Augustine Parish to their approbation and commands.

My conduct in the Mission of Apoquiniminck continues to be pursued upon the same plan of decency and good order as described in former letters. Not only the regular and stated services have been duly performed by me throughout the last Summer and Autumn but such other parts of it have been visited and assisted as demanded my more immediate notice and stricter attendance. Since my last I have baptized one hundred and seven infants and two adults who had been properly instructed. The number of my Communicants is fifty-six.

I am with all duty and respect to the Honorable Society,
Rev[d] worthy Sir, &c.,

PHILIP READING.

Mr. SMITH to the Secretary.

(EXTRACT.)

PHILADELPHIA, May 2d, 1774.

REVD AND WORTHY SIR,

* * * I shall be more particular on the whole state of this Mission as well as several other Missions in my next. We are still plagued and the Church hurt by irregular preachers that come out. One Rowland has just arrived here, of a very bad character, to whom we had refused recommendations & therefore he went to Wales, got recommended as a Curate, and was ordained Deacon by the Bishop of St. Asaph & Priest by the Bishop of Hereford; and then immediately embarked for this Place. For God's sake, let him have no appointment; for no Mission in this Province will receive him and we must even write to our Brethren in other Provinces to make known his character. How long shall we groan under this hardship of bad people going from America and imposing on our Bishops, all which might in a great measure be prevented if we had a Bishop here.

Worthy Sir, &c.,

WILLIAM SMITH.

Mr. SMITH & others to the Secretary.

(EXTRACT.)

PHILADELPHIA, May 17, 1774.

REVD SIR,

* * * We are not yet clear that it would be a proper measure to erect the places he now supplies into a Mission but as a person of his qualifications, capable of preaching both in German and English, would be truly useful on our Frontiers and be the means of gathering many congregations we would humbly propose to the Society to make some annual provision for

Mr. Illing as an Itinerant in such parts of the Province as it may appear to the Episcopal Clergy here he can be most useful in until we can more clearly see in what place he can be settled to the greatest advantage.

There is no Episcopal Clergyman in the whole County of Bucks. It might be made an important Mission. Mr. Hopkinson is now about to return to his native Country & is willing to take the charge of that Mission for a time where he will be acceptable to the people if the Society will be pleased to make a Provision for him such as the state of their Funds will admit.

Revd Sir, &c.,

Richard Peters,
William Smith,
Jacob Duche.

Mr. BARTON to the Secretary.

(EXTRACT.)

Lancaster in Pennsylvania, July 1, 1774.

Reverend Sir,

* * * My Mission gains such ground as to require greater duties than it is in the power of one person to perform. The Churches are generally full. That at Pequea in particular is much encreased. Besides the stated duties claimed by these Churches, I am often obliged to itinerate to a considerable distance to serve others who are continually soliciting a share of my labours.

Your obedt, &c.,

THOS BARTON.

M^r. READING to the Secretary.

Apoquiniminck, March 15, 1775.

Rev^d worthy Sir,

The Mission of Apoquiniminck situate in the lower part of Newcastle County on Delaware River extends itself thro' three divisions or hundreds of the said County. The Inhabitants are pretty thick settled and consist chiefly of the descendants of some Dutch Calvinists and a promiscuous number of Emigrants from the three Kingdoms of Great Britain. These People have long been objects of attention to the Society for Propagating the Gospel, a Congregation having united themselves here according to the institution of the Church of England from a very early period. The new light Frensy which broke out at M^r. Whitefield's first appearance on the Stage of America took deep root in this place and occasioned some defection from the Church. Her Members are however yet considerable enough to merit a good degree of regard. They are remarkable for a regular devout behaviour in the time of Divine Service; the ordinances of Religion are in great esteem among them, and we boast a good number of actual Communicants.

But what makes this Mission of great consequence to the Society and indeed to every sincere lover of the Protestant cause is its lying contiguous to a considerable Popish Seminary in the Neighbouring Province of Maryland. This Seminary is under the direction of the Jesuits, an order of men supposed to want neither abilities nor assiduity in supporting the Roman Catholic interest. A Priest of this order used formerly to celebrate Mass at stated seasons within the Bounds of Apoquiniminck but the present Missionary having fixed his residence within a convenient distance of the place which used to be the scene of the Jesuit's transactions, by the blessing of God a check has been given to these attempts and no Mass has been celebrated in Apoquiniminck for some years past. Upon this occasion it must with gratitude be acknowledged that next to the good Providence of God it is chiefly owing to the Society for the Propagation of the Gospel that the Church of England is visibly supported in this place and that many of his Majesty's American subjects have not been seduced to the Popish religion.

Such was the account of my Mission transmitted thro' D^r. Smith's hands

to Archbishop Secker in 1760 which still continues on the same respectable footing as above described and has been more fully set forth in the many letters I have wrote relative to it. Our present danger indeed doth not arise so much from the avowed designs of Papists against the Church, but from the attempts of Dissenters of various kinds. We have abundant reason for apprehensions because by the people on this quarter no efforts are left unessayed to draw off the weak and unwary from our communion. It was principally for this reason that I undertook the care of the Parish in Maryland joining upon my Mission of which measure you was pleased to signify the Honorable Society's disapprobation. The scantiness of the Incumbent's income was such that no Clergyman of abilities or diligence could be prevailed upon to reside in that Parish and its being constantly deserted afforded a desirable opportunity to enthusiasts of all kinds to try their abilities in it. The love of novelty and the want of a regular Ministry induced many to follow any one who made his appearance among them in the character of a Preacher. The vicinity of the place to Apoquiniminck brought my own flock into danger from intruders and (before the Society's pleasure in the matter was known), I thought the best step I could pursue for the safety of my own cure was to endeavor to preserve the unity of the Church in this Parish by engaging myself in the Ministry of it as far as was compatible with my other pastoral duties.

The Church here continues in as good a state as can be expected in these times of threatening and danger. Many are the rebuffs I am obliged to encounter on the subject of the present commotions, notwithstanding which I am not deterred or discouraged from inculcating the principles of Loyalty to our most gracious Sovereign and a due submission to the powers of Government on all proper occasions.

Reverend worthy Sir,

Your most obedient

most humble Servant,

PHILIP READING.

Letter to the Lord Bishop of London.

My Lord,

We now sit down under deep affliction of mind to address your Lordship upon a subject, in which the very existence of our Church in America seems to be interested. It has long been our fervent Prayer to Almighty God, that the unhappy controversy between the Parent Country and these Colonies might be terminated upon Principles honourable and advantageous to both, without proceeding to the extremities of civil war and the horrors of Bloodshed. We have long lamented that such a spirit of Wisdom and Love could not mutually prevail, as might devise some liberal Plan for this benevolent Purpose; and we have spared no means in our power for advancing such a spirit so far as our private Influence and advice could extend. But as to public advice we have hitherto thought it our Duty to keep our Pulpits wholly clear from every thing bordering on this contest, and to pursue that line of Reason and Moderation which became our Characters; equally avoiding whatever might irritate the Tempers of the people, or create a suspicion that we were opposed to the Interest of the Country in which we live.

But the Time is now come, my Lord, when even our silence would be misconstrued, and when we are called upon to take a more public part. The Continental Congress have recommended the 20th of next month as a day of Fasting, Prayer & Humiliation thro' all the Colonies. Our Congregations too of all Ranks have associated themselves, determined never to submit to the Parliamentary claim of taxing them at pleasure; and the Blood already spilt in maintaining this claim is unhappily alienating the affections of many from the Parent Country, and cementing them closer in the most fixed purpose of a Resistance, dreadful even in Contemplation.

Under these Circumstances our People call upon us, and think they have a right to our advice in the most public manner from the Pulpit. Should we refuse, our Principles would be misrepresented, and even our religious usefulness destroyed among our People. And our complying may perhaps be interpreted to our disadvantage in the Parent Country. Under these difficulties (which have been increased by the necessity some of our Brethren have apprehended themselves under of quitting their Charges), and being at a great distance from the advice of our Superiors, we had only our own Con-

sciences and each other to consult, and have accordingly determined on that part, which the general good seem to require. We were the more willing to comply with the request of our Fellow Citizens, as we were sure their Respect for us was so great, that they did not even wish any thing from us inconsistent with our characters as Ministers of the Gospel of Peace.

Military Associations are no new Things in this Province where we never had any regular Militia Law. They subsisted during the different Alarms in the last War, and they now subsist under the special countenance of our own Assemblies, professing the most steady Loyalty to His Majesty, together with an earnest Desire of re-establishing our former harmony with the Mother Country, and submitting in all things agreeable to the ancient modes of Government among us.

Viewing matters in this Light, and considering not only that they were members of our own Congregations who called upon us, but that Sermons have heretofore been preached to such Bodies, we thought it adviseable to take our Turn with the Ministers of other Denominations; and a Sermon was accordingly preached by D^{r}. Smith the 17th Instant, in which he thought it necessary to obviate any misrepresentations that might be made of the Principles of our Church.

M^{r}. Duche is likewise to preach on the 7th July, upon a similar Invitation; and all our Clergy throughout the Colonies, we believe, will preach on the Day recommended by the Continental Congress for a Fast. And God knows, that exclusive of such a Recommendation, there never was a Time when Prayer and Humiliation were more incumbent upon us.

Tho' it has of late been difficult for us to advise, or even correspond as usual, with our Brethren the Clergy of New York, we find that they have likewise in their Turn officiated to their Provincial Congress now sitting there, as M^{r}. Duche did both this year & the last, at the opening of the Continental Congress.

Upon this fair and candid state of things, we hope your Lordship will think our conduct has been such as became us; and we pray that we may be considered as among His Majesty's most dutiful & loyal subjects in this and every other Transaction of our Lives. Would to God that we could become mediators for the Settlement of the unnatural Controversy that now distracts a once happy Empire. All that we can do is to pray for such a Settlement, and to pursue those Principles of Moderation and Reason which your Lordship has

always recommended to us. We have neither Interest nor Consequence sufficient to take any Lead in the Affairs of this great Country. The People will feel and judge for themselves in matters affecting their own civil happiness; and were we capable of any attempt which might have the appearance of drawing them to what they think would be a Slavish Resignation of their Rights, it would be destructive to ourselves, as well as the Church of which we are Ministers. And it is but Justice to our Superiors, and your Lordship in particular, to declare that such a Conduct has never been required of us. Indeed, could it possibly be required, we are not backward to say that our Consciences would not permit us to injure the Rights of this Country. We are to leave our families in it, and cannot but consider its Inhabitants intitled, as well as their Brethren in England, to the Right of *granting their own money;* and that every attempt to deprive them of this Right will either be found abortive in the end, or attended with Evils which would infinitely outweigh all the Benefit to be obtained by it.

Such being our Persuasion, we must again declare it to be our constant Prayer, in which we are sure your Lordship joins, that the hearts of good and benevolent men in both Countries may be directed towards a Plan of Reconciliation, worthy of being offered by a great Nation, that have long been the Patrons of Freedom throughout the World; and not unworthy of being accepted by a People sprung from them, and by birth claiming a Participation of their Rights.

Our late worthy Governour, the Hon^ble^ Rich^d^ Penn, Esq^re^, does us the favour to be the Bearer hereof, and has been pleased to say he will deliver it to your Lordship in Person. To him therefore we beg leave to refer your Lordship for the Truth of the Facts above set forth. At the ensuing Meeting of our Corporation for the Relief of Widows, &c., which will be the first week in October next, we shall have an Opportunity of seeing a Number of our Brethren together and consulting more generally with them upon the present state of our affairs and shall be happy on all occasions in the Continuance of your Lordship's paternal Advice and Protection.

(Signed) Richard Peters,
Wm Smith,
Jacob Duche,
Thomas Coombe,
William Stringer.
William White.

June 30, 1775.

Mr. PETERS to the Secretary.

(EXTRACT.)

PHILADELPHIA, 4th July, 1775.

REVEREND SIR,

* * * Now indeed necessity has constrained me to join in a letter with my Brethren of this City to represent to his Lordship the calamitous state of our Church on account of the unnatural war which is carrying on in our very Bowels, and I trust our open and ingenious acknowledgment of the reasons of our present conduct will be received with the tenderness of a Father; and that no fault will be imputed to us. We cannot do otherwise than we have done and all sound principles will speak in our favour. I hope we shall have your good heart along us and that you will be pleased to favour us with an early account of the reception our joint letter meets with and also with any further intelligence you may think will be of use to us.

I am, Dear Sir,

RICHARD PETERS.

Mr. SMITH to the Bishop of London.

PHILADELPHIA, July 8th, 1775.

MY LORD,

The enclosed Letter signed by the Clergy of our Churches in this City was drawn up after frequent and serious Consultations with each other and is dictated by Truth and a most dutiful regard to your Lordship as well as to the true Interest of the Mother Country.

The Sermon referred to in our joint Letter being now published is enclosed. No man has labored more earnestly than myself to avert the dreadful Calamity in which both Countries are now involved. God knows that my Endeavors to promote conciliatory measures were so strong during the meeting of our provincial Convention last Summer whereof I was a mem-

ber that I was considered as one willing to sacrifice essential liberty for temporary safety and even as an advocate for the measures of Administration respecting this country. I persevered however to recommend moderation till we finished those Instructions to our assembly which were generally approved in England as a rational plan of accommodating our differences. But the Continental Congress did not wholly adopt them. Tho' I thus took a part while matters were under deliberation, I have since that time wholly declined being of any new Committee or taking any public part in affairs lamenting the Evils which I saw approaching (as I verily believed), for want of that benevolent spirit of Christianity, mutual good will and Zeal for the Good of the whole Empire, which if they could prevail might easily compromise this unnatural difference, and as Years are now growing upon me and the Bustle of the World is now very little my passion, Nothing could have called me forth but the joint advice of my Brethren and the reasons set forth in our joint Letter to your Lordship. But having once consented to appear again in public I would not violate my principles nor be cold to the Interests of America or of the Mother Country which are inseparably connected, nor could I suffer our Church or Clergy in America to be under Imputations which I am sure as far as I know them they do not merit.

It is undoubtedly the wish (indeed too openly avowed), of some in this Country to have the Church Clergy considered as Tools of Power, Slavish in their tenets and privately Enemies to the principles of the Revolution. Could this notion once generally prevail it would give a deadly wound to the Church in this country. Indeed I question whether we should have the appearance of a Congregation in it.

Thus, my Lord, I have with the utmost Candor and Humility stated my views in this Sermon the composition of which was one of the most trying Incidents in my Life. Permit me to entreat your Lordship's perusal of it with a view benevolent to the Times and circumstances. I hope then it may appear to have proceeded from the purest Intentions and to breathe that spirit of moderation and Virtue wherewith I know your Lordship would wish those whom you honor with your protection to be distinguished. Neither the Church nor the Credit of the Parent Country so far as we are considered to be its Advocates can be promoted by any other conduct on our part.

I trust that this unhappy contest will yet be settled upon a plan of mutual Interest and that no retrospect to our conduct shall hurt our future religious

usefulness or that we shall ever stand justly chargeable with widening the Breach or encouraging Hostilities by any misrepresentations of Facts so far as we are necessarily called to take any public part.

I am, my Lord, your most dutiful son and Servant,

WILLIAM SMITH.

P. S. I have taken the Liberty to refer my good friend D^r. Hind to this Letter and to our joint address to your Lordship; the purport of which I have briefly mentioned to him.

M^r. SMITH to the Secretary.

PHILADELPHIA, July 10^th, 1775.

REV^D & WORTHY SIR,

The several letters which you have directed to my care by the last Ships, viz: to Mess^rs. Tingly, Battwell, Curry, Murray, Craig, & Magaw are duly forwarded. Their difficulties in their Missions are greatly increased by the present alarming state of things & never were men in a more trying or delicate situation. We had hitherto with one consent and one mind kept our pulpits wholly free from everything bordering on the present unnatural controversy. But now our people have all taken up Arms and entered into associations never to submit to the Parliamentary claim of taxing them at pleasure. We see nothing in our Churches but men in their uniforms & tho' they excuse us on Sundays yet they are now every where requesting occasional sermons on the present situation of things The case of the poor Missionaries is hard. To comply may offend their protectors and those that support them in the Parent Country. To refuse would leave them without Congregations every where; and perhaps it is more the wish of some that they should refuse than comply.

We intended to have held a general meeting to consult together on these difficulties but found that it might involve us in new difficulties by having it suspected we met for purposes of another kind. All these difficulties encreased from the necessity some of our Brethren apprehended themselves in

of quitting their charges and going to England. I wish they could have stood their ground which I think might possibly have been accomplished without any unworthy compliances on their part; for when the Shepherds are out of the way the Flocks will be scattered. Some of D^r^. Chandler's Congregation whom I have seen, do insist that he would have been perfectly safe in staying; but of that matter he and his family perhaps could only judge or at least in such a way as to satisfy his own mind. We have not been able of late to correspond with our Brethren in New York so that I have not the particulars of D^r^. Cooper's case but have heard that he was under an evident necessity of retiring for a time. It is a hard situation when such dangers arise from endeavors to support order, &^c^. But we are told that these matters do not belong to us or that we are not to be busy in them; or that the submission we would enjoy amounts to slavery. I hope & believe that those of our Clergy who are now with you will shew themselves Friends to America in the truest sense & yet convince their opponents that they mistook their principles or suffered themselves to be imposed upon. They have it now in their power to become mediators in this contest & to be entitled to the blessing of thousands on their return. I am about writing to them & suggesting what I think they might do; but cannot finish by this opportunity of which you will please to acquaint them when you see them. But to return from this digression. If our Clergy were generally to quit their people at this time I say we should not have the appearance of a Church or people left. A conduct, therefore, of the most prudent nature is required from us. We need not widen the breach & yet we may wish well to (nay, in all decency & firmness contend for), the just rights of America; & so far indulge our people as to convince them that the Clergy of our Church are as true Friends to liberty & as much devoted to the constitutional & just rights of their Country, as any other men in America and upon this plan we have all judged it our duty to prepare for keeping the fast recommended by the *Congress* to be kept July 20^th^ & also not to decline our turns of the occasional service required of us by our people at other times; hoping our prudence and consciences may lead us safely thro' the difficulties with which we are beset: indeed, exclusive of the recommendation, never was fasting and humiliation more our duties.

We have stated all these matters fully in a Letter to the Bishop of London, an exact copy of which is enclosed. The original is gone two days ago by the Honorable Richard Penn, Esq^r^., our late Governor, who is to deliver it in

person as you will see by the copy. I need not add therefore that this copy is only sent to you in case of an accident which I pray God to avert from a valuable man, viz^{t}: that if the original should not come to hand in any probable time after you receive this you will then in our behalf deliver the copy. For as M^{r}. Penn has undertaken this business it would not be delicate to anticipate his kind intentions by delivering a copy before he may get up to London. I need say no more on this head, as your own prudence will direct the rest & lead you to make the proper use of the knowledge you will derive of our circumstances from these papers. I enclose you a copy of the Sermon referred to in the letter to the Bishop. I am sure you will read it with candour and a benevolent view to our situation at this time. M^{r}. Duche preached a similar Sermon last Friday. M^{r}. Coombe is next in turn. Our Missionaries are likewise preparing in their several Districts & M^{r}. Batwell and M^{r}. Barton, I hear, have preached to different bodies in their large Missions. M^{r}. Duche's Sermon is requested for the Press. How many more may be printed I cannot tell. I believe few of our Clergy are ambitious of that honor & seem willing the matter should rest as I have put it in my Sermon; wherein I had lead the way & travelled in an untried path. No man has labored more earnestly than myself to avert the dreadful calamities in which both Countries are now involved. I wrote to you the motives of my conduct last year when I assisted in preparing instructions for our Assembly which were generally thought in England to contain the most reasonable plan of reconciliation yet proposed. From that moment I declined any further public concern in affairs; lamenting in private the evils which I saw approaching as I verily believed for want of that benevolent spirit of Christianity, mutual temper & zeal for the good of the whole Empire, which ought to have drawn Brethren to consult together before blood was spilt & coercive measures pursued. Had this been the case, I still hoped a happy reconciliation & till it becomes the case, the day of our felicity cannot dawn. My exhortations & wishes have been so frequent on this head that I have ever been considered as willing to sacrifice essential liberty to temporary safety, and as an advocate for the measures of administration against the Colonies. But I am above paying any regard to the opinions of heated times. Tho' I wish for peace I would not make an undue sacrifice to obtain it. Tho' I wish not to be forward or busy in speaking & tho' I could have wished our Pulpits to have been wholly left for the usual purposes of the Gospel, yet when unavoidably called to speak from thence I

could not appear cold to the interests of this or the Parent Country which appear to me inseparably connected. I could not betray the cause of universal liberty; nor suffer our Church or Clergy to labor under the imputation of departing from those principles which distinguished some of her brightest Luminaries near a century past. For my own heart not only dictates these principles; but I am sure also that they are the principles of all our Brethren in these parts; and were we to suffer the contrary notion to prevail (and some indeed wish it may prevail), namely that the Church Clergy are tools of power, slavish in their tenets and secret enemies to the principles of the Revolution, it would, as I said, give a deadly wound to the Church in America.

But to conclude this long letter. I leave the Sermon to your own candor. Some thousands have been disposed of here in a day or two. It was my desire that there might not be one intemperate expression in it, or one sentiment that does not tend to a happy reconciliation upon any plan that does not require an absolute submission which would deprive us of every right by which Britons ought to be distinguished. The Preface has fully set forth the design of the composition; & I verily believe if I had not stepped forth on this occasion, we should all have been viewed in a light we would not wish to merit.

You see, my dear Sir, that this is a long and free letter. I have no copy of it, & your own prudence will tell you that it is intended for no public use but only to satisfy you and enable you to satisfy others of the motives of our conduct. Much hurt has happened to individuals in this Country from Letters and therefore I now write but seldom. The letter to the Bishop, if his Lordship pleases, may be read to the Society; but we think with all humility it ought not to be made any other public use of. If you think any thing from this letter necessary you will please to take memorandums of them should you have occasion to mention any thing about it to the Society.

Excuse these little anxieties as they are a testimony of the most perfect confidence in your goodness and Friendship. I must conclude,

And am, dear & worthy Sir, &c.,

WILL^{M} SMITH.

Mr. SMITH to the Secretary.

(EXTRACT.)

PHILADELPHIA, 28th Augst, 1775.

REVD AND WORTHY SIR,

* * * The Americans continue firm in the measures they have adopted for opposing Parliamentary taxation and the Colony of Georgia has now joined the other twelve Colonies. Administration can expect nothing by hopes of disunion here. Would to God that a suspension of hostilities & a negociation could take Place before either side have proceeded too far in measures so ruinous to both. For this I pray & for this I labor daily & in such a way perhaps as may subject me to the blame of the violent of both sides. But I look far beyond the present heated times. I know the dignity of the Parent state may be well supported without evading any essential right of the Colonies, & till a plan for this purpose is devised and executed we can never more expect a return of our former harmony. It was with a view to propagate these principles that my Sermon was drawn up as I mentioned in my last. Whether it may be considered in that light on your side of the Atlantic I know not. But God knows my love is strong & my zeal ardent for the prosperity of both Countries.

Since I wrote you all our Clergy within my knowledge, two only excepted in four Provinces, have Preached on the fast of July 20th. Some of their Sermons are printed & more in the press. You will herewith receive two of Mr. Duche & one of Mr. Coombe's. Please to communicate them to the Lord Bishop of London. His Lordship will be pleased to peruse them. He will thereby be enabled to judge of us all as he has done that honor to mine; & the circumstances in which we are placed cannot be easily known by those who are at a distance. But we hope our present conduct will be justified from a recollection of that prudence and temper which we have endeavored to exercise on all former occasions; & the proper allowances for youth and riper years to be likewise made. I am more and more convinced that had our Clergy acted a different part on the late occasion we should have ruined the Church Interest here.

I am with great truth, Dear Sir, &c.,

WILLIAM SMITH.

The Clergy to the Bishop of London.

PHILADELPHIA, Oct^{r} 6, 1775.

MY LORD,

At the Annual Meeting of our Corporation for the Relief of the Widows and Children of Clergymen in the Communion of the Church of England in America at Philadelphia after the usual business was discussed the worthy Clergy of this City communicated to those of their clerical brethren who were present an address lately transmitted from them to your Lordship giving a state of the difficulties under which the Ministers of the Church of England in this Country labor at this important crisis, informing your Lordship of the Military associations which had taken place among all denominations throughout these Colonies and that in such a situation of affairs they considered it as a step of prudence on their part necessary to the continuance of their own usefulness and even to the preservation of our Church in America to comply with the recommendation of the Congress and the request of their Parishioners in observing the 20th of July last as a day of general humiliation, Fasting and Prayer and at the same time intimating their belief that the Clergy would in general do the same. We have, as our Brethren expected we should, thought ourselves called upon by motives of prudence as we were by the voices of our respective Congregations to observe the day as above mentioned and we desire to assure your Lordship and all our spiritual Superiors that on this occasion we did scrupulously conduct ourselves consistently with our Duty as Loyal Subjects and Ministers of the Church of England. Our Distresses are Great, our anxiety for the welfare of the whole British Empire still greater. But in these most trying times we hope to approve ourselves the hearty and steady friends of the Constitution both in Church and State and the faithful Ministers of the Gospel of peace and Love. But at the same time we think it of importance to the interest of our Country at large to have it known, that even were it proper for us to take any active part in the present troubles it would not be of any considerable weight on either side of that fatal dispute we so heartily wish to see happily accommodated.

We do most heartily join with our Brethren in the Prayer contained in their Letter that the hearts of good and benevolent men in both Countries

may be directed to pursue such truly salutary measures as may produce a speedy and permanent reconciliation between the Mother Country and her Colonies and we humbly recommend ourselves to your Lordship's paternal Prayers, Advice, and protection.

We are Your Lordship's Dutiful Sons and Servants,

PHILIP READING,
GEO. CRAIG,
THO^{S} BARTON,
CHA^{S} INGLIS,
D. BATWELLE,
SAMUEL TINGLEY,
ALEX^{R} MURRAY,
JON^{N} ODELL,
SAM. MAGAW,
W^{M} THOMPSON,
GEO. PANTON,
W^{M} FRAZER.

M^{r}. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, March 18, 1776.

REV^{D} WORTHY SIR,

I had the honor of addressing a letter to you in September last containing (among other particulars relative to my Mission), the following paragraph:

I should now proceed in my account of some other difficulties to which I have been particularly liable as a Missionary here if every thing of a private nature was not quite absorbed in the general distress with which we are all overwhelmed by the unhappy disputes subsisting betwixt Great Britain and her Colonies. It is hardly possible especially since the commencement of the late hostilities to avoid taking a part on one side or other of the dispute. Much industry has been used to render me obnoxious to popular resentment as being inimical to the measures prosecuting here in opposition to the Parliamentary authority of the present state. *No more passive obedience and non resistance* has been scribbled with a pencil on my Church door. It was urged as a just cause of complaint against one of the Captains of the Militia that he had lugged his company to Church on the day of a public fast *to hear that old wretch* (meaning myself) *preach, who was always an enemy to the present measures.* Threats have been used to deter me from reading the prayers for

the King but hitherto I have stood firm and my answer to these representations is that having taken the oaths of allegiance to his present Majesty, having vowed canonical obedience at my ordination and when I was licensed by the Bishop, & subscribed the Liturgy of our Church, I do not think myself at liberty to dispense with these solemn obligations but shall persevere by God's Grace in complying with them. As to my own immediate Flock I have the comfort to say that in general I live with them on the best terms and it is probably owing to some Gentlemen of influence and authority among them that notwithstanding the danger of the times I continue on a respectable and useful footing in this place.

I beg leave to trouble you with a repetition of the above paragraph because the letter which contained it was seized (among a number of others from different people), on board a ship bound to London, brought back to Philadelphia and submitted to a Committee of inspection as being of dangerous tendency or at least as impeaching the pròpriety of the public proceedings. The Committee, I am informed, after consideration thought proper to dismiss the letter as not liable to the censure which upon the first perusal it seemed to deserve.

My Honorable Patrons are so well apprised of the present temper of America and how dangerous it is become to speak or write on public business that I shall readily be excused if I do not enlarge on so tender a subject. My letter above referred to having passed examination induces me to present you with a repetition of it, and while the pen is in my hand (tho' my arm is so weak and lame that I am scarcely able to guide it), I will venture to add that I continue stedfast in the same sentiments determined at all events to adhere thro' Divine assistance to my oaths of allegiance, ordination vows, subscription to the articles and liturgy of our Church and those principles of gratitude which I owe the Venerable Society under whose protection I have exercised the Ministry and by whose bounty during thirty years I have been assisted with a comfortable support.

I have the honor to be with all duty and respect,

Reverend worthy Sir, &c.,

PHILIP READING.

Mr. READING to the Secretary.

(EXTRACT.)

APOQUINIMINCK, August 25, 1776.

REVEREND WORTHY SIR,

In my letters of September and March last I explained the difficulties I was brought under in the discharge of my pastoral Office and the farther obstructions I was likely to meet with by reason of the unhappy rupture that has taken place betwixt Great Britain and her Colonies. The matter is now brought to a crisis. I cannot express the anguish of mind I feel for what has lately befallen me as a Missionary and for the abject situation with which my family (as yet unprovided for) is threatened. But the God whom I serve will comfort and strengthen me in bearing up under the one and I trust that the Honorable Society will continue with their usual benevolence to alleviate the distresses of the other.

The Church of England has now no longer an existence in the United Colonies of America. I humbly beg that this assertion may not be considered as the effect of intemperate heat or ungovernable passion. I never was more cool and deliberate than when I make it and therefore will venture to repeat it. The Church of England as by law established has no longer an existence in those parts of America which are denominated "The free and independent States." My reason for speaking in this manner is as follows: I look upon the King's supremacy and the constitution of the Church of England to be so intimately blended together that whenever the supremacy is either suspended or abrogated the fences of the Church are then broken down and its visibility is destroyed. This is actually the case in the present instance. On the second day of July the Congress at Philadelphia were pleased to declare the Colonies which had united in opposition to the measures of Great Britain "Free and independent States." Upon this Declaration it was judged incompatible with the present policy that his Majesty's authority within the new States should any longer be recognized. In this sentiment the generality of our Clergy (as far as has hitherto come to my knowledge) dismissed all those prayers from the public service of the Church wherein the names of the King and the

Royal Family are mentioned, and adopted in their stead a prayer for the Congress which is no other if I am rightly informed than the Prayer for the high Court of Parliament altered and suited to the present occasion. "Most gracious God" say they, "we humbly beseech thee as for the States of America in general, so especially for the high Court of Delegates in Congress at this time assembled, &c., &c."

As to myself I was at no loss in determining what part I should bear in this importune juncture. Ever since I entered into the Ministry I had made it a constant rule to read over at proper intervals my ordination vows, the Articles of religion and Canons of our Church; but on the present occasion I read them more attentively than ever. The more I considered them the more I was confirmed in my opinion of the strict obligation I was under to adhere inviolably to what they injoined. To say nothing at present of the oath of allegiance which was evidently framed for securing the subject from joining any foreign power in an attack upon his Sovereign's Crown and dignity, the Canons of the Church have some a direct and others a general tendency to maintain the King's supremacy in Church and State. The first, second and fifty-fifth, besides the first article of subscription contained in the thirty-fourth, are unquestionably calculated for this very purpose. The fourteenth leaves the Minister who officiates no room to alter the public service at his own discretion or to leave out parts of it to serve particular purposes. The ordination vow which exacts obedience from the person to be ordained to his Bishop in all lawful matters has in view, I presume, those laws which have been enacted for the good Government of the Church and for regulating the conduct of Ministers in the ministrations in it. I can discover no one exception to answer special emergencies or to obviate difficulties that may arise on unforeseen occasions. Under these persuasions I could not consistently with my sense of the obligation, assume the danger even of reprehension from my superiors by deliberately and of purpose altering the Liturgy of the Church, much less would I subject myself and the people under my pastoral care to the severer censure of excommunication by disobeying the second Canon and contravening the points contained in it. For this it is which makes me say as I do in the beginning of this letter that the Church of England has no longer a visible existence in this part of the world; because I look upon every person whether Clergyman or layman by impugning the King's Supremacy to be virtually excommunicated, separated or cut off from the com-

munion of that Church, as it stands upon its legal basis tho' the sentence has not been actually pronounced against him. For the Ecclesiastical censures could neither be pronounced here nor the penalties annexed operate to any immediate purpose against those who had incurred them, yet this assertion that the Church of England has no visible existence among us speaks for and proves itself. Take away the distinguishing characteristic of any constitution and that constitution instantly undergoes so material a change as not to be known by its former title of distinction. Take away the King's Supremacy and the Episcopal jurisdiction of our Church (for they are the specific differential marks of our Ecclesiastical policy), and the Church is no longer differenced by its former name as it can no longer with propriety lay claim to its distinguishing title of the Church of England.

Such being my sentiments on this subject I determined for the sake of keeping up the Church in its full visibility agreeably to my obligations to continue reading the public service entire as usual notwithstanding Independence had been declared by the Congress and for one or two Sundays prosecuted my purpose without interruption. But on the twenty-first day of July immediately after the first lesson our senior Churchwarden (out of pure kindness to and friendship for me), coming up to the reading Desk earnestly advised me to omit the prayers for the King and Royal Family as the temper of the prevailing party was such that they would no longer bear the reading if those prayers should be continued. I told him that the present was not a fit season nor the place a proper one for discussing so interesting a subject: that I should for that day at least proceed with the service as usual; because whenever I was compelled to desist from using the prayers for the King and the Royal Family I should desist likewise from using any other part of the public service and that consequently the Church would be shut up.

Being now assured on all hands of the danger with which I was threatened if I persisted in complying with my oaths, vows and subscriptions I thought it high time to consult my own and my family's safety and therefore on the Sunday following (July 28th), when the people were assembled for public worship before I began the service I explained to them the obligations the Clergy of the Church of England are under to assert the King's Supremacy in their public ministrations and acquainted them that as I could not read the Liturgy agreeably to the prescribed form without offending against our Government and incurring the resentment of the people I should on that day declare the

Church shut up for six weeks. Accordingly after Nicene Creed I declared in form that as I had no design to resist the authority of the New Government on one hand and as I was determined on the other not to incur the heavy guilt of perjury by a breach of the most solemn promises I should decline attending on the public worship for a short time from that day but that for the benefit of those who were in full and close communion with me, for comforting them in the present distress, for strengthening them in the faith, for encouraging them to persevere in their profession unto the end I would administer the Sacrament of the Lord's Supper on (Sept^{r} 8) that day six weeks. I proposed to say more on the subject; but the scene became too affecting for me to bear a farther part in it. Many of the people present were overwhelmed with deep distress and the cheeks of some began to be bathed with tears. My own tongue faultered and my firmness forsook me; beckoning therefore to the Clerk to sing the Psalm, I went up into the pulpit and having exhorted the Members of the Church to hold fast the profession of their faith without wavering and to depend upon the promises of a faithful God for their present comfort and future relief I finished this irksome business, and Apoquiniminck Church from that day has continued shut up.

If I have erred in not complying with the prevailing mode of the times or if my conduct has been totally different from that of all my Brethren in this Neighborhood, one Clergyman only excepted, I have however maintained to myself a conscience void of offence. The opinions of the best writers on the reciprocalities of those in authority and those under authority such as Grotius, Puffendorf and others together with D^{r}. Sanderson (*de juramenti obligatione*), are I think all in my favor. The decisions of Archbishop Sharp (reckoned the best Canonist of his time), in his cases of conscience, preponderate I know with me in the same scale of the balance, but why do I mention this as a doubtful case? I assure myself that I have on my side the approbation and suffrage of many good and virtuous men of the present age particularly of my honorable Patrons, the Society for the Propagation of the Gospel, and having it in my power to appeal to a just God for the probity of my intentions and to the sense of the wisest and most respectable part of mankind for the consistency of my conduct, what room have I for doubtful apprehensions? I trust that in this and other conspicuous instances of my demeanor I shall upon examination be found to have borne not an unworthy part among the people committed to my pastoral charge.

My sphere of action is now confined to the Catechetical, and what is strictly termed the parochial, offices of my Mission. I shall relax in no diligence nor remit of any care in discharging these for the sake of keeping my people stedfast until some resolve of the New Legislature or the interposition of other events shall enable me to resume the public exercise of my Ministry in the Church. In the mean season I submit myself to the Hon^{ble} Society's disposal humbly emploring their advice and direction in my present arduous circumstances.

I have the honor to be,
Rev^{d} worthy Sir,
PHILIP READING.

M^{r}. JOHNSTON to the Secretary.

(EXTRACT.)

York Town, Nov^{r} 25th, 1776.

Rev^{D} Sir,

* * * The small congregation belonging to the Church in this Town by three several subscriptions of their own, by a lottery and also by subscriptions raised in Philadelphia & other places had finished one of the most elegant Little Churches in this or perhaps any other Province in America. The Ladies' subscription for Crimson Damask hangings which they made up themselves did them honor while it was no small addition to the ornaments of the Church. Every thing seemed to promise fair not only that the few debts remaining would be discharged, but that in time a house & lot of ground would be purchased for the residence of the Minister.

When the Rev^{d} M^{r}. Batwell was sent here Protestants of all denominations seemed very much pleased with him. The Dissenters took seats in the Church & afforded the pleasing prospect that at least their children would at a future day be no small addition to our Congregation. On our sides we made no distinction between them and ourselves except only in the Church Officers & management of the Church which was always confined to the Church people only.

In this situation things were when the present unnatural dispute had been raised to a considerable height. The Party which had taken up Arms & who were not belonging to the Church were very noisy about the prayers for his Majesty. Mr. Batwell persevered in going through the service as usual and the Church people supported him in it to the very great danger of all until last April when the violence of the times carried everything before them and since that time we have had no Church Service here.

This hath been nearly the case with the Church People & Mr. Batwell at Carlisle whereby the Church was shut up there about the same time. In Huntington the Church Service was performed until near the time when Independence was declared since which no Church Service hath been performed in this Province except in the City of Philadelphia where some part of the service which relates to His Majesty is omitted.

Mr. Batwell has suffered severely by the violence of Partys. On the first attempt to associate here he as far as was consistant with his safety endeavored to promote peace & when the first attempts were made to prepare the People for and prejudice his mind in favor of a change of Government he did his utmost to oppose it. This drew down the resentment of such as were warm for the measure so that he was advised not to come to this Town for fear of being ill treated, but last September when I was in Maryland and all his friends were absent, he came here in company with the Revd Mr. Adams (the late Missionary), to supply his family with some necessaries and as he was going to return a number of the people here, all Germans, seized his horse by the bridle and insisted it was stole. The man he bought the horse from happened to be in sight and immediately went up and informed them it was bought from him. They then pretended they would shew him the right owner and lead him to the water which runs through this Town where with more than savage cruelty they soused him in the water several times. They then made him ride out of Town in that condition above 12 miles before he got dry Cloathes. Happily for him & his family he did not get cold by this piece of barbarity. This affair hath made a great noise here and the better sort of people greatly disapprove of it. But as the courts of Justice are all shut we are obliged to wait with Patience until things are restored to order again when the guilty persons concerned in this outrage will not go unpunished. What Mr. Batwell had done those wicked people could not say themselves but it was because he was a Tory as they thought proper to call him,

as almost all the Church people in this County are, and every other person who is against the most violent measures is sure of the same Epithet.

Mr. Batwell's chief dependence is now on the bounty of the Society. He never got much from Carlisle & I think if the present dreadful times last there will be no certain support for him here but his Glebe which he has done his best to improve. While I remain here I shall do all in my power to support the Church; but unless things are restored to their former order the places which I hold under Government will soon be in other hands; as I am determined not to accept of any place of profit or trust from the persons who direct the present public affairs at this time and therefore must return to my Practice at the Bar. But let my lot be cast where it will the prosperity of the Church will be one of my most ardent wishes.

I am, Sir, &c.,

SAML JOHNSTON.

Mr. BARTON to the Secretary.

(EXTRACT.)

LANCASTER IN PENNSYLVANIA, NOV. 25, 1776.

REVD SIR,

Amidst the dreadful conflict which has rent this once happy country to pieces it was impossible for me to indulge my inclination in keeping up a regular correspondence with the Society. All intercourse between England & this Colony, for above a twelvemonth has been entirely cut off; so that there was no channel thro' which a letter could pass except by going almost an Anson's voyage & being subject to be opened, scrutinized and perhaps returned back for the censures of the Congress. I must commit even this to the hands of Fortune having no better conveyance than by way of New York where I shall send it by one of the British officers who have long been confined in this place as Prisoners of War & are now released upon the demand of General Howe.

As I would not trespass upon your Patience nor distress your humanity I

shall avoid entering into a detail of politics. I only beg leave to hint that the calamities of America, brought on by a few ambitious & designing men here and which might have been prevented if Lord Howe's conciliatory propositions had been accepted, are great beyond description and that it has been my misfortune among many others to share in them.

I have been obliged to shut my Churches to avoid the fury of the populace who would not suffer the Liturgy to be used unless the Collects & Prayers for the King & Royal Family were omitted, which neither by conscience nor the Declaration I made & subscribed when ordained would allow me to comply with; and altho' I used every prudent step to give no offence even to those who usurped authority & Rule & exercised the severest Tyranny over us, yet my life and property have been threatened upon mere *suspicion* of being unfriendly to what is called the American cause. Indeed every Clergyman of the *Church of England* who dared to act upon proper principles was marked out for infamy and insult; in consequence of which the *Missionaries* in particular have suffered greatly. Some of them have been dragged from their horses, assaulted with stones & dirt, ducked in water; obliged to flie for their lives, driven from their habitations & families, laid under arrests & imprisoned! I believe they were all (or at least most of them), reduced to the same necessity with me of shutting up their Churches. It is however a great pleasure to me to assure the Venerable Society that tho' I have been deprived of the satisfaction of discharging my *public* duties to my Congregations, I have endeavored (I trust not unsuccessfully), to be beneficial to them in another way. I have visited them from house to house, regularly instructed their families, baptized & catechized their children; attended their sick and performed such other duties in *private* as aton'd for my suspension from *public preaching*. I think it my duty to inform the Society that these are the principles I acted upon. If I have acted wrong (in not using the Liturgy in that maimed & mangled state, in which it is said some of my reverend brethren used it, rather than shut up my Church *pro Tempore*), I hope the Society will attribute my faults to the strictness of my attachment to what I thought my duty and so forgive me. I should have been very happy to have had their advice and direction on so critical occasion. But that was impossible to be obtained. I now believe the day is near at hand when the Churches will be open & I shall again enter on my *public* duties. I shall then do myself the favor to be more particular in my address to the Venerable Society. At present therefore I

shall only add that tho' I have nothing to subsist on but the gratuitous offerings of my Congregations who have been very kind to me. I have not been able to draw for my Salary nor can I do it now as the money struck by Congress (which is the only money current among us), is so depreciated that I should run a risque in receiving it.

I have the honor to be with particular respect,

Rev^{d} Sir, &^{c}.,

THO^{s} BARTON.

Case of the Protestant Episcopal Missionaries of Pennsylvania.

LANCASTER, May 20, 1778.

ADDRESSED TO THE CONSIDERATION OF THE HONORABLE ASSEMBLY OF SAID STATE NOW MET IN LANCASTER:

The Missionaries were appointed and sent to America by a Society in England composed of the first Personages in the Kingdom who were erected and settled into a corporation by Charter granted in the year 1701 by the great deliverer, King William III.

This Society having the management and disposal of large sums of money collected in England towards the maintenance of a learned & orthodox clergy and the making such other provision as might be necessary for the propogation of the Gospel in Foreign Parts "have for upwards of 70 years expended near £5,000 per annum in America. They became the Patrons of their Missionaries and have enabled them to preach the Gospel in some places" wholly unprovided of maintenance for Ministers and public worship of God.

The Missionaries by the nature of their appointment are mostly itinerant; being neither limited or fixed to any particular station they are often called by the duties of their office not only into different Counties but into different States.

Upon being sent abroad they receive from the Society these Instructions, viz.: "To recommend brotherly love and Christian charity particularly among *all* Protestant Inhabitants of the District or Colony where they exercise their Ministerial Functions; To inculcate submission to government and obedience to authority *not only for wrath but also for conscience sake;* To

exhort their people faithfully and chearfully *to pay tribute to whom tribute is due* and to take special care to give no offence to the civil Government by intermeddling in affairs not relating to their own calling or function."

In conformity to these Instructions the Missionaries included in this case (for they are not authorized nor will they presume to speak of any others), beg leave to declare with an appeal to heaven and their consciences for the truth of the Declaration that they have not *intermeddled* directly or indirectly in the present melancholy contest nor done any act or thing inimical to the liberty or welfare of America.

Bound by every tie of duty to their Ecclesiastical superiors at home, affectionately attached to the interest and prosperity of this country and exempted by their office from taking any active part on either side, they have considered themselves under moral obligations and have made it their study to give no offence to either of the contending parties.

The Missionaries, having never derived any advantages from American *establishments* or settled Revenues, are generally in humble circumstances, and being now, from the nature of the present controversy suspended from the full exercise of their Ministerial Functions here; and from even the privilege of visiting such of their Congregations as reside in different counties, forbid, by the principles of their Profession and the canons of the Church to which they belong from accepting or following any calling or official, *Civil*, *Military* or Commercial, they must be reduced to disabilities of procuring the common necessaries of life for themselves & families were the Society's bounty to be withdrawn.

It is unnecessary to say more upon this subject. The wisdom of the Hon orable Assembly will more fully point out the peculiar hardships of the Missionaries in particular should they under the above circumstances suffer the penalties of an act entituled "An Act for the further security of the Government."

Having the happiness of addressing themselves to Christians & Protestants who will pay due regard to *religious scruples* however different they may be from their own, the Missionaries hope that they will be permitted candedly to avow they cannot in conscience abjure the "King of Great Britain his heirs and Successors," nor totally dissolve their connections with the Countries that gave them birth, from which they have hitherto drawn their chief support and to which alone they must look up for their future maintenance.

The Missionaries therefore flatter themselves while their public and private conduct shall entitle or recommend them to the favor of America, they may be allowed the same indulgence which Missionaries both Protestants and Papists of almost all Christian nations have experienced.

The Protestant Missionaries from Denmark to Tranquebar in the East Indies receive favor and protection from the natives, tho' not Professors of the Religion of Christ. The Sweedish and Moravian Missionaries sent to America were permitted not only to exercise their functions but even to purchase lands, &c., for the support and endowment of their Missions without being constrained to swear allegiance to the Government then in being.

The Popish Missionaries have ever enjoyed the same privileges in all the different countries they have visited. The great Mogul has allowed them protection and liberty of conscience in all his vast dominions. Throughout Asia and Africa, the Philipine Islands and the Isles called the Ladrones in the South seas they are suffered to exercise all the duties of their Functions without binding themselves to any of those countries by the sanction of oaths & Tests.

These things are not mentioned with any design of dictating or pointing out Rules of Conduct for the Hon^{ble} Assembly; but only to mark the policy (at least) which all nations have used in encouraging and protecting men set apart for the purposes of Religion & morality.

The Protestant Episcopal Missionaries therefore of Pennsylvania have reason to expect they will not be viewed in a less favorable light; and therefore pray that the Honorable Assembly will consider their present distressed situation and relieve them in such manner as their own wisdom and humanity shall dictate. And it shall be the prayer of the Missionaries that the "Peace of God which passeth all understanding may keep their hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord, and that the blessing of God Almighty, the Father, the Son and the Holy Ghost may be amongst them and remain with them always."

Signed in behalf of himself and the rest of the Protestant
Episcopal Missionaries of Pennsylvania,

THO^{s} BARTON,
Missionary at Lancaster.

Mr. READING to the Secretary.

Apoquiniminck, Septr the 30th, 1778.

Revd worthy Sir,

Almost two years have now elapsed since I had the honor of transmitting to you a full, circumstantial & faithful account of the Churches of this Mission having been shut up & the exercise of the public worship suspended in pursuance of Independence having been declared by the Congress at Philadelphia & such resolutions formed by the new Government as absolutely forbade any farther acknowledgment of the King of Great Britain's supremacy within (what are now stiled), the United States. I hope & trust that my conduct in this critical turn of affairs & the principles upon which I proceeded have met with the approbation of my honorable Patrons the members of the Society for the Propagation of the Gospel & are judged by them conformable to the constitution of our excellent Church. I have nothing farther to offer at present but that as the maintenance of Independence still continues tenaciously adhered to, & such laws are multiplying among us as militate against the discipline of the Church of England I persevere with firmness & resolution in pursuing the same line of conduct, having never in any single instance deviated from my duty in this respect but sturdily adhering to & not in the least violating the oaths, vows & obligations I entered into when I took upon me the Ministerial office.

As I have been thus cautious in my behavior & uniform in the character of an upright son of the Church and a dutiful Missionary I flatter myself that I am as yet entitled to the favor and protection of the Honorable & Venerable Society in whose service (I hope I may say) I am still engaged, and whose munificence I have experienced during thirty years past. I have therefore drawn a Bill of Exchange bearing date with this letter on Mr. Symondson the Treasurer for one hundred and twenty pounds sterling, being the salary due to me at the present date, and which I hope will be favored with the usual kind and ready acceptance. I must confess that this draught ought to have been presented at the expiration of the year in the last autumn and would willingly have gone within Sir William Howe's Lines to have done it, where alone such a business could be negociated, but as no man's conduct could be

more strictly attended to or narrowly watched by some favorers of Independence than mine was at that juncture I could not reconcile myself to the measure, for had I adopted it in all likelihood it would have been urged as a reason for preventing my return to my house and family which has been actually the case with several who have ventured to take to such a step. I therefore chose as the most eligible alternative, to throw myself upon the candour and clemency of the Society rather than run the risque of being compelled to submit to the fatigues of a camp; a task to which my advanced time of life and encreasing infirmities have rendered me quite unequal.

Labouring under a nervous atrophy which has been brought upon me by the anxiety, disappointment and distress I have suffered during the present contest betwixt America and the Parent State, I am obliged to ask the assistance of an amanuensis in writing this Letter, being incapable of using my pen for any considerable time together; as therefore this is the last application I shall probably make and the last letter I shall have it in my power to send to you as I remain true to my first principles and continue firm upon my post, performing for the Members of our Church in this place every pastoral duty in my power. As my own and my family's wants are becoming most pressing & I have no other resource upon earth left to fly to in my present exigence, may I not assure myself that I am still entitled to a continuance of my usual support from those hands which have been so long and so benevolently held out for my relief?

I am with all duty and respect to the Honorable and Venerable Society,

Rev^{d} worthy Sir, &c.,

PHILIP READING.

NOTES AND ADDITIONAL DOCUMENTS.

Pp. 1–4.

The dissensions between the "Quakers and Churchmen," "upper counties and lower,"* date almost from the beginning of the settlement of the Province. The "Brief Narrative," though anonymous, is evidently the composition of Col. Robert Quarry, the Judge of the Court of Vice-Admiralty, whose opposition to the Proprietary is referred to again and again by the celebrated James Logan in his letters of this time, and is to be found detailed in the various "Memorials," "Complaints," "Informations," and "Answers," of both parties preserved among the Logan Papers.† From the references to occurrences at the time of the Proprietary's visit to Pennsylvania, the date of the "Narrative" would appear to be about the close of the year 1700. As illustrating the temper of the Churchmen in the Province at this early period, it may well preface the papers which follow in chronological order. A contemporaneous letter from William Penn, printed in the Pennsylvania Archives, I. pp. 141, 142, gives the Proprietary's account of some particulars in this struggle. We quote the following pertinent passages:

"Give R. West a guinea now & then, I fear him in y^e^ surrender of the Jerseys, he has always profest friendship, putt him in mind of it; he advised me to stay & settle matters, but Col^l^ Quarry, &c, w^th^ their artful Letters, helped by the Bp. of London & G^r^. Nicholson, would not suffer it—Church is their Cry, and to disturb us their Merit, whose labours have made the place; they misrepresent all we doe, & would make us dissenters in our own Countrey; the Bp. of London at y^e^ passing my Pat^t^ did what he could to gett savings for y^e^ Ch. but was opposed by y^e^ E. of Radnor, y^n^ Presd^t^. Am civil & equal to y^m^ all, putt them in all places of profit, save one, in this County, Adm^ty^ Advo^es^, Att. Gen^l^, 3 of y^e^ Oy^r^, 5 Counties all theirs, but this is not enough, they must have all; and what they do not attempt in State they do boldly in y^e^ pulpit; depending on my principle for Impunity, y^e^ p'sent Minister brought over printed books & broad sheets in great quantities to be pasted up in their Houses, is this Submission to Govm^t^? This p'sent man, of himself pretty quiet, therefore what he does is concerted at home; we are much Superior to them in Number & Estates; 2 to 1 in number, 4 to 1 in estates, 20 to 1 first Adventurers. G. K's‡ Hypocrisy first open'd y^e^ way for this violent spirit. This is our case,

* *Vide* Penn and Logan Correspondence (Penna. Hist. Soc. Memoirs, vol. ix.), pp. 22, 65.

† *Ibid.* pp. 17, 18, 24–39, 66, 71, 72, 84, 85, 86, 110, 111, 112, 113, 114, 124, *et sæpe.* ‡ George Keith.

pray use all endeavours to gain upon y^e^ Bish^p^ if he remember not an encounter before y^e^ K. in '77. S^r^ R. Southw^l^, L^d^ Bradford, & y^e^ Duke of Leeds being p'sent, an allay sure may be found."

The Bishop of London referred to was Dr. Henry Compton, whose tolerant views and spirit of moderation (*vide* Rose's Biographical Dictionary, vi. p. 431) made him unpopular with his clergy, and probably hindered his advancement to the See of Canterbury. A little later, Mr. Penn (*vide* Penn and Logan Correspondence, p. 117), appears to have found his lordship less hostile. Even while making every allowance for the vexation of the founder of Pennsylvania and his bitter disappointment in seeing the growth of the Church in his "beloved Philadelphia," it is hard to justify his language respecting men whose chief fault was a zeal for their faith. His only excuse must be that it was made use of in the freedom of a private correspondence penned without the slightest thought of the possibility of its appearance to the world a century and a half later.

P. 5.

The history of this requirement will be found in the following Extracts from the Proceedings of the Lords of the Committee of the Privy Council for the Affairs of Trade and the Plantations, at Whitehall, January 22, 1680–1: "Upon reading the draught of a Patent for Mr. Penn, constituting him absolute proprietary of a tract of land," &c, which was referred to Lord Chief Justice North,—"A paper being also read, wherein my Lord Bishop of *London* desires that Mr. *Penn* be obliged, by his Patent, to admit a Chaplain, of his Lordship's Appointment, upon the request of any number of planters; the same is also referred to my Lord Chief Justice North." On the 24th of February of the same year, "the Lord Bishop of *London* is desired to prepare a draught of a law to be passed in this country, for the settling of the Protestant Religion."—Quoted in *Hazard's Register of Pennsylvania*, I. 269, 270.

In connection with this reference to the Bishop of London's interest in the settlement of Pennsylvania, it may not be inappropriate to quote the following paragraph from a letter of the Proprietary, as indicating, in Penn's own words, the source of that admirable policy which contributed so largely to the safety and success of the infant settlement:

"PHILADELPHIA, the 14th of the Sixth Month, 1683.

"I have only to add, that the Province hath a prospect of an extraordinary improvement, as well by divers sorts of strangers, as *English* subjects; that, in all acts of justice, we name and venerate the King's Authority; that I have followed the Bishop of *London's* council, by buying, and not taking away the natives' land; with whom I have settled a very kind correspondence."—*Proud's History of Pennsylvania*, I. 274.

Pp. 6, 7.

Many of the signers of this Address to Gov. Nicholson are incidentally referred to in the Penn and Logan Correspondence, forming the IXth and Xth Volumes of the Memoirs of the Pennsylvania Historical Society. As these allusions are occasioned by the part taken by the more prominent among the "Church party" in opposition to the proceedings of the Quakers, they must, of course, be received with allowance for party prejudices and the animosities incident upon political and theological differences.

P. 7.

Further notices of the Rev. Richard Sewall, of Maryland, are to be found among the Maryland MSS., and incidental allusions to him appear in the New York MSS.; in the Acts of Dr. Bray's Visitations, reprinted in Hawks's Ecclesiastical Contributions, II. (Maryland), pp. 500–523; in the Historical Collections of the Protestant Episcopal Church, I. 42, 47; in Anderson's Colonial Church, III. 262, and in Dorr's History of Christ Church, p. 418.

P. 8.

Mr. Woodbridge is referred to in Savage's Genealogical Register, and also in Brook's History of Medford, of which place he became minister, and where he died, Jan. 15, 1710, at the age of sixty-five.

An allusion to this Mission from New England is found in the Penn and Logan Correspondence (pp. 22, 23); in a letter from Isaac Norris to Daniel Zachary, of Newcastle, where Puritan ministrations were kept up for some time:

"Your New England Ministers, so called, seem to have much zeal for religion, but have a peculiar talent in the application and practice; and by looking no further than their own narrow limits, do not consider the universality of God's love to the creation, and how pleasing it is in His sight that we carry a moral and civil respect and love to our fellow-creatures, as brethren by creation, and the workmanship of his hands, all of a price as to our materials. But I leave this digression, and only hint that certainly they have no legal right, much less divine, to claim a maintenance from you, that hear them not."

Pp. 8, 9.

The "equanimity and civility" "shewed to our Brethren the Gentlemen of the Church of England in Boston," and the "free use" of "the spacious new Meeting-House in Boston for divine service," may be more truthfully inferred from the following extracts from Judge Sewall's Journal — "Tuesday, Dec. 21. There is a meeting at Mr. Allen's of y^e^ Ministers and four of each congregation, to consider what answer to give to y^e^ Governor," (who had applied for the use of one of the three Meeting-houses "that they may say prayers there"), "and 'twas agreed y^t^ could not with a good conscience consent y^t^ our Meeting-houses should be made use of for y^e^ Common prayer worship. Dec. 22. In y^e^ evening, Mr. Mather and Mr. Willard thoroughly discoursed his Excellency about y^e^ Meeting-houses, in great plainness, shewing they could not consent."* The Council had earlier denied the same request, and the "East end of y^e^ Town-house where y^e^ Deputies used to meet" was granted "until those who desire his" (Mr. Ratcliffe's) "Ministry shall provide a fitter place." The use of the "spacious new Meeting-house" was only secured through the arbitrary requirement of the Governor.† Even the purchase of land was hindered, Judge Sewall refusing an application for the sale of a portion of his estate, principally because, he said, "he would not set up that which the people came from England to avoid." ‡ One cannot fail to wonder at this disingenuousness of the Puritan Governor in pleading on such a ground as this for toleration and civility.

* Quoted in Drake's History of Boston, p. 469. *Vide*, also, Greenwood's History of King's Chapel, pp. 28–40.

† Drake, p. 469. Greenwood, p. 38. Wisner's Hist. of the Old South Ch. pp. 17, 18. ‡ Drake, p. 470.

P. 11.

Further notices of the Rev. Thomas Clayton, first rector of the Church at Philadelphia, are to be found in the Hist. Coll. of the Prot. Epis. Church, I. pp. 49, 68; in Anderson's Colonial Church, II. p. 436; III. p. 257; in Hawkins's Missions of the Church of England in the Colonies, pp. 16, 107; in Dorr's Hist. of Christ Church, pp. 8, 24, 280, 333. His death in 1699, is referred to in the Memoirs of the Hist. Soc. of Penn. IX. p. 58.

Col. Quarry's memorial to the Governor and Council against David Lloyd recites in full the story of Lloyd's ridiculing the seal of the Admiralty Court, which is referred to in Mr. Suder's letter. *Vide* Hazard's Colonial Records, I. pp. 603, 604.

Pp. 12, 13.

We have followed the manuscript closely in giving the name of the writer of this letter, but the internal evidence would point to Thomas Makin, usher and successor to George Keith in the Quaker School set up in Philadelphia, in the summer of 1689, to which reference is made in the letter of Mr. Arrowsmith, on page 7 of this volume. Extracts from some Latin verses of Makin's, entitled "Descriptio Pennsylvaniæ," are quoted in Proud's Pennsylvania, I. pp. 211, 212, 469, 470; II. pp. 360–373.

P. 16.

The Rev. Edward Portlock was the first minister of the Church in New Jersey, and afterwards removed to Virginia. Notices of him will be found in the Hist. Collect. of the Prot. Epis. Church, I. 68; in the Historical Collections of the Am. Col. Church, Virginia, I. pp. 142, 143, 144, 150, 151, 163, 180, 181; and in Whitehead's Contributions to East Jersey History, pp. 209, 210.

P. 17.

Further letters from the Rev. George Keith, addressed to the Society for the Propagation of the Gospel in Foreign Parts, are printed in full in the Hist. Coll. of the Prot. Epis. Church, I. pp. 11–31; and his "Journal of Travels from New Hampshire to Caratuck, On the Continent of North America," is reprinted in the same volume from the rare edition of 1706. A copy of the original is in the Library of Harvard College, at Cambridge, Mass. Notices of Mr. Keith are to be found in detail in Proud's History of Penn., I. 345, 363–376, 402; in Hazard's Register of Penn., I. 370, 371; and, incidentally in Anderson's Col. Ch.; in Hawkins's Missions of the Ch. of Eng. in the Colonies; in Clark's Hist. of St. John's, Elizabeth; in Dorr's Christ Church; in Bolton's Hist. of the Ch. in Westchester County; in Berrian's Hist. of Trinity Church; in Sprague's Annals of the Am. Epis. Pulpit; and in almost every volume relating to our early Ecclesiastical history. In the Penn and Logan correspondence, are very interesting allusions to Keith, from the Quaker standing-point (pp. 81, 179, 182, 185, 196, 275). An opposite view of "that lump of scandal," as Penn styles him, is to be found in Bp. Burnet's History of his own time, Bohn's Edition, London, 1857:

"The Quakers have had a great breach made among them by one George Keith, a Scotchman, with whom I had my first education at Aberdeen: he had been thirty-six years among them; he was esteemed the most learned man that ever was in that sect; he was well versed

both in the oriental tongues, in philosophy, and mathematics; after he had been above thirty years in high esteem among them, he was sent to Pennsylvania (a colony set up by Penn, where they are very numerous), to have the chief direction of the education of their Youth. In those parts, he said, he discovered that which had been always either denied to him, or so disguised that he did not suspect it, but being far out of reach, and in a place where they were masters, they spoke out their mind plainer; and it appeared to him that they were deists, and that they turned the whole doctrine of the Christian religion into allegories; chiefly those which relate to the death and resurrection of Christ, and the reconciliation of sinners to God by virtue of his cross. He, being a true Christian, set himself with great zeal against this, upon which they grew weary of him, and sent him back to England. At his return, he set himself to read many of their books, and then he discovered the mystery which was formerly so hid from him that he had not observed it. Upon this he opened a new meeting, and by a printed summons he called the whole party to come and see the proof he had to offer, to convince them of these errors; few Quakers came to his meetings, but great multitudes of other people flocked about him; he brought the Quakers' books with him, and read such passages out of them as convinced his hearers that he had not charged them falsely. He continued these meetings, being still in outward appearance a quaker, for some years, till having prevailed as far as he saw any probability of success, he laid aside their exterior, and was reconciled to the Church, and is now in Holy Orders among us, and likely to do good service in undeceiving and reclaiming some of those misled enthusiasts." *

Frequent references to the Rev. John Thomas are to be found in Bolton's History of Westchester, I. 244, 245 (where his pedigree is given); II. 104; also in Bolton's Westchester Church, pp. 35, 50, 189, 210, 213, 214, 293, 416. The "Abstracts" appended to the Annual Sermons preached before the Venerable Society, contain occasional notices of his missionary work on Long Island, and the New York MSS. refer to him again and again. Some of these interesting papers relating to his work at Hempstead are to be found in the Documentary History of New York, III. 115, 118, 130, 209, 226, 233.

Pp. 17, 18.

The Rev. Evan Evans, D.D., of Brazen Nose College, Oxford, who is here first referred to, may justly be regarded as one of the most faithful and prominent of our early clergy. His name is identified with the history of the Church in Philadelphia, and abundant reference to his labors and success will be found on the pages of this volume. A sketch of his life is to be found in Sprague's Annals, pp. 22–25. The following letter from William Penn to Robert Asheton, contained in the Penn. Archives, I. pp. 134, 135, is of interest:

"New Castle, 9^{bre} 1st, 1700.

"The new Minister sent over for Philad^{a}, has been with me, and appears a man, sober and of a mild Disposition, y^{t} may (be) p^{e}vailed wth to be easy, I must y^{e}fore desire thee to use all early methods by thyself, and such others of yo^{r} Church as are for Peace, and a ffriendly under-

* In this year (1700) he published "Reasons for renouncing the sect called Quakers." He died about the year 1715.

standing to make impressions on his mind for the best, and by all reasonable means, endeavour to dispose him to an easiness of mind and good inclination to the Publick, and the People in general he is now to live amongst, assuring him that while he behaves himself with Candour and Ingenuity, he shall want no Good-will from, nor Kindness that I can shew him, and that he may expect as much favour in all reasonable things, as he could from any Gov^{r} of his own way. They (thy) care in this. I hope I may depend on having assurance of thy good inclinations to the peace of y^{e} Publick, and that thou art sensible one of the greatest Advantages to be reeaped from Religion is a quiet and easy mind, w^{ch} as it is outwardly enjoyed will show itself, no less in all exteriour things. As thou finds Occasion, a line from thee on this head would be acceptable to Him that is wth kind Love to thyself & family. Thy assured fr^{d},

& affectionate Kinsman.. W. P.

(Endorsed) "Gov. to R. Asheton, about, y^{e} Ch. of Eng^{d}, Minister, N. C., 9^{ber} 1st, 1700."

Removing to Maryland after a long and faithful service at Philadelphia, he is referred to frequently in the "Maryland Manuscripts" gathered by the late Dr. Hawks in England, and also in the volume relating to the Church in New York; while every printed work referring in any way to the early annals of the American Church, at this period of its history, will be found to contain allusions to him. The Original MSS. from which these papers are printed, comprise several interesting Autographs of Dr. Evans, and others are to be found among the Smith and White MSS. belonging to the General Convention of the Prot. Epis. Church.

P. 19.

The Rev. Henry Nicholls after several years' service at Chester, removed to Maryland, where he labored for many years. In a MS., "Character of the Clergy in Maryland," assigned by the Rev. Ethan Allen, D.D., to "the end of 1722 or the beginning of 1723," the anonymous author speaks of him as "a whig and one of the best of men," and under date of May 23, 1735, the Rev. Arthur Holt, from Barbadoes, writes "there are some worthy good clergy in this district. M^{r}. Nicholls is very regular in his manner of life and strict in the observation of the Rules of the Church." Earlier the same Clergyman writes: "In M^{r}. Nicol's Parish the Churches are full and the Communion large and the decency observed in the places of Divine Service second to none I have ever yet seen." These and other testimonies to his character will serve to correct any unfavorable impressions which his removal from Pennsylvania, as detailed on a subsequent page, might excite.

The Rev. John Talbot preached the first sermon in the Church at Chester. Of his connection with the Rev. George Keith, and his long and successful labors in New Jersey, the first volume of the Historical Collections of the Prot. Epis. Church, and the New Jersey, the New York, and the Maryland MSS. bear abundant testimony. No name among our early clergy deserves a more lasting remembrance; no labors have borne more enduring or more abundant fruit.

Pp. 20, 21.

At the meeting of the Clergy referred to in the letters from the Rev. Mr. Evans to the Bishop of London, and the Rev. George Keith, the following paper was presented:

"A Summary Account

of the State of the Church in the Province of Pennsylvania, as it was laid before the Clergy, Oct^{r} 5th 1704, at New York, by the appointment of his Excellency Edward Lord Cornbury & Colonel Francis Nicholson.

Alex. Innes,	W^{m} Vesey,	Evan Evans,
Tho. Pritchard,	John Talbot,	John Bartow,
Henry Nichols,	Daniel Bondet,	W^{m} Urquhart,
Rob^{t} Owen,	Tho. Moore,	John Sharp.

A Summary Account of the State of the Church in the Province of Pennsylvania, as it was presented to a meeting of the Clergy of the Provinces of New York, New Jersey, & Pennsylvania, &c. October 11th, 1704.

Dover hundred at St. Jones in Kent County.

There is a Church built & like to be finished by the latter end of May, whose charge when finished will amount to £250.

A minister is expected daily; the Rev. M^{r}. Crawford, who was sent, being forced back to England.

A Salary of £55 17^{s}, Pennsylvania money being already subscribed & intended to be made up to £60, besides some land designed to be settl'd as a Glebe.

A further Account is sent to our Diocesan,

EVAN EVANS.

APPOQUINOMY IN NEW CASTLE COUNTY.

The Church is boarded & covered, and by further assistance will be fit for Service in a short time.

A Collection of £130 Pensilvania Money chiefly Contributed by Strangers, Especially his Excellency Governor Nicholson.

No Minister yet arrived; they have sent an Address to our Diocesan, & deem that one may be speedily sent in.

The People being of Mean Circumstances cannot Contribute much towards the Support of a Minister.

A more ample Account is sent to the Bishop of London.

EVAN EVANS.

NEW CASTLE TOWN IN NEW CASTLE COUNTY.

A fair Church of Brick is building, the Windows set in, & likewise to be covered before Winter. The Church is built on a plot of Ground where formerly was a Fort, which we suppose may belong to the Crown, but is now claimed by M^{r}. Pen, Proprietor; it is large enough for a Minister's house & school-house; the Inhabitants petition that her Majesty may be solicited to confirm this Land to the use aforesaid.

The Inhabitants have, and do still supplicate for a Minister, and such a one as understands the Welch Tongue, by reason of the removal of a great many Welch families from Radnor to this Neighbourhood.

They can make but a Slender Contribution by reason of their fewness and the opposition of Dissenters which are mostly Presbyterians, and therefore do humbly lay their case before the Hon^ble^ Society.

The Word of God is sometimes preached here on week days by the Minister of Chester.

CHESTER TOWN IN CHESTER COUNTY.

The Church is almost finished, & they have Subscriptions sufficient to complete it except the procuring Church Vestments as a Pulpit Cloth & the like.

That Church would be much improved if the land detained in the hands of one David Lloyd were restored to the Church, or if the Minister were maintained out of the Queen's Customs as the Minister of Philadelphia is, the people who are mostly Converts from Quakerism being not forward to be at any Charge on such Account.

A school is greatly wanting there which should be dependant on the Church. A great many of the Welch who lived in this County being remov'd to New Castle, the rest are not able either to support a Minister or build a Church; they come 11 Miles to Church at Chester, but M^r^. Evans & M^r^. Nichols do visit them & preach in the Welch Tongue.

A Library of such Books as particularly relates to Controversies are Wanting here. The Church is called S^t^. Paul's. M^r^. Henry Nichols, Minister.

CHRIST CHURCH IN PHILADELPHIA CITY, THE METROPOLIS OF THIS PROVINCE.

M^r^. Evan Evans, Minister.

A School-master is greatly wanting in this place, on whom £30 p^r^ Anm is already established, & he will meet with suitable Encouragement.

Here are two Churches, One English & one Swedish without the Town, One Presbyterian Meeting, 2 Quaker's Meeting houses, where they preach by Turns, likewise the Anabaptists have a Meeting.

EVAN EVANS,
Minister of Philadelphia.

TRINITY CHURCH AT OXFORD NEAR FRANKFORT IN THE COUNTY OF PHILADELPHIA.

M^r^. Andrew Rudman, late Swedish Minister, by the direction of M^r^. George Keith serves there now in hopes of Encouragement from the Hon^ble^ Society. The Church has been long since built, & the people lately reduced from Quakerism are not so able or willing, as could be wished, to support a Minister.

At German Town in the same County the people are numerous, they want both Church and Minister.*

EVAN EVANS."

P. 21.

The Rev. Andrew Rudman, "Master of Philosophy," was appointed by the Archbishop of Upsal, Sweden, to minister to the Swedes on the Delaware, June 25, 1696, in connection with

* From the Volume of MSS. of the Church General.

the Rev. Eric Biork and the Rev. Jonas Auren. Dr. Clay, in his interesting "Annals of the Swedes on the Delaware" (second edition, Phila. 1858), gives in detail the story of his ministrations, and records his death on the 17th of September, 1708, at the age of forty years. The fraternal intercourse between the Clergy of Swedish ordination and the Missionaries of the Church of England continued until after the independent organization of the American Church, when these venerable parishes were absorbed into our own Communion of which they had long been essentially a part.

Pp. 22–24.

Notices of the organization and early history of St. Paul's Church, Chester, are to be found in Humphrey's Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts (London, 1730), pp. 151–155; in Anderson's Colonial Church, III. 258, 259, and in "The record of the Court at Upland, in Pennsylvania, 1676, 1681," published in the Memoirs of the Hist. Soc. of Penn. VII. pp. 121, 152, 153, 200, 201, 202. An engraving of the Mural Tablet in St. Paul's Church, Chester, in memory of "James Sanderland's, Marchant, and his wife Ann Sanderland's," forms the frontispiece to this latter volume.

P. 25.

The Rev. John Clubb and the Rev. George Ross will be referred to again and again in the following pages, and the latter in the volume detailing the early annals of the Church in Maryland, to which province he removed. The Rev. Thomas Crawford soon left Dover-Hundred for Maryland, where he, or one of the same surname, had officiated at St. Mary's in 1692. (Allen's Hist. Notices of St. Ann's Parish, Baltimore, 1857, p. 23.)

P. 29.

It is only necessary to refer to the first volume of the Collections of the Am. Colonial Church (Virginia) for frequent mention of the unhappy controversy between the excellent Commissary of Virginia and the erratic Nicholson. A single extract from "The further Affidavit of James Blair, Clerk, concerning Govr Nicholson's Mal-Administration with relation to the Clergy, the College & Himself" (Virginia Papers, pp. 131–138), under date of May 1st, 1704, will suffice: "And till of late that he had occasion for encomiums from them" (the Clergy), "to support his interest in England, never any Govr used the Clergy so barbarously as he has done.

"These addresses he not only bare-facedly asks but uses the way of threats & presents & threats & insults to obtain & if these addresses do not come up to what he would have, proposes new draughts & endeavours by making & feeding differences in their Parishes, to make the scrupulous ministers uneasy & to get them laid aside, by which means the basest of the Clergy & the forwardest to flatter, are become his greatest favorites & several of the best ministers have been so harrass'd that they have chosen rather to quit the Country than to endure the fatigues & extorted flatteries, or insults of his Government."

In this connection we transcribe from the Penn. Archives (I. pp. 150, 151), under date of 1702, (?) the following Memorial, endorsed,—

"The Ministers and Vestry of X^{t} Church, Philadelphia, on behalf of his Excellency Gov^{r} Nicholson."

"PHILADELPHIA, PENNSYLVANIA, August 31.

"MAY IT PLEASE YOUR LORDSHIP,—

"We, the Ministers and Vestry of Christ Church, Philadelphia, humbly crave leave to lay before your Lo^{p} our deepest Concern and Sorrow for the ungrateful Opposition our very worthy Patron, his Excellency of Virginia, has unhappily met with from Mr. Blair and his factious accomplices. We cannot but with a Christian Indignation consider that so good a Nursing Father of our holy mother, so unparalleled and munificent a Promoter of it should be ungratefully traduced by the more immediate sons of it, and that by all the Acc^{ts} and Informations we can have of that unhappy Division, very groundless and causeless, but known P'ticularly to some of us to be a monstrous deformed Brood of malice, and the wicked suggestion of our grand common Enemy, whose Province it is to sow Discord, and to establish if possible his own heterogeneous Tyranny upon the Ruin of our Saviour's kingdom. We humbly desire that we may not be thought by yo^{r} Lo^{p} as fond of intermeddling in a cause not so prop'ly our own; but being obliged to it by all the Tyes, both of Charity and gratitude, as well to do his Excellency Justice as to undeceive yo^{r} Lo^{p}. We are bold to assure yo^{r} Lo^{p} that all those calumnies and wicked machinations made use of to defame his Excellency are only the Malicious Decrees of a few factious, Discontented Instruments, who, to satisfy their own revengeful Contrivances would, if possible, shake y^{e} firmest and strongest Column of an American Church; and that it is a malicious Contrivance we shall humbly beg Leave to instance to your Lo^{p} in one only particular, his Excellency having according to his well signalized Loyalty, summoned the Country together to solemnize her M$^{ty's}$ most happy Accession to the Throne, at which M^{r}. Blair delivered an Oration, taking occasion to expatiate largely upon his late Ma$^{ty's}$ virtue, of glorious Memory, in the Conclusion makes his Excellency the Reverse of all that he had said before, tho' not by Name, yet by such Evident Insinuations before y^{e} Face of the whole Country (met together on that solemn occasion to congratulate her Sacred Ma$^{ty's}$ accession to the Crown, and not to be laden with prejudices & Animosities ag^{t} their Governor), that the meanest Capacity might apprehend & fathom y^{e} Contrivance. By this single Instance of Inhumanity & Ingratitude yo^{r} Lo^{p} may see thro' the whole series of suggestions undeservedly insinuated ag^{t} his Excellency, w^{ch} were they in any manner probable, yet Clergymen, especially M^{r}. Blair, after so many signal Favours shown him by his Excellency, had Reason silently to pass over, rather than maliciously to traduce and oppose his so considerable a Benefactor, who leaves Monuments of his matchless Charity & Instances of his Benefactions wherever he goes; who has largely diffused his Munificences to Churches now erecting at Burlington, Chester, Newcastle, Appoquiminic, St. Jones,* &c., as will appear to your Lo^{p} by the Addresses of y^{e} respective Inhabitants.

"But this is not our own Sentiment, but a Justice due to our worthy Patron, from our Sister Churches of York and Boston, who think themselves obliged to transmit to your Lo^{p} a joynt Representation for yo^{r} Lo$^{p's}$ greater satisfaction.

* Now Dover, on Jones's, or anciently St. Jones's Creek. *Vide* Gillett's Hist. Presbyt. Ch. I. p. 42 (note).

"Once more we are humbly bold to acquaint & repeat to yo^{r} Lo^{p} our sincerest assurances of his Excellency's unblameableness & Innocency, and are & always shall be ready, with our Sister Churches, founded & now founding through his Excellency's great Patronage & unlimited Bounty to Echo out his Goodness & Liberality, and to pray for his Excellency's long Continuance among us, for y^{e} Patronage of our Infant Churches and the Propagation of Christianity in these remote Corners of the World.

"May God of His infinite mercy & Goodness, afford us a long Continuance of your Lo$^{p's}$ Fatherly Care over us, and reward you for all y^{r} pious Labours with all possible happiness here, and immortal glory hereafter."

This letter, which, in view of Dr. Blair's testimony, as well as from internal evidence, we may not unjustly infer to have been the composition of the Governor, is without signature or date. The date, as the records of Christ Church for this period were destroyed, can only be supplied by conjecture. Dr. Hawks assigns it to the year 1702, and is followed by Mr. Samuel Hazard, the editor of the "Penn. Archives," where alone this fulsome document is to be found. It cannot have been written later than 1704, and in view of its references to the Oration at William and Mary College on the Accession of Queen Anne, which took place in 1702, and the bitter controversies growing out of it, the date may be either 1703 or 1704, most probably the latter. At least, it is but natural to suppose that these Memorials may have been suggested to the clergy at their Convention in October, 1704, and prepared by the vestries on the return of the clergy to their respective cures.

P. 31.

The case of the Rev. Thoroughgood Moore will be found in detail in the New Jersey Volume of this series. It is also referred to in Whitehead's Contributions to East Jersey History, pp. 213–215; in Clark's Hist. of St. John's, Elizabeth, pp. 23–32; in Anderson's Col. Church, III. 72, 297–300; in Hawkins's Missions in the Colonies, pp. 265, 271, 281, 387, and elsewhere.

Pp. 32–39.

Another copy of this interesting document is to be found among the Bp. White MSS., preserved among the Archives of the American Church. Both are in the autograph of the venerable writer, and exhibit but few verbal discrepancies.

Pp. 34, 37, 38, 39.

The story of the "Efforts to obtain the Episcopate before the Revolution," as detailed by the late Rev. Dr. Hawks in the first volume of the Collections of the Prot. Epis. Historical Society, pp. 136–157, is one of the saddest chapters of our Ecclesiastical Annals. The desire for a "Suffragan" seems to have arisen naturally in connection with the efforts of the Society for the Propagation of the Gospel in Foreign Parts. In the folio "Account of the Propagation

of the Gospel in Foreign Parts," prepared by the Rev. Mr. Stubs, and printed in 1704, we find the following:

"N. B.—There are earnest Addresses from divers parts of the Continent, and Islands adjacent, for a SUFFRAGAN to visit the several Churches; ordain some, confirm others, and bless all."

At a meeting of the Clergy of New York, New Jersey, and Pennsylvania, in 1705, the following Address was sent under cover to the Lord Bishop of London, of which, doubtless, the mind of the worthy "minister of Philadelphia" was full at the time of penning the Account of the Church in the Province which is given in these pages. This Address was as follows:

"To the most Reverend Father in God, the Lord Abps., the Right Reverend the Bishops, and others Right Honourable Members of the Society Erected for Propagation of the Gospel in Foreign Parts.

"Your Missionaries being convened at Burlington esteem themselves in duty bound to lay before the Most Reverend, the Right Reverend & Right Honorable Members of the Society, what we conceive to be necessary, with God's blessing on our Labours, to promote the ends of our Mission. The presence and assistance of a Suffragan Bishop is most needful to ordain such persons as are fit to be called to serve in the sacred Ministry of the Church. We have been deprived of the advantages that might have been received of some Presbyterian & Independent Ministers that formerly were, and of others that are still willing to conform & receive the Holy Character, for want of a Bishop to give. The Baptized want to be Confirmed. Their presence is necessary in the Councils of these Provinces to prevent the inconveniences which the Church labors under by the Influences which Seditious Men's Counsels have upon the public administration & the oppositions which they make to the good inclinations of well affected people. He is wanted not only to govern and direct us, but to Cover us from the Malignant Effects of those misrepresentations that have been made by some persons impower'd to admonish and inform against us, who indeed want admonition themselves. It is our humble desire that the Custom of the Romans of not Condemning Men before they be heard may be of Force with the most Reverend, the Right reverend & Right Hon^{ble} Members of the Society, for we find to our Grief that those Characters given of us by those persons have made sad impressions on your minds, as have in some measure lessened our reputation, which is dearer to us than all Your Encouragements which we have received by Your Bounty. And it is our humble prayer that no Credit hereafter be given by the Society to any Complaints against us but such as are under the hands of three of the Clergy. The Provinces of New York, the Jerseys and Pennsylvania consist of People of several Nations, & have Preachers among them that speak to them in their own Tongues. The Dutch and the French being of the Presbiterian Perswasion And the former generally tainted with Republican Principles, it is humbly proposed that there be no preacher permitted to preach among them but in the English Tongue, or at least of Episcopal Ordination, that can preach both in English & in their own Tongues, Nor any schoolmasters to Teach any Vulgar Language, but the English, without a particular license from the Governor, till God bless us with a Bishop. This last Expedient is thought by the Governor to be a likely means of uniting the Country both in their religious and Civil interests * * * * *

— and humbly beg Your Benediction & Prayers, and crave leave to subscribe ourselves, as we are,

Most Reverend, Right Reverend & Right Honorable,

BURLINGTON, Nov^r 2, 1750. Your most Obedien^t & humble Serv^ts,

JOHN TALBOT,	THO. MOORE,	HEN. NICOLS,
ERICUS BIORCK,	ÆNEAS MACKENZIE,	GEO. ROSS,
EVAN EVANS,	GEO. MUIRSON,	THO. CRAWFORD,
SAM. MYLES,	ANDREW RUDMAN,	JNO. SHARPE,
JOHN BROOKE,	JOHN CLUBB.* "	

P. 40.

The Rev. Messrs. Moore and Brooke, whose departure for England is referred to in Col. Quarry's letter, were lost at sea.

Pp. 42, 43.

The history of this parish is admirably told in an "Historical Sketch of the Parish of Trinity Church, Oxford, Philadelphia. Read in the church on Sunday, Aug. 2d, by the Rev. Edward Y. Buchanan, rector. Philadelphia; 1857."

Pp. 44, 45.

The Rev. Thomas Jenkyns died the 30th of the month following that in which Col. Heathcote's letter was written. He is appropriately referred to in Humphrey's Hist. Acc. pp. 159, 160.

Pp. 46, 47.

Thomas Graves, "the other Church-warden," was a liberal benefactor of the Oxford Parish, and is referred to in Dr. Buchanan's "Historical Sketch," pp. 10, 11, 20, 22. Edward Eaton appears, from the references to him in the Hist. Coll. of the Prot. Epis. Ch. I. p. 56, and from the volume of MSS. of the Church General, to have been a troublesome individual. The Harper family were among the earliest adherents of the Church in this parish. Dr. Buchanan makes no mention of Henry Stirke.

P. 49.

The Rev. William Black removed, very soon after his arrival, into Virginia. Notices of him will be found in the Virginia Papers, in the first volume of the Hist. Coll. of the Am. Col. Church, pp. 186, 200, 300, 302; and, also, incidentally, in Meade's Old Churches, Ministers and Families of Virginia, I. 320. Mr. Black was inducted into the parish of "Accomake" on the 13th of March, 1709–10.

P. 50.

More will be said respecting the Rev. Edward Vaughan in connection with the New Jersey Papers. Whitehead, in his valuable "Contributions to East Jersey History," in addition

* From the volume of MSS. of the Church General.

to his notices of the labors of this excellent Missionary (pp. 83, 216, 220, 387, 390, 408), gives us his portrait in lithograph.

P. 61.

The Rev. Ericus Biork has been already referred to as one of the Swedish clergy whose connection with the ministers and members of our early Church forms an interesting chapter in our Ecclesiastical Annals.

P. 62.

The Rev. Mr. Sinclair returned to England early the following year (1712), *vide* a letter from the Rev. John Sharpe addressed to the Secretary of the Ven. Society, under date of "New York, Jan. 13, 1712," among the N. Y. MSS.

P. 64.

The Rev. Jacob Henderson, afterwards Commissary of the Bishop of London for the Western Shore of Maryland, at the first applied for the mission among the Five Nations, but was refused by the Archbishop of Canterbury,* because he was not "an English-born subject." Bishop Compton, who had recommended him for the Indian Mission, regarding him as "a person extraordinary well qualified for serving the Church abroad," urged his employment by the Society in some other position, and he was consequently appointed to the Mission at Dover-Hundred. His experience in this field is detailed in these pages. His removal to Maryland was followed by a long, faithful and most acceptable ministry in that Province, of forty years. He died in 1751, leaving behind him the reputation of piety, energy and distinguished ability. For many years he was a corporate member of the Venerable Society, and bequeathed to it at his death a legacy of upwards of £1,000. Notices of him will be found in Hawks's Maryland; in the New York Colonial Documents, V. 313, 315, 316, 317, 318, 319, 321, 334, 336, 354, 355; in Sprague's Annals of the Am. Epis. Pulpit, pp. 34–38, 87; in Anderson's Col. Church, III. 185, 186, 192–198, and in Allen's Hist. Notices of St. Ann's Parish in Ann Arundel County, pp. 42–44, 49, 50, 51.

Pp. 76–78.

The name of the Rev. John Humphreys has appeared before (p. 73), appended to an Address to the Society from the Pennsylvania Clergy. All that is known of his earlier history, save that he was the son of a practitioner of physic in the city of Limerick, in Munster, Ireland, is told in an extract from a letter addressed to the Secretary of the Ven. Society by Col. Morris, of New Jersey, under date of

"New York, July 25th, 1710.

"By this conveyance goes over one M^{r}. John Humphreys. He is a Bachelor of Arts; he has lived soberly and frequented the Communion during his stay: his design is to Enter into Orders. He is a young man but whether he intends to come over into this Country or not, I

* *Vide* Letter from Bp. Compton to the Sec. of the Ven. Society, dated 15th September, 1710, among the MSS. of the Church General.

can't tell. Mr. Evans had some thought of him for School Master at Philadelphia." * After spending a number of years in Pennsylvania, he removed to Virginia in 1724, receiving a gratuity from the Ven. Society on quitting their service, for the hardships he had experienced in his mission, and the diligence with which he had discharged his duties. Mr. Humphreys died on the 8th of July, 1739, at the age of 53. He had exercised his ministry twenty-four years in this country, and fourteen years in St. Ann's Parish, Ann Arundel County, Maryland. *Vide* Allen's Historical Notices, pp. 50–60, 77, and Dorr's Hist. of Christ Church, pp. 44, 51, 414, 415, and the Abstracts of the Proceedings of the Venerable Society.

P. 78.

The following extract from the "Journal of Travels from New Hampshire to Caratuck, on the Continent of North America, by George Keith, A.M." (Coll. of the Prot. Epis. Historical Society, I. p. 35), will serve to correct a slight error in the History of St. Paul's, Chester:

"*January* 24, Sunday, 1702,† I preached at *Philadelphia*, on *Mat.* 5: 17, both in the Forenoon and Afternoon; Mr. *Evans* the Minister of *Philadelphia* having that Day been at *Chester* in *Pennsylvania*, to accompany Mr. *Talbot*, who was to preach there the first Sermon in the Church after it was built."

P. 81.

The name of the Rev. Francis Phillips brings us to one of the saddest chapters of our early Church history. Leaving the Churchmen at Stratford, Connecticut, after a few months' service, "in a condition worse than he found them," ‡ he proceeded first to New York, and thence to Philadelphia, in search of employment. Prepossessing in his appearance, and thoroughly unscrupulous as to the means of advancing his position, he readily won acceptance among the Church people, and the worthy Dr. Evans, or his successor, Dr. Jenney, were little likely to maintain their hold upon the popular regard in comparison with this adventurer. The shameful story appears in full upon our pages, and needs no further comment here.

P. 86.

Lt. Gov. Gooking's advocacy of Mr. Phillips was severely animadverted upon by the Assembly in their Address to him,§ June 10, 1715, and appears to have hastened his removal from office. In a later address the Assembly referred to the Governor's granting a *Nolle Prosequi* in behalf of "one *Francis Phillips* (that scandal to his Order) when indicted and prosecuted for notorious crimes, after all the neighboring clergy had disowned him." ||

In this connection, we append the following papers from a collection of "Presentments, Petitions, &c., between the years 1702 and 1774," presented to the Penn. Hist. Society by John William Wallace, Esq., of Philadelphia, and published in the first volume of the Collection of the Society, pp. 262–264:

* From the volume of MSS. of the Church General.

† An evident misprint for 1703, as Mr. Keith did not arrive in America until June, 1702.

‡ *Vide* Beardsley's Hist. of the Epis. Ch. in Conn. I. 26.

§ *Vide* Proud's Pennsylvania, II. pp. 63–67. || *Ibid.* p. 93.

City of Philadelphia.

The Grand Inquest for our Lord the King, upon their respective oathes and affirmacons, do present That Peter Evans, late of the City Philada., Gentl. the Tenth Day of March, In the year of the Reign of our Lord George, King of Great Britain, France and Ireland, Defender of the Faith, &c, the First at the City aforsd, a Certan Challenge in Writing to one Francis Phillips, of the same City, Clerk, did send to Fight him, the s[d] Peter Evans at Sword Did send, ag[t] an act of Gen[all] Assembly of their Government in that Case made and Provided, as also ag[t] the Peace of our sd Lord ye King, his Crown and Dignity, &c.

ASSHETON.

Non Cul. Et de hoc.

Attorney Generall Siliter,

Philada.

George, by the Grace of God, King of Great Britain, France and Ireland Defender of the Faithe, To the Coroner of the City of Philadelphia, Greeting. We command you that you cause to come before our Justices assigned to keep the Peace And also divers Felonies, Trespasses and other offences in our City of Philadelphia, at our Court of Gen[all] Qr. Sessions, there to be held the Seventh Day of this Inst. July, Twelve free and Lawfull men of your Baylywick, by whom the Truth of the matter may be the better known, and who to Peter Evans Gentl. are of no affenety to make a Certain Jury of the Country between the s[d] Peter upon a Certain Challenge in writing sent by him the s[d] Peter to one Francis Philips, Clerk. Because as well the s[d] Peter as the s[d] Thomas Clark, Gentl., who on our behalf prosecutes, have put themselves upon that Jury and have you there the names of the Jurors and this Writ. Witness Richard Hill, Esq., Mayor, the Sixth day of July, in y[e] first year of our Reign, 1715.

ASSHETON.

We of the Jury, do find that Peter Evans in the Indictment mentioned, did send a Letter in writing to Francis Phillips, Containing these words:

Sir,

You have basely slandered a Gentlewoman that I have a profound respect for, And for my part shall give you a fair opportunity to defend yourself to-morrow morning on the West side of Jos. Carpenter's Garden, betwixt seven and 8, where I shall expect to meet you Gladio Cinctus, in failure whereof depend upon the usage you deserve from

Yr. &c., PETER EVANS.

Jan'y 21, 1714.

I am at y[e] Pewter Platter.

Iff upon the whole, the Court do Judge the words contained in the said letter to be a Challenge, Then we do find the said Peter Evans guilty. But if the Court do Judge the words contained in the said letter are no challenge, Then we do find the s[d] Peter Evans not Guilty.

Curia advisari vult.

City of Philadelphia.

The Grand Inquest for our Lord the King, upon their respective affirmations do present

that Francis Philips, late of the City of Philadelphia, Clerk, the fifteenth day of June, in the Year of the Reign of our Lord George, King of Great Britain, ffrance and Ireland, Defender of the faith, &c., the ffirst at the City af'd, then and there Contriving and Intending Richard Hill Mayor of the s[d] City, and Robert Assheton, Recorder of s[d] City, Justices of the peace of our Lord the King, in the City and County of Philadelphia, assigned to keep their authority as much as in them lies, to deprive, annihilate and contemn then and there of the s[d] Mayor and Recorder, those English words following, openly and publicly did say and utter viz: Tell the Mayor, Richard Hill (the Mayor of this City meaning), and Robert Assheton, (the Recorder of this city meaning), that they (the s[d] Mayor and Recorder meaning), that I say they (the said Mayor and Recorder meaning), are no better than Rogues, Villains and scoundrells, for they (the said Mayor and Recorder still meaning), have not done me justice, and might as well have sent a man to pick my pockett or rob my house, as to have taken away my serv[t] (one Elizabeth Starkey, a pretended serv[t] of the s[d] Francis's by order of Court discharged meaning) to the great Deprivation of the Authority of the said Mayor and Recorder, in the manifest contempt of the Laws of our Lord the King, as also ag[t] the peace of our Lord the King, his Crown and Dignity.

ASSHETON.

Non cul. et de hoc, &c.

Attorney Gen[ll] Siliter, &c.

So insinuating was this man in his address, that among the papers of the Board of Trade, preserved in the State Paper Office in London, is a letter from Gov. Hunter, dated New York, Oct. 10, 1715, expressing the hope that Phillips may be appointed Commissary of the Bishop of London for Pennsylvania. *Vide* Stevens's Analytical Index to the N. J. Col. Documents, p. 95.

P. 120.

A brief account of Dr. Evans's ministry at Oxford is to be found in Dr. Buchanan's Historical Sketch of Trinity Church, Oxford, pp. 18, 19.

Pp. 121, 122.

References to the Rev. Thomas Halliday's labors in New Jersey are to be found in Whitehead's Contributions to East Jersey History, pp. 216, 217, 390, 408; in Dr. Samuel A. Clark's Hist. of St. John's, Elizabeth, pp. 37–47; in Berrian's Hist. of Trinity Church, New York, p. 335; in the New York Colonial Documents, V. pp. 338, 354, and in the volume of New York MSS.

Pp. 123, 124.

The services of the Rev. Messrs. Andreas Hesselius and Abraham Leidenius are noticed in the Abstracts of the Proceedings of the Venerable Society for 1720–21, 1721–22, 1722–23, 1723–24. Frequent references to these gentlemen will be found in Dr. Clay's Annals of the Swedes. A notice of the former will be found in Ferris's Original Settlements on the Delaware, pp. 179–181.

P. 124.

The Rev. John Vicary, who had been appointed to the rectorship of Christ Church, Philadelphia, by the Bishop of London, presented his license to the Vestry on the 4th of September, 1719, and immediately entered upon his charge. Failing health soon compelled him to seek the aid of the neighboring clergy, and in 1722 he ceased to officiate; dying, it would appear, late that year, or early in 1723. Brief notices of him will be found in Dr. Dorr's History of Christ Church, pp. 48, 50, 51, 281; in Anderson's Col. Church, III. p. 269, and in Westcott's History of Philadelphia, chap. lxxiv.

The Rev. Robert Weyman is spoken of by Dr. Buchanan, in his Historical Sketch of Oxford parish, as "a person of great worth and very diligent in the discharge of his ministerial duties." Appointed by the Ven. Society to Oxford and Radnor in 1718, he arrived in the Province on the 19th of December, 1719, and entered upon the duties of his cure on the following Sunday, retaining the incumbency until 1732. References to him are to be found in the Coll. of the Prot. Epis. Hist. Soc. I. p. 96; in Anderson's Col. Church, III. pp. 252, 253, 261; in Thomas's Hist. of Printing, II. p. 104; in Buchanan's Hist. Sketch of Trinity Church, Oxford, Philadelphia, pp. 20–23

P. 124.

The Rev. William Skinner was a Mac Gregor, and among the members of the clan proscribed after the rebellion of 1715. Forced to leave Scotland after the battle of Preston Pans, where he had received a wound, and assuming for safety the name of a friend at Edinburgh, who had afforded him favor and protection, he found his way to Philadelphia, after a brief sojourn in Holland, and subsequently in Barbadoes or Antigua, and became an inmate of the family of the celebrated James Logan, whose sons, in common with other youth, he instructed in the languages, while preparing himself for admission to Holy Orders. He is supposed to have been a graduate, or at least a scholar, at Oxford in his earlier days, and the Rev. John Talbot, when advocating the establishment of a free school or college at Burlington, mentions that "several of Mr. Skinner's scholars at Philadelphia, are fit for the Academy." Returning to England in 1722, for Orders, he was appointed missionary at Perth Amboy by the Venerable Society, and entered upon his labors in September, 1723. Here he continued in the abundant exercise of his ministry till his death in 1758, in the 71st year of his age. His descendants occupy a prominent position among the scenes of their ancestor's life and services. Reference to the Rev. Mr. Skinner will be found in Whitehead's interesting Contributions to East Jersey History, from which this sketch is condensed, pp. 83, 94, 99–101, 133, 213, 221, 222, 224, 408, 409; and in Stevens's Analytical Index to the New Jersey Colonial Documents (edited by Mr. Whitehead), pp. 148, 182, 340, 343.

Pp. 124, 125, 126.

The Rev. William Becket's work at Lewes is mentioned somewhat in detail in Humphrey's Historical Account of the Venerable Society, as well as in the successive Abstracts of the Proceedings of the Society from 1720–21, during the period of his incumbency. He will receive fuller notice in connection with the volume of Delaware papers.

P. 125.

The Rev. William Harrison was appointed the missionary of the Venerable Society at Richmond, Staten Island. *Vide* Abstracts of the Proceedings of the Society, &c., 1720–21; 1721–22; Collect. Prot. Epis. Hist. Soc. I. 126; Clark's Hist. of St. John's, Elizabeth, pp. 52, 53.

P. 133.

The Rev. Jonas Lidman was sent over from Sweden to minister in Pennsylvania, in 1719, and was recalled in 1730. *Vide* Clay's Annals of the Swedes, p. 172.

The blank in the MS. is to be filled with the name of John Urmston, whose miserable life and shocking end (he was burned to death), are noticed in Dr. Hawks's History of North Carolina, II. 127, 214, 215, 292, 330–332, 333, 334, 351–353, 360, 372, 383–386; in Anderson's Col. Church, III. 269, 270, 489, 491; in the Collec. of the Prot. Epis. Hist. Society, I. 89–93; in the Maryland Dioc. Conv. Journal, 1860, pp. 113, 114, and in the Md. MSS. Dr. Dorr in his Hist. of Christ Church, gives the proceedings of the Vestry in consequence of his removal, pp. 51, 52.

P. 136.

The story of the Rev. Dr. Robert Welton's brief career in Philadelphia, beyond what appears in these pages, will be found in an article on "the Non-Juring Episcopate in the United States," prepared by the Rev. Benjamin Franklin, for many years the Secretary of the Historical Society of the Protestant Episcopal Church, and published in the first volume of the collections of the Society, pp. 87–98.

The following extract from the "Reliquiæ Hernianæ," II. p. 257, will add somewhat to Mr. Franklin's able and wellnigh exhaustive sketch:

LISBON, Aug. 31, 1726, N. S.

One Wilton a non-juring clergyman, who some time ago arrived here from Philadelphia, died of a dropsy, refusing to commune with the English clergyman.

After his death among his things were found an episcopal seal which he had made use of in Pensilvania, whereas, he assumed & exercised privily & by stealth the character & functions of a Bishop. This coming to the knowledge of the Privy Council he was ordered home but came to Portugal.

N. B. [by Hearne.] This is the famous D^r^. Welton, minister at White Chappel, who suffered much for his honesty (Jacobitism) & was, it seems, a Bishop, & is now removed from the malice of all his enemies.

We also add, from the original draft, in the handwriting of Peter Evans, Esq. (of whom we have had mention as the challenger of the infamous Phillips), preserved among the "Smith Papers" in the Archives of the General Convention of the Prot. Epis. Church, the following Memorial, a portion of which appears in Mr. Franklin's article, but all of which is pertinent to our purpose:

To the R^t. Hon^ble & Right Rev^d Father in God Edmond, Lord Bp. of London, & one of [His] Maj^ties most Hon^ble Privy Council.

THE MEMORIAL OF PETER EVANS.

MOST HUMBLY SHEWETH,

That yo^r Memorialist did himself the Hon^r in Company w^th M^r. Pslew, lately to wait on yo^r Ld^sp & had abund^t reason to acknowledge yo^r Ld^sp's kind reception & fav^r not only in Promissing your assistance to determine a Matt^r or Difference between S^r W^m Keith Deputy Gov^r of Pennsylvania & the Coll^r of his maj^ties customs there. But more Especially for yo^r Ldsp's goodness in communicating yo^r tho^ts concerning y^e Church & Vestry of Philad^a of w^ch Vestry, yo^r Ldsp had received some disagreable acco^t. Yo^r Mem^bst as one (tho' unworthy) of the Members of y^e s^d Vestry humbly begs leave to give yo^r Ldp a true information of y^e s^d Vestry's Conduct towards D^r. Welton, who at his arrival there abo^t June 1724, was a Strang^r & his coming altogether unknown to every [one] of them. The Circumstances of the Church there being not a little malancholy at y^t time, for y^t being destitute of a Minister, no Divine Service had been ℘formed there for some Months before, and a numerous Congregaceon, w^ch if kept together, were not only able but willing to raise a handsome support for a min^ry w^ch was dayly expected from yo^r Ldp. But the Church Doors being shut it was Evident y^e Congregaceon would soon dwindle & be captivated, among y^e many dissenting Teachers in y^e Growing Citty & render them unable to ℘form their ℘misses to yo^r Ldp. To p^event w^ch inconveniences sev^l members of the Vestry met, & being well assured py some ℘sons of the D^rs. acquaintances, y^t he was esteemed an Orthodox Minister & it appearing by sev^l English printed news papers, y^t y^e D^r. had then lately taken y^e Oaths & conformed to the Gov^nt, but had been deprived of his living. Sev^l members of the Vestry asked y^e D^r. to officiate untill such time as they were fav^rd w^th a minist^r from yo^r Ldp w^ch he readily granted & y^e Church doors were opened, & for y^t reason & from y^e charact^r of y^e D^r's. preaching the Congregaceon resolved to hear him.

Yo^r Memorialist hopes yo^r Ldp will be induc'd to believe their zeal for the Church (& not for any mistaken principles of y^e D^rs) were the true Cause of their frequenting y^e Church. Yo^r Memorialist from his knowledge of & acquaintance w^th y^e people there for 22 yrs past, does believe it a piece of Injustice to insinuate them as disaffected to her Maj^tie for yo^r Memor^st well knows y^t Every Member of y^e Vestry & all others of the Congregaceon to whom it was tendered have Conformed to the Laws & given all y^e proofs of y^ir Loyalty to his Maj^tie that's in their power.

But for his and their Defence ag^st y^e Informaceons of S^r W^m Keith yo^r Memo^st begs leave (and he hopes in Case of Self Defence & p^eservacon he may be allowed) to observe to yo^r Lord^p that S^r W^m Keith has not been so happy in his Conduct or sincere in his relations as to require undoubted Credit as appears from the following Paragraph (taken out of y^e L'ds Proceedings ag^st him for being concerned in y^e Scotish Conspiracy, An: 1703) viz^t "It is declared "by y^e L'ds Spiritual & Temporal in parlim^t assembled That M^r. W^m Keith (upon his Exami- "nation by y^e L'ds appointed to Examine him by this House) hath ℘varicated w^th this House & "by his Behaviour does not seem an Object worthy of his Majesty's Mercy."

Yo^r Mem^st humbly begs leave further to observe to yo^r Ldp in Vindication of himself and y^e s^d Vestry: That y^e s^d S^r W^m had for some years been elected memb^r of y^e s^d Vestry but taking

upon him to Overrule them & entirely depriving them of the freedom justly due, he was left out of the Vestry, in y^t^ time of M^r^. Vicary y^e^ last Settled Minist^r^* amongst us from y^r^ Ldp's ℘de-cess^rs^ w^ch^ was abo^t^ 3 years ago & from that time seemed displeased w^th^ the Vestry & withdrew his Subscription from M^r^. Vicary to whom the Vestry showed all due regard, but for his health he left Pennsylvania & came for England where about 2 Years ago he dyed & his family which he left behind him (w^ch^ are now in England) will testify y^e^ kind usage he & they received from y^e^ Vestry Especially from the Coll^r^ whose Character is so well known to many ℘sons of hon^r^ & Reputaceon here as well as in America to be altogether consistent w^th^ his Duty to her Maj^tie^. Yet S^r^ W^m^ had in a ℘ticular manner traduced it but w^th^out y^e^ least Colour of Proof save his base allegasion & all ℘ceeding from y^e^ Difference between him & y^e^ Coll^r^ abo^t^ s^d^ seizure.

Yo^r^ Mem^st^ also begs Leave to take notice of M^r^ Urmston's Information to yo^r^ Ldp. It is true M^r^ Urmston did serve the Church at Philad^a^ but was not sent from yo^r^ Ldp or yo^r^ ℘decesso^r^. But y^e^ misfortune that drove him from Carolina & other places still attended him & his behaviour became such at Philad^a^ as is not ℘per to be mensioned or allowed in any Sober Society w^ch^ obliged y^e^ Vestry to Dismiss him & y^e^ sev^l^ ℘sons he complains were unkindly used by y^e^ Vestry were of y^e^ like Circumstances & Character for w^ch^ reasons removed from thence.

But yo^r^ Mem^st^ does affirm that he never knew any unkindness or ill usage shewed to or Complained of by any of y^e^ Miss^ies^ sent to the Church at Philad^a^ by any of yo^r^ Ldsp's ℘dec-ess^rs^. And he begs leave to assure yo^r^ Lordsp that he doubts not but y^e^ Missionary whom yo^r^ Ldp shall please to send to that Church, will have Just ground to Convince yo^r^ Ldp that y^e^ Vestry & Congregation of that Church are not only true and Loyal subjects to his Maj^tie^ but are Sincere well wishers & hearty Members of the Church of England as by Law Established & hereby not only express their duty and gratitude to yo^r^ Ldp but also intitle them to yo^r^ Ldp's favour & Benediction.

And yo^r^ Memorialist hopes & humbly begs yo^r^ Ldp will please to be a means to induce his Majesty to renew the bounty of 50£ ℘ Ann. to the Church & 30£ to y^e^ School at Philad^a^ w^ch^ were allowed by & ceased upon y^e^ Demise of her late Maj^tie^ Queen Ann towards defraying y^e^ necessary fees of w^ch^ Grant from his p^e^sent Maj^tie^, M^r^ Moore y^e^ s^d^ Coll^r^ has sev^l^ years since disbursed above.

Your Mem^st^ further begs leave to remind yo^r^ Lordsp That there has been raised in Pensilvania the sum of 2000£ that Money w^ch^ is Equivalent to 1500£ sterl^g^ towards carrying on the Expediceon ag^st^ Canada but y^t^ Expedition failing before y^e^ s^d^ Money was paid to the Crown use it remain^d^ in the hands of the Treasurer of that province until S^r^ W^m^ (ab^t^ 9 years ago) came as Deputy Gov^r^ there and then he demanded & received the same. One Moiety was paid him in Money and the other he took Lands for in his own name or Trustees for his use & which he is now in Possession of. The Church of Philadelp^a^ is become ruinous & must shortly be rebuilt which without Considerable help the people there are not able to do. Therefore yo^r^ Mem^st^ in behalf of the s^d^ Congregacion most humbly begs yo^r^ Ldps intercession for y^e^ Vesting the s^d^ Money & Lands in yo^r^ Ldp & yo^r^ Success^rs^ for the use of the s^d^ Church; w^ch^ being ℘fected

* Here, and once before, the word "Minister," in Col. Evans's handwriting, is stricken out, and the word "Missionary" inserted, in another hand, and with a different ink.

will be an Everlasting Monum^{t} of yo^{r} Ldps care & goodness towards that distant Congregation & be ever acknowledged by them as a Blessing bestowed on them by yo^{r} Ldp.

And yo^{r} Memst as in Duty bound shall ever pray for yo^{r} Ldp's long life & prosperity.

P. E.

P. 145.

The name of "Mr. Whitmore" is evidently a clerical error for "Mr. Weyman."

P. 145.

We shall find frequent allusions to the Ministry of the Rev. Mr. Cummins in the pages of this volume. Dr. Dorr, in his History of Christ Church, devotes a number of pages to him (pp. 57–73, 88, 282, 333). His obituary is contained in the Collections of the Penn. Hist. Society, I. p. 358.

P. 155.

The Rev. John Holbrooke, appointed to Salem, New Jersey (*vide* New Jersey MSS.), afterwards removed to Virginia, where he was in charge of Hungar's parish, Northampton county, from 1729 to 1747. *Vide* Meade's Old Churches, Ministers, and Families of Virginia, I. p. 258.

P. 155.

Dr. Clay, in his "Annals of the Swedes," gives the name of this Swedish clergyman as Andreas Windrufwa. Sent over from Sweden in 1726 with the Rev. Petrus Tranberg, whose name also appears attached to this paper, he divided the care of the churches at Racoon and Penn's Neck with his colleague, until his death in 1728. Tranberg continued until 1742 at this station, when he removed to Christina, where he died in 1748. (*Vide* Clay's Annals, pp. 174–176.) The Rev. Samuel Hesselius was a brother of Andrew Hesselius. He returned to Sweden in 1731, where he died in 1735. *Vide* also Ferris's Settlements on the Delaware.

Pp. 157, 158, 160.

Frequent references to the Rev. William Machonochie will be found in the Maryland MSS.

Pp. 161, 162.

The Rev. Richard Backhouse labored at Chester until his decease, on the 19th of November, 1749. His letters appear again and again on our pages, and form an interesting and valuable contribution to the annals of his time. An extract from a letter of this worthy missionary to the Society, written in 1742, and of similar import with the opening sentence of this communication, is printed in Dr. Gadsden's "Brief Notices" prefacing his Essay on the Life of Bishop Dehon. Charleston, 1833. P. 24.

Pp. 161, 163.

Conestoga, or, as variously written in these papers, Conastogoe, or Conostogoe, was the Indian name of Lancaster.

P. 164.

For a more particular notice of the donation of the "Widow Mallows," *vide* Dr. Buchanan's Hist. Sketch of the Parish of Trinity Church, Oxford, Phila., pp. 21, 22. It has been earlier referred to in the Rev. Mr. Weyman's letters, on pp. 144 and 129; in the latter the MS. reading "Fellows," an evident clerical error.

P. 166.

The Rev. Walter Hacket appears to have officiated quietly and successfully at his post, the only references to him that have come under our notice other than those this volume contains, being the allusions to his settlement found in Humphrey's Hist. Account, p. 162; in Anderson's Col. Ch. III. 262; in Dr. Dorr's Christ Church, p. 420, and in the Society abstracts. An allusion to his induction, in 1733, to a contiguous parish within the boundaries of Maryland, is to be found in the volume of Md. MSS., with the reasons for this step on the part of Lord Baltimore, as given by Commissary Henderson.

Pp. 173–176.

The marriage laws of Pennsylvania had been complained of by the Churchmen in the Province as early as 1701. *Vide* Hazard's Colonial Records, II. pp. 26, 48, 49.

Pp. 177, 178, 179.

The Rev. Alexander Howie was finally appointed to Oxford and Whitemarsh, entering upon his charge on St. John's Day, June 24, 1733. His ministry continued for the space of nine years, but in consequence of the almost entire absence of parochial records, very little is known of his labors, save the references in our pages. In 1742 Mr. Howie left for the West Indies, expecting to return in a few months. Nothing further appears with reference to him, so far as our knowledge extends. Dr. Buchanan, to whose interesting "Sketch of Trinity Church, Oxford," (p. 24), we are indebted for most of the details respecting Mr. Howie we have given, speaks of him as "a conscientious, careful, and good man."

P. 180.

The Rev. John Forbes was licensed May 5, 1764, for St. Augustine, East Florida (Prot. Epis. Hist. Coll. I. p. 112), and is referred to in a MS. volume written by John Gerard Williams de Bahm, now in the library of Harvard College in Cambridge, Mass., as exercising not only his clerical character, but also that of Judge of Admiralty and Councillor. (*Vide* Fairbanks's History and Antiquities of St. Augustine, Florida. 8vo. New York, 1858. Pp. 165.)

The Rev. Alexander Forbes came over to Virginia in 1710, and was officiating there in 1724. (*Vide* Hist. Coll. Am. Col. Ch. I. pp. 295, 296, 323–334.) It is of course impossible on the insufficient data furnished by this reference to the surname only in Commissary Cummings's letter to determine which of these clergymen, if either, is meant.

Pp. 184, 185.

The Rev. Philip Reading was licensed for Pennsylvania as a Missionary of the Venerable Society on the 7th of April, 1746. (*Vide* Prot. Epis. Hist. Soc. Coll. I. p. 117.) In 1775, he appears to have been the incumbent of St. Augustine's parish, Cecil county, on the eastern shore of Maryland. (*Vide* a List of Clergy and Livings in Maryland, 1775, Fulham MSS., among the Md. MSS.) In 1777 he is recorded as "dead" in the Fulham Register. He is referred to in Dorr's Christ Church, pp. 124, 125, and in Hawkins's Missions of the Ch. of Eng. pp. 3, 10, 11, 14.

Pp. 185, 186.

The Rev. "Thomas" Thompson, of Chester, of whose "bad character" testimony was borne at a convention of the clergy in 1760, as we shall subsequently see, must not be confounded with the estimable clergyman of the same name,—a Fellow of Christ's College, Cambridge, —who, after five years' labor at Monmouth, New Jersey, resigned his mission there to undertake another and more dangerous field of labor on the coast of Africa, "out of pure zeal to become a missionary in the cause of Christ." Here he labored from 1751 to 1756, when sickness drove him from his post. The missionary at Chester appears to have come from the south, a clergyman of this name having been ordained in 1730, and having officiated between that time and 1750 in St. Bartholomew's, St. George's, Dorchester, and St. John's, Colleton, in South Carolina. (*Vide* Dalcho's Hist. Acc. of the Ch. in So. Car. pp. 349, 361, 368.) It is but just to mention that this clergyman's character, while in South Carolina, was free from reproach. In 1762, a clergyman of this name officiated in Antrim parish, Virginia, for a few months, and then resigned his charge in consequence of his age and the extent of his charge. (*Vide* Meade's Old Churches, Ministers, and Families of Virginia, II. p. 10.) This latter Thomas Thompson was probably the Maryland clergyman of that name who was incumbent of Dorchester parish in Maryland from 1712 to 1730, according to the Md. MSS., and probably longer, and who must be distinguished from either of the above Thompsons.

P. 187.

The Rev. Richard Locke, licensed to Virginia, May 13, 1749 (*vide* Coll. of the Prot. Epis. Hist. Soc. I. p. 118), and who had, according to Sprague (Annals of the Am. Epis. Pulpit, p. 165, note), been for a number of years a missionary in Pennsylvania, was appointed, while in England in 1754, to the mission at Lewes, Delaware. His decease occurred shortly after.

P. 187.

Reference to the Rev. George Craig will be found in the Prot. Epis. Hist. Soc. Coll. I. p. 116; Dr. Chandler's Life of President Johnson (English ed., p. 186); Dorr's Christ Church, pp. 124, 125, and Hawkins's Missions of the Ch. of Eng. pp. 315, 396.

P. 187.

A brief sketch of the life of the Rev. Hugh Neill will be found in a note to p. 158 of

Sprague's Annals of the Am. Epis. pulpit. Other references to him appear in Dr. S. A. Clark's Hist. of the Church in Elizabeth, p. 119; in Bolton's Westchester Church, p. 494; in Hawkins's Missions, pp. 123, 323; in Anderson's Col. Ch. III. 264–266; in the Prot. Epis. Hist. Soc. Coll. I. p. 117; and in Dr. Buchanan's Hist. Sketch of Trinity Church, Oxford, pp. 27–31. The Maryland MSS., in which numerous references to the Rev. Mr. Neill occur, serve to correct an error into which Dr. Sprague, or his informant, has fallen in dating the decease of this gentleman in October, 1766. After his removal from Oxford, which took place at this time, he officiated for a while in St. Paul's Church, Philadelphia, and was laboring in St. Paul's parish, Queen Ann's County, Maryland, as late as July, 1771.

P. 188.

Several letters from the Rev. Arthur Usher, detailing the progress of his mission between the years 1740 and 1752, are to be found among the Delaware MSS.

P. 188.

The Rev. Mr. Hughes has been earlier referred to (*ante*, p. 181) as expected by the congregation at Radnor, when a fellow-countryman and clergyman of the same name was lost at the mouth of the Delaware. We find a brief notice of this clergyman in "A Sermon Preached by the Rev. Wm. F. Halsey, at St. David's (commonly called Radnor) Church, Delaware Co Pa., Sept. 4th, 1867." Phila. 1868, 8vo., pp. 35. The same, or another, "Mr. Hughes," was laboring in 1767 as "curate or probationer" at Worcester parish, Worcester county, Maryland; and in 1775 the name of the Rev. Philip Hughes, D.D., is given as incumbent of Great Choptank parish, Dorchester County. Dr. Allen, in his Notices of the Maryland clergy, (p. 7) speaks of him as a Tory, and as returning to England at the breaking out of the war. This gentleman was chaplain of the 44th regiment of the royal army, and possibly marched with his regiment on the expedition under Gen. Braddock. (*Vide note* to p. 377 of "The History of an Expedition Against Fort Du Quesne in 1775, under Major-General Braddock. Edited by Winthrop Sargent." Memoirs of the Hist. Soc. of Penna. vol. v.)

P. 191.

Of the Rev. William Lindsay we shall find further reference not at all to his credit. (*Vide post.* p. 460.)

P. 193.

The several letters given in this volume from the Rev. John Pugh furnish all the information of any importance respecting him in our possession.

Pp. 198, 199.

An interesting letter from Col. Peter Evans, the original draft of which is preserved among the "Smith MSS." in the Archives of the General Convention of the Protestant Episcopal Church, will supplement the information contained in this letter of Mr. Langhorne:

2 Aug^{t} 1737.

Dear Brother,

A very unfortunate Circumstance attending our Church, affecting the Rev^{d} M^{r}. Cumings

whose Character equals the best in America, will I doubt not attone for my taking up some part of y^r^ time in relating it. The preface and postscript to the Inclosed Sermon* will give you a short sketch of it. But I must observe to you that the Rev^d^ mention^d^ who made the best of his way from England to avoid a prosecution for having two wives, was bred at Leyden as he says, & serv^d^ some time as Clerk to M^r^. Booth; his Father is Town clerk of Liverpool. But finding his Talent, as he says, lay more for the Gospel than the Law he apply^d^ for & w^th^ some difficulty, got into, Orders by the late Bp of Winchester, 7 years ago, much a^gst^ the will of the Dean.

The first wife he marry^d^ was in London, as himselfe owns in the Fleet, & is now alive & works as a Charwoman ab^t^ Westm^r^ from whom he absented & went down to his own Country, and as he says, was preferred by the Earl of Derby to be a Tutor to some children, relations of the Earl. He soon became acquainted w^th^ a Sister of one of y^e^ young Gent^n^ und^r^ his Tuition & married her but the news of his haveing another wife liveing, the mother of the Latter became justly incensed & eager for his prosecution & as some here say, he was too busy at Election w^h^ occasion^d^ some of the adverse party who knew his former wife to send for her down w^ch^ made him ffly to Bristol to his Relation who is A. Hamilton's † wife, & so here where by the influence of A. Hamilton his Theatrical or after the manner of Harley's delivery he rigled himselfe into the affection of the Multitude who have been generaly bred dissenters, tho' now frequenters of the Church. This R. P. was much carress^d^ by A. H., and Lodging at his Colleague Clement Plumsted, a Reputed Quaker, who was w^th^ him Prosecuted in y^e^ high Court of Chancery for combining to defraud a widow & 3 children of all they had but a Decree is sence past in the widow &c's favour, w^ch^ H. stands in Contempt of. This opportunity suiting A. H. who had always a spight ag^t^ M^r^. Cumings, but hitherto could not find means to give him Any Disturbance. But his Kinsman being closely attached to him & I believe of As loose a principle,—a more wicked one that A. H. was never known—He sets his Tongue to work & by his Power & Influence among the unthinking, the Congregation is rais'd to a high Pitch of Distraction in which way it is the aim & pleasure of A. H. to perfect his work of dividing all Societys. The Rev^d^ M^r^. Cumings by his unblemish^d^ life, Conduct & Doctrine, haveing justly gain^d^ the Love & Esteem of mankind in general here, & by that means we have been able always to keep two Members of our Church representatives for this County in Legislation, a great mortification to that Monster, whose aims are more arbitrary & his villanies more flagrant & numerous than any one person in his Maj^t^^es^ Dominions or perhaps heard of in the world. Yet he has had the fortune by wiles & Strategems to get all the places of power & profit into his hands & thereby rides ‡ here and the Chief Bulwark that stood in his Way

* A copy of this tract is to be found in the Loganian Library, Philadelphia, and is entitled, "The Two Last Sermons Preached at *Christ's* Church, in Philadelphia, July 3, 1737, By Richard Peters. 4o. Philadelphia: Printed and Sold by B. Franklin, M,DCC,XXXVII." The Preface (xxii. pages) contains an account of Mr. Peters's dispute with Mr. Cummings.

† Andrew Hamilton, esquire, was an eminent lawyer of Philadelphia, Speaker of the Assembly, and also Attorney General. (*Vide* Proud's Hist. of Penna, II. pp. 216–219; Allen's Biog. Dictionary; Hazard's Col. Records, and Penna. Archives.) Clement Plumsted was a member of the Council, and a Justice of the Peace. (*Vide* Col. Rec. III. 28, 269.)

‡ The MS. is illegible here.

was the united Body of the Church. To pleasure him & his Kinsman, several, I think unworthy, Members of the Church, who are pleased to stile themselv Vestrymen, tho' wthout Minister or Church Wardens have lately been by incessant importunities of this Peters first met together incognito to M^{r}. Cumings at a public house, afterwards, 26 July, met at Church and desired M^{r}. Cumming's presence in Order to give a Character to Peters, how mannerly you will best judge from the Usage mentioned in the preface, but M^{r}. Cummings did not meet them. I having been out of order for some time, did not intend to be wth them, therefore wrote as I tho^{t} proper to prevent if I could our rendering ourselves liable to the Bp's displeasure of w^{ch} I here enclose a Copy. But I was ℘swaded by M^{r}. Cummins ffriends after y^{e} subject matter of the Inclosed was oft read to go to them where notwithstanding my Endeavours to demonstrate to them the unreasonableness of shewing ourselves prejudiced in favour of one who had been the Cause of so much disturbance among the Congregation and had so treated the Commiss^{ry}, whose Character & Conduct was unexceptionable & such as we were in best Conscience & gratitude obliged to stand by yet the Majority then ℘sent have determined to Address the Bp in favor of Peters, worded doubtless by himselfe w^{ch} ℘haps will come to y^{r} view. This being done, I believe from this sanguine disposition they are of, entirely influenced by A. H. who professes neither the Christian nor any other Religion, yet ℘haps by his Influence they will force M^{r}. Cumings out and Peters into the pulpit, I heartily wish I may be mistaken. We have no Gov^{r} here at ℘sent or friend but J. Logan, a Quaker, who is intirely at Hamilton's Beck & a patron of R. Peters who has often waited on him to Country Quaker Meetings & with his hat on slouching sat as mute as any Quaker there.

As doubtless you have an Interest wth my Lord of London, you will be so kind as to forward his Lord^{p} in repairing the Breach w^{ch} this Refugee has occasion^{d} among us w^{ch} would be most effectually and best done if his L^{dp} would appoint a Missionary to assist Mr. Cummings at Philad^{a} and take such measures wth Peters & to cheque these Insolences as his L^{dp} thinks most proper. We hear that Coll Thomas is comeing Gov^{r}. He has been here and well knows & has a just Esteem [for] M^{r}. Cumings, frequented the Church & generously contributed towards its Building. He will doubtless pay the utmost regard to his L$^{dp's}$ Direction.

You have herewth a paper in nature of a protest w^{ch} among others, I've sign^{d}. You'l Excuse the wording, it being done in very great hast. You have a List of the Vestrymen, consisting of ———. This number was increast upon Acc^{t} of our Building, that upon any urgent Occasion a sum of money may be rais^{d} imediately. You'l see who are Qualified & find the Majority ag^{t} the Address. But the Signers are hurried on by this Peters as you find by a Letter of his own handwriting sent to one of them at the Last Meeting & his Endeavouring to raise a Mob but was Luckily Prevented. I doubt not but he will, as he's used in other Cases, Deny the Contents of this Letter, therefore if it's not required to be left wth his L^{dp} pray return it—his L^{dp} will know this to be his hand by comparing it wth his Letters.

To D^{r}. Moore.

The following is the "Address" referred to, as read to the vestry by Col. Evans on the 26th of July, 1737, and enclosed in the above letter to Dr. Moore:

I am of Opinion that the matters now in dispute among the members of this Congrega-

tion would not be carry'd on w^th^ that heat & warmth were these two points duly weigh'd & maturely considered. viz:

(1.) The good Effects of peace & Unity
(2.) The Bad Consequences of Division, Discord & Distraction } in Society.

The first of these is always attended w^th^ true Religion & virtue and is the foremost Basis on w^ch^ Religion & Society can Subsist.

The other is the Bane of Religion & Destruction of Society. The Canons of our Church for securing the former and preventing the latter have provided that no Clashing in Doctrine be ꝑmitted in the Church.

We have all the Hon^r^ of being stiled, and I heartily wish we were all worthy Members of the Church of England and I may say we have a Blessing therein. If not thro' our unguarded rash Conduct we pervert the Sense of the wholesome Instruction there given, (for the best Constitution corrupted becomes the worst).

We cannot be said to have a Religious regard to the Doctrine & principles of the Church, If we disregard its Discipline & Gov^t^ w^ch^ is Episcopal. For it's as absurd to suppose a Church of England by Law Establish'd (as is ours) independent of a Bishop, as that of Monarchy without a King.

The King as Supreem head has by his Comiss^y^ under the Great Seal, duely appointed the Bp of London (to whose Diocess all his Maj^ties^ Domin^ons^ in America are annex'd) to Exercise by his Commiss^ys^, all powers Ecclesiasticall respecting the Clergy there, w^ch^ power as to this Province & Country amidst, is now duely vested in the Rev^d^ M^r^. Cummings under whose Conduct & Care this Church has subsisted for ten years past in as much peace unity and Concord, y^e^ Effects of w^ch^ appears about us, & in as good reputation for Order & Decency as any Church in America. I wish no unreasonable prejudices or passions may hurry any of us into actions that may justly call our sincerity in Question. As for M^r^. Cummings I think his Character has remained unspotted until a late public charge ag^t^ him of haveing delivered from the Pulpit Doctrines inconsistent w^th^ his ffunction. As this is a matter of great Consequence to him (not cogniz^bl^ here) it is not to be doubted but, in his own Defence, he will take prudent Measures for his Vindication as in Justice to himselfe & the Congregacion he presides over, he ought to do. I cannot consider of the mutual good harmony that Subsisted between him and his Congregacion for so many years but believe they will readily approve of his conduct therein. Especially when I am told that his Accuser has been by some of his warmest ffriends entreated not to deliver that Last Discourse he made from y^e^ pulpit. I heartily wish, for his sake, he had taken his ffriend's advise, and not quitted the service of the Church so abruptly & unadvisedly.

As I am not ignorant of the Character the Congregacion of this Church bore before M^r^. Cummins came amongst us & by his unblemish^d^ life and good conduct, rescued us from this Imputation of being unsteddy in our Conduct, & undutiful in our behaviour, tow^ds^ our Missionaries. So I cannot but most earnestly wish we may seriously consider the Canonical relation we bear to the Bp. & his Mission^es^ and not enter into fruitless Disputes & Clashings w^ch^ will inevitably hurt our Character and thereby instead of giveing encouragemen^t^ to have a dignify'd or worthy missionary to preside over us, His Lord^p^ may be again ꝑvok'd to say (as once he did) That he cannot in Conscience send a Clergyman Among such a troublesome set of men.

But as we now stand fairly in his good Opinion, We ought in prudence to cultivate the same & by all means avoid every occasion that may subject us to his Censure, knowing that he is not only capable but willing while we deserve it, to protect us & do very considerable services for us. And that without him, the Church cannot be supply'd. But above All we ought as Christians, inviolably to observe our Duty to our Superiors.

And by all means reject w^th^ just abhorrence All passions & prejudices that tend to Annoy the peace Love and unity of our Religious Society.

PET. EVANS.

Endorsed "At a Meeting of some Vestrymen,
July 26, 1737."

Further documents accompany this letter and "Address," as follows:

We whose names are underwritten, Do hereby declare and are ready to attest in the most solemn [manner] That on the third day of this Instant July in the afternoon being Sunday we were at Christ Church in Philad^a^ & then & there heard M^r^. Rich^d^ Peters preach and towards the later part of his Sermon the s^d^ Peters signify^d^ that that was the last time he intended to Officiate in that Church, because of some offence given, as we took it he meant from the Rev^d^. M^r^. Cummings for he s^d^ that altho he thought all matters were composed in the late Vestry yet he found otherwise & s^d^ "by Sermons from hence," the pulpit meaning, "lately preach'd of w^ch^ you," pointing to y^e^ Congregation "are Judges as well as myselfe but I shall draw a Veil over them." [Signed] JN° KEARSLEY,
PETER EVANS.

J. Kearsley of Philad^a^ practitioner in Physic Do hereby Declare and am ready to depose upon Oath if required, That on the Seventeenth day of this Instant July I was at the House of the Rev^d^ M^r^. Cumings at Philad^a^ & saw M^r^. Richard Peters together w^th^ two or three Gent^n^ come in to the s^d^ House and after some discourse had ab^t^ the difference subsisting between the s^d^ M^r^. Cumings and M^r^. Peters, He the s^d^ M^r^. Peters w^th^out any Just provocation or previous Discourse tending to alleviate or alter the sense of the words, did in an angry manner address himself to M^r^. Cumings in *hæc verba* What are you? what are you here more than any other, You are no Rector. This is no Parish. The Bishop's Letter to you is a good License to me.

[Signed] JN° KEARSLEY.

PROTEST.

Whereas divers persons nominated Vestrymen of Christ Church in Philadelphia on the Twenty second Instant, at the Instance and procuration of M^r^. Richard Peters having Conven'd at a Tavern in Philadelphia and there, without the consent privity or knowledge of the Rev^d^ M^r^. Cummings Minister of the said Church & Commiss'y of the Province of Pennsylvania & Territories, as he informs, or of any of us, did Consult upon and Agree to an Address to be made to my Lord Bishop of London in favor of the said M^r^. Peters—

That in pursuance of the said Consultation & Agreement the said Conven'd persons met at the said Church on the Twenty Sixth Instant and then & there, without the presence or Consent of the said Commiss'y or the Elder Church Warden or any of us, did stile themselves a Vestry & appoint a Committee to draw an Address persuant to the said Agreement and

directed the same to be laid before them on the Twenty Eighth Instant to which time they adjourned,—

That on the Twenty Eighth Instant, the said Conven'd persons and several Members of the Vestry of the said Church, met in the said Church, without the presence, Consent or Approbation of the said Commiss'y, At which meeting, a paper containing an Address to my Lord Bishop of London, was read—upon which a Member of the Vestry moved that A Copy of the said Address may be had for M^{r}. Cummings's perusal before the same be Assented to, and that He may have time to Offer his Reasons for or against the same, but the motion was rejected. Whereupon several members of the Vestry aforesaid Objected to the signing the said Address for several reasons. First for the irregularity of the Convention. Secondly for that it suggests that sufficient reasons Appeared for M^{r}. Peters's declining the service of the said Church as he has done when in truth no such reasons were produced or assigned to the knowledge of the said Members. Thirdly for that it sets forth that several Dissenters were drawn or Converted to the Church by means of M^{r}. Peters which Fact, We the said Members have no room to believe is true. Fourthly for that it affirms that the said M^{r}. Peters has altogether well behaved while He Officiated in the Church at Philadelphia The truth of which we have Reason to doubt of from what we have seen & heard & is Represented against him to my Lord Bishop of London by the Rev^{d} Commiss'y. Fifthly that such Address tends to reflect on and unjustly to oppose the Rev^{d} M^{r}. Cummins. And upon the said Conven'd persons warmly pressing to have The Address Immediately signed, it was by a Member of said Vestry proposed and insisted on that none should sign any Address as a Vestryman but such as were Communicants of said Church according to the Constitution and standing Order of said Vestry and pray'd that a Scrutiny therein might be made, before any Thing be signed under Colour or in the Name of a Vestry. But this was rejected by the persons who first Conven'd and Contrived the said Address, and they proceeded notwithstanding, to sign the said Address. Wherefore We the subscribers being Ancient Members of the said Church & Vestry & frequent Partakers of the Holy Communion therein, out of a due regard to the welfare & happiness of the said Church & in consideration of the peace Unity & fflourishing Condition it has subsisted under the truly pious Care & most worthy Conduct of the Rev^{d} M^{r}. Cummings, whom We heartily pray may long continue over us DO PROTEST Against the said Address for the many reasons before Given & Also for that the manner of proceeding to obtain the same being unprecedented unwarranted and tends very much to disquiet and Distract the Congregation which is Repugnant to the Doctrine and Principles of the said Church, & which We sincerely profess.*

Jn^{o} Robinson, Church Warden,
Jn^{o} Kearsley,
Tho^{s} Leach,
Geo. Plumley, Thomas Treste,
Pet. Evans, Sam^{l} Hasell.
Andrew Bradford,
W^{m} Pyewell,
Will. Bulley,

The Smith MSS. contain the original draft of this Protest in Col. Evans's handwriting, as well as the Copy prepared for transmission to England.

"Ferdinando John Paris's L^re^ to W^m^ Allen about the Bishop of London 18^th^ Xber, 1737." *

Tuesday, 18^th^ Octo^r^ 1737.

S^R^

I came to Town late on Saturday Night & on Monday (being Yesterday) waited on Mess^rs^. Barclay & White in relation to M^r^. Peters' Affair, & after receiving their Instructions & the Papers I this morning waited on the Bishop of London with them. He told me he had three weeks ago rec^ed^ many Papers relating to that affair & had returned his answer to the Commissary & to the Vestry a fortnight ago. That in those L^res^ he had strongly Recommended peace & Unity to the Vestry & had suspended his former Letter w^ch^ gave Lib^ty^ to M^r^. Peters to be Assistant to M^r^. Cumings, & Desired that that might not be longer insisted upon as a Liberty to M^r^. Peters to use M^r^. Cumings Pulpit unless M^r^. Cumings himself thought proper to give him Leave to preach there, and that he thought necessary to be done not by way of Censure upon M^r^. Peters but to preserve peace & Unity in the Church & prevent all uneasiness. The Bishop told me further that in those L^res^ he had forebore to Censure either of the partys as having then heard but one side. But tho' [he] had forebore that in his L^res^ & did much approve of M^r^. Peters declining to assist M^r^. Cummings Yet in his own mind he could not quite acquit M^r^. Peters particularly of ill manners to the Minister, to whom a very different Carriage he said was due, not only as the Minister but as he had been so far M^r^. Peters' Friend as to join in asking the Bishop's Consent. Whereas the B^pp^ said he had a Certificate from another Clergyman, sent over by himself, who was present when M^r^. Peters used very indecent language to M^r^. Cumings. I Observed to his Lo^pp^ that this was a Charge M^r^. Peters could by no means expect, nor could I be prepared to Answer it. But as M^r^. Peters had with so much Coolness of Temper & resignation quitted his being Assistant purely to preserve peace & Unity it was to be believed he had not in any personal Conversation with M^r^. Cumings used him with any heat or ill manners. At least M^r^. Peters hoped he might have that Com^on^ priviledge of knowing his accusation & a possibility w^ch^ yet he had not of Defending his Character, w^c^ was dearer to him than his Life. To this the B^pp^, by many Words did not expressly say, but seemed to me to intimate, that he had no thought of passing any Censure on M^r^ Peters, & therefore to keep up the Contention between the parties might be to disturb the peace of the Church & give the Enemy advantage, w^ch^ w^d^ not be Expedient. I mention^d^ [to] him the Address from the Churchwarden & Majority of the Vestry in M^r^. Peters favour. To w^ch^ he answered that he had heard of that & of the meeting of that Vestry at a Tavern, & even had a Copy of the L^re^ w^ch^ M^r^. Peters had writ to sev^l^ of the Vestry, & w^ch^ L^re^ (if I rightly understood the Bishop) he called an insinuating L^re^. But he said that the Certificate w^ch^ he had before from the rest of the Vestry was from such who were regular Communicants & whose Characters he knew, whereas he had repeated acco^ts^ of M^r^. Peters Consorting himself & making his Friendships with p^sons^ who profest themselves what the World called Free thinkers; I again desired M^r^. Peters might know and have a Copy of the Charges against him & an Opportunity of Defending himself, but the Bishop seemed to Wave it, said the thing was over, M^r^. Peters had quitted & it would be hurting the Peace of the Church to set them to sending & proving & breake that Unity & Charity which should be preserved.

* Endorsement on original MS.

He at length told me that the first Leisure time he had he would read over all the papers w^ch I carryed to him & I shall desire that M^r. Peters L^re to M^r. Arch Deacon Stubbs be Carryed to the Arch Deacon who possibly may speak to the B^pp thereon but I am apt to think the B^pp at present does not design to do anything further in the matter than what he has already done.

For my part I came to Town but on Saturday night, but I wish M^r. Peters's first Letters had been delivered as soon as they came to M^r. Pole's hands, to have gone along with & been Considered at the same time with M^r. Cuming's L^res & papers to the Bishop.

I could only add that the Bishop repeatedly ment^d to Me, & (as he says, Also in his Letter to the Vestry) the good Opinion he must entertain of M^r. Cumins of whom he had rec^d no Complaint neither as a Clergyman nor as a Commissary in 11 or 12 Years he had been there.

As M^r. Peters was so very well recommended to me, I assure you I used all the Little Interest I thought I had with the Bishop, & all the Arguments I could think of to Procure his favour to M^r. Peters, or at least that Common Liberty, to know & answer his accusation but the Bishop seemed to have Determined himself before I came haveing Writ as I just now said on this Occasion to Pensilvania a fortnight ago.

If M^r. Peters Friends here can think of anything further to be done here for his service I will most readily Contribute my all Endeavours thereto, for the sake of the Recommendation M^r. Peters had to him who is

Sir,

Your most Obedient humble Servant,

FERD^O JOHN PARIS.

DEAR FRIEND

Thee'll see by the above Letter we acted immediately on Paris' coming to Town, it was a misfortune to Peters that Pole did not deliver the Papers for the Bishop on his first having them, had they been sent to me they had been deliver'd altho' the Bishop seems still to support Cummins, we will have Peters' Letter immediately deliver'd to y^e Archdeacon & see what that will do, altho' there's but small hopes of any favour from that Spiritual Lord to Peters.

Thy ready ff^d,

VA. BARCLAY.

At a Vestry held the 21^st day of June, 1738.

Present

The Rev^d

Arch^d Cummings, Peter Boynton, Wiliam Hillier, Benj^a Morgan, Oswald Peel, Rich^d Nixon, John Danby, John Kearsley, W^m Pyewell, Charles Willing, Thomas Bourne, William Chancellor, William Tilt, Rich. Sewell.

Whereas application hath been made by a considerable Number of P^sons belonging to the Congr^ation who are not provided w^th Pews, that some proper place or places may be assigned them & as it appears by the Report of A Committee appointed by the last Vestry that there is

not a sufficient number of pews for the use of the Congregat[n] it is therefore ordered that the Church Wardens do Cause as soon as conveniently can be done a Gallery to be Built on the North side of the Church to extend to that part already built, & the Church Wardens are by the Consent of the Vestry empowered to pay for the building of the said Gallery out of the moneys w[ch] shall arise by the Box money.

Ordered that Doct[r] John Kearsley Charles Willing & Thomas Bourne be a Committee to draw up a Subscription for the furnishing the Church & the discharging Debts already due to Sundry ℔sons & lay the same before the said Vestry.

Ordered That Thomas Lawrence John Kearsley Peter Boynton William Chancellor & William Tilt be a Committee to draw up an Answer to the Bishop of London's Letter to the Church Wardens & Vestry from Fulham w[ch] his Lordship wrote from Fulham Sep[t] 28[th], 1737.

Ordered

That Mess[rs] William Chancellor, William Tilt John Kearsley Tho[s] Lawrence & Thomas Leech the Committee appointed for settling the acc[ts] of the Church, &c., be continued.

TO THE RIGHT REVEREND FATHER IN GOD EDMUND LORD BISHOP OF LONDON.

We the Subscribers Members of the Congregation of Christ Church, in the Province of Pennsylvania, Do with the utmost sence of gratitude sincerely acknowledge your Lordship's kind and paternal Regard to this Congregation in General and particularly to us who have endeavour'd to Silence the unreasonable clamour rais'd by the Instigation of M[r]. Peters and his Abettors. And have as We conceiv'd it our incumbent Duty made bold to lay before your Lordship our Protestation against His and their late proceedings and Address. Your Lordship's Candid Remarks most Just Decision wholesome and Ghostly Admonition and Advice thereupon commands our best returns of gratitude and gives us Infinite pleasure and Satisfaction and good ground to hope for that Peace and Unanimity among us which Y[r] Lord[p] counsels & the Rev[d] M[r]. Cummings by his Doctrine Life and Conversation most earnestly and emphatically recommends—and who justly Merits all the Good we can say or do for him. It's no less our surprise and concern to find some of our fellow Members still adhere to and take Measures from that party who has given Your Lordship and us so much uneasiness. Our earnest desire for Peace & unity agreeably to y[r] Lord[p's] & our worthy Commissary's Instructions forbid us to show any Spirit of Resent[t] to that unworthy Representation w[ch] we understand some few reduced & misled ℔sons among us are making to y[r] Lord[p]. And we entirely rely on y[r] Lordp's wonted candour & goodness to approve of our Conduct herein. But as the Rev[d] M[r]. Cummings by most laudable discharge of his Ministerial Function & Exemplary good Conduct in all Points has gain'd the Esteem and Veneration of all good Men and cultivated that Love and unanimity among us becoming a Christian Congregation, which subsisted till the Arrival of that party among us, So we have no room to doubt but the same means will Soon heal the Difference and restore that Blessing to us which together with Your Lordship's ffavour and Benediction We most sincerely pray for and beg leave to subscribe ourselves,

May it please y[r] Lord[p],

Your Lordship's most Obliged and

Obedient humble Serv[ts],

Subscribed to by the following persons,

Benj. Godffrey,	Andrew Bradford,
John Kearsley,	Sam^{l} Hasell,
Jno. Robinson,	Geo. Plumley,
Tho^{s} Leech,	Pete. Evans,
Jn^{o} Hyatt,	Tho. Treste,
	Will. Bully,
	Alex^{r} Annand.*

The subscribers to the Address to his Lord^{p} are all Ancient settlers & communicants of y^{e} Church here. M^{r}. Godffrey has lived here ever since the first settlem^{t} of the Church here & some years before, is a person of ample ffortune, good sense, sober and sincere, Religious man, ab^{t} 70 years old has Expressed extraordinary concern for the disturbance created by Peters & may be expected to leave something consid^{ble} at his death to y^{e} Church, & to M^{r}. Cummings whom he very much admires. M^{r}. Alex^{r} Annand has been (& is) M^{r} of the Grammar School here ab^{t} 15 years & wth John Robinson are the latest comers. Tho. Leech was y^{r} Schoolfellow here & went home ab^{t} same time; both he & D^{r}. John Kearsley have been members of Assembly here for 14 or 15 years and were the two managers of the building of our ℘sent [church]. They two & Mr. Cummings have advanced more money than all the ℘sent pretended Vestry & would willingly reimburse these abettors of Peters all the money they have advanced on y^{e} Church to get rid of them to w^{ch} End M^{r}. Godeffroy & others would contribute being very sensible they are spirited by Peters & his ff^{d} A. Hamilton.

Copy.

My good ffriend, †

It must be upon a Motion carry'd by a Majority that I be requested to come to Vestry. If things do not go aright, Let it be moved that I come to assign my reasons for declining my assistance & I'l willingly do it. If you can conveniently hand this to M^{r}. Lawrence & M^{r}. Till & as many as they shall think proper I am at M^{r}. Bingham's.

Yrs.

R. PETERS.

The above is a Copy of an Original L^{re} of Peters, w^{ch} I enclos^{d} in mine to you in order to show the B^{p} the forward temper of that Gent. to create Division between M^{r}. Cummings & his Congregation, tho' in Truth several Months before he preach'd his farewell Sermon, to leave the Church & Embrace the Lay Office he now holds and the reasons he then & would now assign are notoriously false. And done to please A. Hamilton who came to Church to hear that Sermon, tho' he had not been there in ten years. But that Sermon had been often con'^{d} over at his house before it was preach'd as is in proof.

* Endorsed "Address to Bishop of London, enclosed to Dr. Moore under care of Tho. Bond."

† In the copy among the Smith MSS. there is added in parentheses with the note, "this is not in the original," "(meaning Peter Boynton, 'a Quaker bred')."

By this you may read the names of his princ^le^ Tools.

Pray let me know if the Orig^l^ L^re^ was deliv^d^ to his Lord^p^ & is in his Custody, For Peters & his Tools affirm that they have it, tho' I must believe it very false.

We have a new Gov^r^ Coll. George Thomas, who is a Gent. of good Sense & w^h^ is not com'on for such, he has a good Clear Estate, Yet I am apt to think he loveth more. But till try'd a winter & summer can't tell what manner of Gov^r^ he is.

14 Aug^st^, 1738.

S^r^

The Bearer M^r^. Thomas Bond who goes hence for London on his way to Montpellier for his Health, is a practi'oner of physic & Chyrugery & liv'd in this City several years in good Repute. If Coll. Evans is gone to ffrance he would be glad to have directions to see him.

Yrs,

To D^r^. Thomas Moore. P. E.

PHILADELPHIA, Aug^st^ 14, 1738.

DEAR BROTHER,

You observe that R. Peters is provided for out of the Church w^ch^ he seem'd least to Regard, and I assure you, Your observation is right. But He still endeavours to keep up the Division as much as in him lies. And We have those among us who are weak, I would not say, wicked enough to adhere to him ag^st^ all sense of Religion & Policy. For as the Priviledge and Protection of the Church here under the Bp of London's Care, is provided for and secured by the Royal Charter of this Province we are no less wanting in policy than our religious Duty as Members of this Church when we take or admit of any measures destructive of our Interest w^th^ the Bp, on whom that Priviledge and Protection so much depends as by the Paragraph of that Ch^re^ inclosed Appears, so that nothing but our own bad Conduct can hurt us. But the Pittifull Efforts of this Factious ill Man and his Abettors can avail little while M^r^. Cummings presides over us. You may Understand by the inclosed, addressed to the Bp, how unworthy & undutifull some among us are. We beg you'l please to convey this inclosed to his Lordship if you think it proper. We are loath to trouble his Lordship but are willing the fault should be imputed to the Guilty only. It may be observ'd as the Truth is, that the persons who assume the name and Title of Vestrymen & presume to Address, as such, to his Lordship & that without M^r^. Cumming's leave or Lysence, were not chose according to the Order & Rule (of w^ch^ you have herewith a Copy) of the Church. But on Easter Monday last a Number of Young men were introduced into the Church by the Abettors of Peters, (none of them qualify^d^) and directed to elect Church Wardens and Vestry men which they accordingly did. The sedate Members, to avoid the Clamour and Contention which was the Desired Effect of those Abbettors, on this choice, made no resistance in that Sacred place, but barely observ^d^ on the misconduct and breach of Order.

M^r^. Cummings prudently declines much notice or any resentment of these proceedings, tho' he's deny'd a Copy of their Address as Vestry. And after his Example (the most worthy of Imitation of any I ever knew) we sit quiet and agree with him that to disregard these factious Parties & proceedings is the most effectual way to quell them, for Opposition will nourish them & give pleasure to our Adversaries who are Enemies to our Church and profession and by whom these groundless Divisions are fomented and continued, probably they may

accost his L^dp in Numbers, but consisting *numerantibus non ponderantibus*. His L^dp will favour a few Ancient & Continued Communicants rather than a Multitude under no Test or Qualification of being sincere Members of that Church but by their unreasonable Clamour & Contention appear otherwise.

We all join in sincere affection to you & yours.

I remain,

Your most affectionate Bro^er

& Obliged hum. Serv^t.

Att a Vestry held the * [2d or 3]d, 1717.

Present

D^r. Evans,
The Governor,
The Churchwardens & Vestry.

The Vestry considering that great Inconveniences may flow from allowing all persons promiscuously to Vote in the yearly Election of Vestrys without their having given some proof of their being truly of the Communion of the Church Do therefore recommend it to the Doctor to keep a faithfule List of all such persons as come yearly to the Communion Table, in Order to distinguish them from *such others* as either never have communicated or shall hereafter fall off from the Church Communion.

And that two Sundays immediately before the Election of any Vestry the Doctor after Divine Service to cause the Clerk publicly to read the above minute to the congregation certifying to all persons concerned that it is and shall be hereafter a standing Order of the Vestry that no person be admitted to Vote in the Election of any succeeding Vestry or of the Church wardens unless it be made appear that some time within the Space of Twelve Months before such Election such person pretending to Vote actually did Communicate and Receive the Sacrament of the Lord's Supper according to the Rights of the Church of England.

vera copia exiata.

We have thus given, not only as a contribution to the general history of the Church in Pennsylvania, but as an interesting episode in the Annals of Christ Church parish, Philadelphia, the minute details of this controversy which, for a time, threatened to divide the Church in this Province to its very centre. The "Address" agreed upon at the meeting of the "Vestry," July 28, 1737, is to be found in Dr. Dorr's History of Christ Church (pp. 67–69), and his Bishop's letter in response to that which we have given above from the "ancient" members, appear in the same volume (pp. 69–71). It will be of interest to remember that after an interval of a quarter of a century, the Rev. Richard Peters was elected to the rectorship of Christ Church, and continued in that office till his decease, in 1776.

Pp. 203, 211.

The controversy between Commissary Garden and the celebrated George Whitefield will

* MS. illegible.

be noticed at length in connection with the South Carolina MSS., and need not be detailed here. The sermons to which the Rev. Mr. Cummings makes reference were the last publication from the pen of their author, who died in the following April.

P. 204.

The "son" who "was resolved to push his fortune by the sword since he saw no probability of coming at the gown," we shall shortly find reference to as the Rev. Æneas Ross.

Pp. 211, 212.

The Rev. Jonathan Arnold, a graduate of Yale College in the class of 1723, had been ordained in 1736, in which year he received an *ad eundem* "M.A." from the University of Oxford. He died in 1739. Notices of his missionary labors at New Haven will be found in Dr. Beardsley's exhaustive History of the Church in Connecticut, I. pp. 110–117. Further references to him appear in Barber's Hist. Coll. of Conn. p. 246; in the "Church Review," X. pp. 113–115; in Hawkins's Missions, pp. 189, 190; in Updike's Hist. of the Narragansett Church, p. 163; in Bolton's Westchester Church, p. 237; and in Gadsden's Life of Bp. Dehon, p. 22.

P. 213.

The "Orphan House" erected by Whitefield at Bethseda, in Georgia, is minutely described in Stevens's History of Georgia, I. 347–354. A view of the building accompanies this account, reduced in size from that found in Whitefield's Works (8vo. London, 1771), III. pp. 431–509, where are reprinted in full the various "Accounts of the Progress" of this interesting charity. the "Negro School in Pennsylvania" is referred to in Dr. Gillies's Memoirs of the Life of the Rev. George Whitefield, comprised in the eighth volume of his works already cited, pp. 54–56.

P. 218.

A full account of the ministerial life of John Rowland will be found in Webster's Hist. of the Presbyterian Church in America, pp. 469–473; and in Dr. Gillett's History of the same body, I. 71, 72, 74.

Pp. 223, 224.

From a copy of this Address preserved among the "Smith MSS.," we note several clerical errors in the transcript followed in the body of this work, *e. g.*: "William Byewell" for "William Pyewell," and "Alexander Woodrof" for "Alex^{r} Woodropp." Peter Boynton and Edward Bradley are noted on this copy as absent; and attention is called to a paragraph from a letter from the Rev. George Ross to A. A———, respecting the Rev. Mr. Peters's character, which is also transcribed as follows:

"I cannot forbear expressing my pleasure that yo^{r} intruding blazing star is like to go out wth a * * That a Rascall that is not fit [for] Lay Communion by his own Representation should presume to Act *Clerice* is a high presumption. For the deepest Repentance was never allow'd to restore such a Man to the Exercises of the Ministerial Function."

We shall have occasion to refer to the Rev. Mr. Ross's connection with this matter below.

The position of Mr. Peters, as Secretary of the Proprietors of the Province, and some of his official acts, were doubtless among the sources of the continued opposition to his resuming the clerical office at Christ Church; but the circumstances of his unfortunate marriages, as earlier detailed, are used as the ostensible reason in the numerous papers found among the Smith MSS.

Pp. 228, 229.

Two copies of the letter to the Bishop of London from the Clergy referred to in Mr. Peters's letter are preserved among the Smith MSS., from which we have already drawn so many papers bearing on this controversy. We give the Letter below:

To the Right Reverend Edmund Lord Bishop of London.

May it please your Lordship,

We the Clergy of the Province of Pennsylvania beg leave to acquaint your Lordship that we attended here yesterday the much Lamented Funeral of our Rev^{d} & worthy Brother M^{r}. Archibald Cummings, your Lordship's Com'isary in these parts. And that at the Earnest request of the Gentlemen of the Vestry in this City, we have agreed to Supply the Vacancy with what care we can, 'till your Lordship is pleas'd to fill it with a pastor fit to undertake so great a Cure from Home. Our absence from our proper Charges will not be taken well if it should prove to be of long Continuance, we therefore pray that your Lordship would be pleas'd to send a speedy Relief, to ease us from the Burden of supplying this vacancy, and the ill Consequences that may attend our leaving our flocks for any considerable time. The Church here will address your Lordship upon this head with all expedition, to whose Determination & Unquestionable prudence, We and they are ready to pay all due submission.

If any application is or shall be made to your Lordship in behalf of M^{r}. Peters, who is well known to your Lordship by the uneasiness he gave to our deceased Brother, We think it our Duty to let your Lordship know, That in whatever light M^{r}. Peters is Represented to your Lordship by his Friends here, your Lordship's granting him any power here to discharge the sacred Function, will prove the Overthrow of the peace & Unity of the Church at Philadelphia.

Philad^{a}, April 23^{d}, 1741.

Signed by

Geo: Ross, Miss^{ry} at New Castle,
Rich^{d} Backhouse, Miss^{ry} at Chester,
Arthur Usher, Miss^{ry} at Dover,
W^{m} Curry, Miss^{ry} at Radnor, &c.,
W^{m} Lindsay, Itinerant in Pennsylv^{a}, &c.,
Colin Campbell, Miss^{ry} at Burlington New Jersey.

We learn from the reference on page 228, as well as from several papers among the Smith MSS., that Mr. Ross retracted the last paragraph of this Address after an interview with Mr. Peters, and that Mr. Currie, influenced, it would seem, by fear of legal prosecution, did the

same. Both of these missionaries appear from the MSS. referred to as inimical to Mr. Peters, and as deeming him unfit for the exercise of his sacred calling.

P. 231.

The Rev. Ebenezer Kinnersley had been engaged in a newspaper controversy with the supporter of the Presbyterian, Rowland, to whom we have already referred. The excesses of the Whitefieldian movement were distasteful to him, and doubtless were the means of turning his attention to the Church. His desire to enter the service of the Venerable Society as a missionary was not gratified, and his name is remembered chiefly as a Professor in the College and Academy of Philadelphia, and from his sharing in the experiments in electricity which rendered the name of Benjamin Franklin famous throughout the world. *Vide* Webster's Hist. of the Presbyterian Church, pp. 469, 471, *Notes;* Allibone's Dict. of Authors, II. p. 1035; and the Philosophical Transactions for 1762 and '63.

P. 233.

A notice of the Rev. Richard Sanckey, the Presbyterian minister referred to, will be found in Webster's Hist. of the Presbyt. Ch., pp. 457, 458.

P. 234.

The correspondence relating to the coming of the Rev. Robert Jenney, LL.D., to Christ Church is given in full in Dr. Dorr's History, pp. 76–81. The Smith MSS. contain the autograph letter of Bp. Gibson, dated "Whitehall, Mar. 29, 1742," which Dr. Dorr prints in full, and the answer of the Churchwardens to the letter received from the Rev. Dr. Jenney, announcing his appointment. This letter we give below:

Rev^{d} S^{r},

Yo^{r} Letter of the 12th April by Cap^{t} Wright we have receiv'd wth the agreeable acco^{t} of his Lord$^{p's}$ ffatherly care of us in approveing and recommending a Gent^{n} of yo^{r} known abilities to be our Pastor. We hope by our joynt Endeavours in the discharge of our respective Duties & Obligations to each other, We may by the Blessing of God, Live together in that peacefull Harmony w^{ch} becomes true Members of the Church of England. We heartily wish you a good passage & safe arrival among us & are wth sincerity

Y^{r} respectfull h^{ble} serv^{ts},

W^{m} Pyewell, } Ch. Wardens.
John Ross, }

for, & in behalf & by Order of y^{e} Vestry.

July 8, 1742.

P. 239.

References to Mr. John Barge, and a copy of his epitaph, together with an interesting *résumé* of the early annals of the parish at Whitemarsh, will be found in a "History of the Parish of St. Thomas's Church, Whitemarsh, Montgomery County, Penn'a, by the Rev. D. C. Millett, A.M., Rector. Doylestown, Pa., 1864." 8vo., pp. 12.

Pp. 248, 249.

The Rev. William Sturgeon was graduated at Yale College in 1745, in the class with the Rev. Thomas Bradbury Chandler, D.D., and the Rev. Jeremiah Leaming, D.D. Licensed to Pennsylvania on the 20th of June, 1747, he entered upon his duties as Assistant to Dr. Jenney and Catechist to the Negroes, the same year, and continued in this charge until the 31st of July, 1766, when he resigned in consequence of ill health. His decease took place on the 5th of November, 1772.

P. 254.

A sketch of Alexander Craighead, the "famous leveller" referred to, will be found in Webster's Hist. of the Presbyterian Ch. pp. 434–437.

Pp. 254, 255.

The Church at Huntington will receive further notice in connection with the labors of the Rev. Thomas Barton, *vide* pp. 275–281, and elsewhere.

P. 261.

No more appropriate place than this offers for the introduction of the following interesting document, transcribed from the original in the possession of the Hon. John William Wallace, of Philadelphia, President of the Pennsylvania Historical Society, and by his kindness communicated for our use.

To the Honorable Thomas Penn & Richard Penn, Esquires, Proprietaries of the Province of Pennsylvania,

The Petition of divers Inhabitants of the City of Philadelphia humbly shows:

That the Members of the Church of England residing in this City being grown so numerous that the present Church is little more than sufficient to accommodate one half of the Families of that persuasion with seats, & it being judged most proper that another Church should be built towards the South end of the City; and no vacant ground being to be had so commodiously situated for the purpose as some part of your 104 Feet Lott which extends from Second Street to fourth Street and is bounded on the North by Pine Street: We your petitioners do humbly entreat your Honours to grant us a Lott on the West side of Third street for a Church & Yard for the use of the members of the Church of England in & about this City on such Terms as to your Honours shall seem meet.

And your Petitioners will pray, &c.

Philadelphia, 1 August, 1754.

William Plumsted,	James Claypole,	Francis Many,	John Phillips,
John Wilcocks,	Charles Stedman,	Evan Morgan,	John Grovey,
P^r^ Turner,	John Inglis,	John Wilkinson,	W^m^ Murdock,
Hen^y^ Harrison,	John Baynlon,	Jos. Redman,	James Peller,
Jn^o^ Ord,	Jacob Duché,	W^m^ Dowell,	John Nixon,

Buckridge Sims,	Townsend White,	W^m^ Craddocke,	Enoch Hobart,
Charles Meredith,	Daniel Roberdeac,	John Wood,	W^m^ Peters,
Edw^d^ Dowers,	George Sheed,	W^m^ Moore,	Sam^l^ M^c^Call, Jr.,
Henry Schleydorn,	Rich^d^ Farmar,	Tho^s^ Charlton,	Archibald M^c^Call,
W^m^ Jackson,	Rob^t^ Greenway,	James Reappock,	George M^c^Call,
John Searle,	Amos Strettell,	John Leacock,	W^m^ Bingham,
Phineas Bond,	Th. Bond,	Daniel Rundle,	Rob^t^ Ellis, Jr.,
Alex^r^ Barclay,	Atwood Shute,	Tho^s^ Gordon,	Thos. Hatton,
Alex^r^ Huston,	George Okill,	W^m^ Leech,	Sam. Carson,
Philip Hurlbeart,	Redm^d^ Conyngham,	Jn^o^ Reily,	Zach. Niernan,
W^m^ Heaslton,	Philip Benezet,	William Shute,	Warwick Coates,
Lester Falkner,	George Eckles,	John Swift,	Richard Dennis,
John Palmer,	James Payne,	Tho^s^ Lawrence,	Francis Molton,
Thomas Wells,	Francis Garrigues,	Tho. Coombe,	John Yeates,
John Wise,	Matthew Johns,	George Claypoole,	Abm. Masson.
Thos. Penrose,	John Lee,		

Pp. 262, 263.

A transcript of the rare pamphlet which we give below will not inappropriately preface our references to the celebrated William Smith, whose connection with the political, the educational, and the ecclesiastical history of his age entitles him to especial notice at our hands:

THE

RECOMMENDATION

OF

WILLIAM SMITH, A.M.,

PROVOST OF THE COLLEGE OF PHILADELPHIA, IN AMERICA,

TO THE

UNIVERSITY OF OXFORD.

BY THE

ARCHBISHOP OF CANTERBURY & OTHERS.

LONDON:

MDCCLIX. 4to. pp. 12.*

TO THE UNIVERSITY OF OXFORD.

The underwritten Representation in behalf of William Smith, Cl., M.A., of the University of Aberdeen, and now Provost of the College of Philadelphia, in America,

Humbly sheweth,

That the said William Smith was regularly bred at the University aforesaid, and left the same in March, 1747, having resided the full Term of Years there required.

* Fifty copies privately reprinted for Horace W. Smith, Philadelphia. 1865.

That in the year 1750 he was sent to London (on a Scheme soon afterwards laid aside), to sollicit the Parliament for a better Establishment of the Parochial Schools in Scotland, and was particularly recommended to the then Archbishop of Canterbury.

That after this he accompanied some young Gentlemen to America, and resided upwards of two years at New York, having carried with him Letters of Recommendation from the said Arch-Bishop to Lieutenant-Governor Delancey of that place, who had been his Grace's pupil at Cambridge.

That in 1753, he visited the City of Philadelphia, in Pennsylvania, and was invited to take Care of a laudable Seminary of Learning, just founded there; to which he consented, on Condition of being allowed time to enter into holy Orders.

That towards the End of the year he did accordingly return to England, and was regularly admitted into the holy Orders of Deacon and Priest, by the Lord Bishop of London; having brought back ample Certificates of his good Behaviour in America, as well to the aforesaid Arch-Bishop, as to several other Bishops and Dignitaries of our Church; and particularly to his Grace the present Arch-Bishop, then in the See of Oxford.

That in May, 1754, he returned to Philadelphia, and with the Assistance of the Other Persons concern'd, immediately applied himself to regulate the Seminary under his Care, agreeably to the Circumstances of the Province; and having modelled it into the form of a College, with an Academy subordinate thereto, and obtain'd a Charter of Incorporation, he was appointed Provost of the same, which Office he has discharg'd ever since (being near the space of five Years), and given several Public Specimens of his Abilities and diligence therein.

That he has had the Pleasure to see the Seminary rising and flourishing under him, even beyond Expectation; so that it now contains near 300 Students and Scholars, from different Parts of America (whose circumstances would not permit of an Education in their mother Country). And besides himself as Provost, there is also a Vice-Provost (who is a Doctor of Divinity from Glasgow), with three Professors in the Sciences, and five Tutors or Assistants, with a Power of conferring the usual Degrees in Arts, &c., as appears more fully from the printed account of the Institution.

That the said William Smith is also a Trustee for the Free Schools, lately erected, among the vast Body of his Majesty's German Subjects on the Frontiers of Pennsylvania, and Colonies adjacent, by an honorable Society in London, in order to instruct the Children of the said Germans, in the English Tongue and Principles of Protestantism, and defeat the wicked Designs of the French and Papist Emissaries that swarm among them; to which pious Work his sacred Majesty has been a generous and constant Benefactor.

That in consequence of this Trust, the said William Smith has, besides the Youth of the College, upwards of 700 Children continually under his care, in different parts of the Country; that he visits them frequently in their several schools, pays the Masters' salaries, and superintends the Execution of the whole Design.

That he has, to his best Abilities, employed the Influence which he derives from these important Trusts, in order to promote Religion, Learning, and good Government in those valuable parts of his Majesty's Dominions, and particularly to advance the pious Designs of the venerable Society for Propagating the Gospel; having kept a constant Correspondence with many of the Members, bred up several young Men, who now make a Figure in their Service,

and several more are coming forward under him, who (being of less confin'd circumstances) propose to finish their Education in the most liberal manner at the English Universities.

That during all the late Disturbances in America, he has shown himself a most faithful subject to his Majesty's just Government, taking every Opportunity to excite the People to the Defence of their inestimable Possessions, and to discourage that pernicious Doctrine too prevalent there, viz: "That it is unlawful for Christian men to wear Weapons and serve in the Wars," A Doctrine which has occasion'd the spilling much innocent Blood in Pennsylvania, enabled the French to establish themselves on the Ohio, within its Borders, and was the main source of that War whose Flames involve all Europe.

That, in particular, when the unhappy General Braddock was defeated and slain; when the French and their savages broke in upon our Frontiers, carrying Death and Desolation along with them, and the whole Province was in Danger of being lost to the Crown of Great Britain, the hands of near 300,000 Inhabitants being tied up by the absurd Principles of their Rulers, who under pretence of Religion refused all warlike measures for Defence; the said WILLIAM SMITH was among the Number of those who exerted themselves signally, on that Occasion, to rouse the People to a sense of their Duty; and join'd in laying an humble Representation of their distress'd State before his sacred Majesty in Council, by which means a temporary Relief was obtain'd and several of those who were scrupulous of bearing arms or voting money for the Public Defence were obliged to resign their Seats in Assembly.

That their Successors harboring Resentment against those who had been concern'd in these necessary Transactions, and particularly desirous to prejudice the Free Schools and Seminary of Learning under the said WILLIAM SMITH (the Propagation of Knowledge and Freedom of Inquiry being unfriendly to their dark System and Views) did about a Twelvemonth ago, in the most unprecedented manner, set themselves up above the Laws; by their own sole authority, without any due Form or Process, and without the Benefit of a Jury, trying, condemning, and imprisoning several of his Majesty's liege subjects, for alleged offences against former dissolved Assemblies; and even presumed to suspend Acts of Parliament by commanding his Majesty's High Sheriff not to obey any Writs of Habeas Corpus, that might be issued in behalf of the Persons so imprisoned.

That a Number of the principal Inhabitants of Pennsylvania, considering these outrageous Proceedings as subversive of the very Fundamentals of Liberty, did determine to support an appeal from the same to his sacred Majesty in Council, which appeal was accordingly made, and full accounts of the whole transmitted under the Great Seal of the Province; and the said WILLIAM SMITH (who had been a principal Sufferer in this affair) is now in England to sollicit its speedy Determination which is soon expected; his Majesty having been graciously pleas'd to refer it to his Attorney and Solicitor-General, who have engaged to make their immediate Report thereon.

Now, whereas these things (many of which are of public Notoriety) have been represented to us by Persons in whom we can well confide, and whereas the said WILLIAM SMITH is personally known to most of us, and is placed in a station in America that gives him an Opportunity of being extensively useful to the Interests of Religion, Learning, and good Government in those valuable Parts of his Majesty's Dominions, to which he is about to return, We, whose Names are underwritten, think that it may contribute to the advancement of those Interests to

confer on him, by your Diploma, the Degree of Doctor in Divinity; and we beg Leave to recommend him to your Grace and Favour for the same, not doubting but he will make it the Care of his Life to behave worthy of so honorable a mark of Your Distinction, and the hope we entertain concerning him.

THOS. CANT.,
R. DUNELM,
JOHN SARUM,
R. ASAPH,
J. GLOUCESTER,
Z. OXFORD.

London, 12th March, 1759.

In the "Smith Papers," among the General Convention MSS., are a large number of letters and documents illustrating the inception and growth of the Society, to which reference is made both in the text and in the "Recommendation" printed above. Its object was the Establishment of Free Schools among the Germans, the ulterior design being the strengthening of the interest of the Crown among this class of the population of the Province. It will not be out of place to give from the original MS., preserved among the "Smith Papers," the following letter, which, though evidently prepared for publication, appears never to have seen the light before:

A LETTER

Containing some remarks upon the distress'd State of the German Emigrants settled in Pennsylvania & other adjacent Colonies in North America; with an Enquiry into the Means of incorporating them with the English in the rising generation.

Hi postquam in una mœnia convenere, dispares genere, dissimiles linguæ, aliŭ alio, more viventes, incredibile memoratu est, quam facile valuerint.—SAL.

A British soul is bent on higher views;
To civilize the rude unpolish'd world,
And lay it under the restraint of laws;
To make man mild & sociable to man;
To cultivate the wild licentious savage
With wisdom Discipline and liberal arts,
The Embellishments of Life.—Cato.

TO

The right honorable { The Earl of Shaftsbury, ——— of Morton, ——— Finlater, L^d Willoughby of Parham.

Sir { Luke Schaub, Jos Van Neck, } Barts.

D^r. Benjamin Amory,
M^r. Commiss^r Vernon,

M^r. Alderman Chitty,
M^r. Alderman Fluddyer,
John Bance, Robert Ferguson, Nath. Paice, } Esqrs.

The Rev^d { D^r. Birch, M^r. Caspar Wetstein, M^r. Thomson

D^r. Samuel Chandler, Secretary.

The Society entrusted with the monies collect'd for the use of foreign Protestants settled in Pennsylvania.

My Lords & Gentlemen,

For many years past incredible numbers of poor protestants have flock'd from divers parts of Germany & Switzerland to our Colonies, particularly to Pennsylvania. Their melancholy situation, thro' want of instructors & their utter inability to maintain them, with the distressing prospect of approaching darkness & idolatry among them, have been represented to their fellow-protestants in Europe, in the most moving terms.

Indeed it is deeply affecting to hear that this vast branch of the protestant Church is in danger either of sinking into barbarian ignorance, or of being seduced at last from that religion for which they and their fathers have suffered so much. And should ever this be their misfortune, their Liberty itself, with all their expected use to these nations, will be entirely lost. Besides this, their having no opportunity of acquiring our language, & their living in a separate body, without any probability of their incorporating with us, are most alarming considerations.

In these circumstances, the Scheme you have engaged in, to send instructors among these people, is of the greatest importance. The influence of a faithful clergy to form the social temper, to keep up a sense of religion, & guide such a people in their duty, is obvious. Nor is the institution of Schools for the education of their children a point of less, but perhaps still greater, importance.

Without Education it is impossible to preserve a free government in any Country, or to preserve the Spirit of Commerce. Should these Emigrants degenerate into a state little better than that of wood-born savages, what use could they make of English privileges? Liberty is the most dangerous of all weapons, in the hands of those who know not the use & value of it. Those who are in most cases *free* to speak & act as they please, had need be well instructed how to speak and act; and it is well said by *Montesquieu*, that wherever there is most Freedom there the whole power of Education is requisite to good Government. In a word, Commerce & Riches are the offspring of Industry & an unprecarious property; but these depend on Virtue & Liberty, which again depend on Knowledge & Religion.

But further, Education, besides being necessary to support the Spirit of liberty & commerce, is the only means for incorporating these foreigners with ourselves, in the rising generation. The old can only be exhorted and warn'd. The young may be instructed and form'd. The old can neither acquire our Language, nor quit their national manners. The young may do both. The old, whatever degree of worth they acquire, descend apace to the grave, & their influence is soon lost. The young, when well instructed, have their whole prime of life before them, & their influence is strong & lasting.

By a common Education of English & German Youth at the same Schools, acquaintances & connexions will be form'd, & deeply impress'd upon them in their cheerful & open moments. The English language & a conformity of manners will be acquired, & they may be taught to feel the meaning & exult in the enjoyment of liberty, a home & social endearments. And when once these sacred names are understood & felt at the heart;—when once a few Intermarriages are made between the chief families of the different nations in each county, which will naturally follow from School-acquaintances, & the acquisition of a common language, no arts of our

enemies will be able to divide them in their affection; and all the narrow distinctions of extraction, &c., will be forgot—for ever forgot—in higher interests.

In the day of danger should any attempt be made to seduce our Germans, all the endearments of acquaintances formed in the open moments of youth & joy, rushing upon the heart & resuming their early place in it, will teach every one to reason thus—

"What! shall I draw my sword, & perhaps sheathe it next in the bosom of my dear friend "& school fellow? shall I commence the deadly foe of him who once bore my fault & the pun- "ishment due to it? of him who once was the dear partner of my soul & all my youthful sports? "of him whose more practised arm once snatched me from death, when, sporting in the limpid "wave & launching beyond my depth, I was borne by the headlong current to instant fate? can "I forget him with whom I received the first impressions of virtue, & reasoned so oft upon the "difference of governments, & the excellency of our own, inculcated upon us in so many lessons?"—Or, perhaps, a dearer tye, with eloquence irresistible, claims to be heard in words like these—"What! shall I divide myself for ever from him, whom, tho' born of English parents, "I introduced as my dear school-fellow to my father's house, which gave rise to an acquaintance "that issued in his marriage of my sister? he, in return, brought me acquainted in his family. "The eyes of his cousin thrill my heart with emotions not to be described. Her every look is ani- "mated kindness towards me—I am full of dear hopes—And shall I desert them and be miserable? "no; I will not.—Hence traitor! quickly from my sight, thou that persuadest me to it, or the "sword thou wouldst have me draw against my best friends shall this instant open a passage to "thy insidious heart. I know no enemy but thee who striv'st to seduce me from my happiness, "which is wrap't in those my relations & acquaintances.—What tho' they are English, & I of a "different extraction from them? so am I from thee & thy busy countrymen. The generous "people among whom I live have admitted me to an equal sareh of their high privileges, & I "can have no interest which they have not:—I *feel* I am happy in what I enjoy at present; "what can I more? but, by the change thou striv'st in vain to make me risk, I can only hope "to be so."

It was intermarrying in this manner that saved the infant Roman State from a dreadful war, & occasioned the incorporation of two different nations. And the neglecting to concert proper measures for more frequent intermarriages between the *Scots & Picts* hindered them from ever incorporating; so that it was a fatal resolution which Buchanan tells us the latter entered into—*Providendum ne peregrini secum post miscerentur*. The nations pursued one another with inextinguishable hatred till the *Picts* were totally extirpated.

But besides these advantages already mentioned, by means of a right education of the vulgar, such a spirit may be promoted thro' all ranks, as is best suited to the particular genius of every government in our colonies. Every government has its fundamental active principle, as every man is thought to have his ruling passion, as the spring of his actions; & therefor, as the B. de *Montesquieu* well observes—"The laws of education being the first impressions we "receive, & those that prepare us for civil life, each (school or) particular family should be "governed according to the plan of the great family that comprehends the whole."—Nor is this all. Education, when thus uniformly conducted thro' a whole country, in subordination to the public sense, may not only be made to preserve the grand principle of government, whatever it is, but also to mend or change a wrong principle.

Thus, if the spirit of a people is too pacific, as in some of our colonies, it may be gradually changed by a right institution of the laws of education. Means may be contrived to fire the boy-senator by displaying the illustrious actions of the greatest heroes in the sacred struggle for freedom. He may be rationally convinced that without self-defence society cannot long subsist in the centre of aspiring foes.

On the other hand, if the spirit of a people is too martial or barbarous, as was the case of Numa's Romans, such a spirit, by means of education, as well as by his religious Polity, may be softened & tempered. Youth may be taught to relish the softer arts, & take enjoyments in peace & virtuous industry, far superior to those that are falsely look'd for in the unbounded licentiousness of war. They may be early taught to abhor offensive war, & to esteem a brave & steady self-defence (& that too after all possible forbearance) all that is consistent with the general ties of humanity. Indeed there is little danger any of our colonies should be soon seized with the madness of heroism, which has deluged the earth with so much human blood. The heart must have been long petrifi'd & train'd up in deeds of violence, before one can think of attacking peaceful, unsuspecting neighbors, thro' mere lust of rule, without being eternally pierced with all the unsufferable pangs of wounded humanity!

It was by a scheme of polity similar to this sort of education, that the wise *Numa* blended a vast mixed multitude into one social body. When he was called to the administration his country was in a condition as unformed & feverish as the most uncemented of our colonies. Like them, infant Rome had opened her sheltering arms, inviting alike the poor & rich, the industrious & idle, the good & the profligate, of all countries to her embrace. Thus her small territory was soon deluged with a promiscuous multitude, differing in all things, language, manners, & extraction.

The great lawgiver saw this, & knew how great address as well as labor would be required to form his infant country. This made him shrink from the toils of government (now-a-days so passionately courted) & earnestly desire to close his days in his philosophic retirement. At length, however, he was prevailed upon to sacrifice *private ease* to *public good.* Quitting his little farm, he came to his high station, breathing *justice*, breathing *peace*, breathing *piety;* merciful of disposition, serene of temper, beneficent of heart, plain & sanctified of manners, the favorite of heaven. He well knew that a small territory of people vigorously & uniformly pursuing a common interest, is a body far stronger & more powerful, than the greatest numbers, dissipated, uncemented & differing in all pursuits. Hence he made it the invariable object of his administration rather to incorporate the mixt multitude, & form their temper to a correspondence with that sort of government he proposed among them, than to acquire any accession of territory or people. With this view he dexterously employed the mild & social aspects of religion to tame & humanize the savage nature, to open the reserved heart, & wake public affections. And indeed the religion he instituted was marvellously adapted to these benificent purposes. Consisting of many public festivals, it frequently congregated the people & brought them acquainted. In these festal moments of mirth & sacrifice, they felt their hearts open towards one another; distrust & reserve were laid aside; strict friendships were formed, & the social flame catch'd from breast to breast.—Then would they talk, exultant, of *freedom*, *prosperity*, *a common-weal*, & *a common*-country! And while these sacred names rushed upon their thoughts, every narrow distinction gave room & was at last totally expelled by them. Differ-

ence of manners, language, & extraction, was now no more. Every one saw himself leagued with his neighbor, wherever born, in the common interest of Rome, & looked down with contempt on every mean distinction that would drive this interest from the heart. The rising generation acquired a conformity in all things. No distinction remained but between a virtuous and vicious citizen. No contest but between *Romans & Romans* concerning their preheminence in public worth.—*Cives cum civibus de virtute certabunt. Sal.*

From what has been said, it appears that, in the present circumstances of the people under consideration, nothing but a common education of youth, can obviate the inconveniences justly dreaded. It is only this that can incorporate them, by teaching them a common language, giving rise to acquaintances & intermarriages, influencing their genius; & preserving, forming, or altering the principle of Government among them as public weal requires.

The next things are the method of education, the government of the Schools, & the means of supplying & maintaining them in proper masters.

The method of education is a point too important to be handled in the bounds of this letter, & shall be the subject of a separate essay. It is obvious that it must be calculated rather to make good subjects than what is called good scholars. The English language, together with writing, something of figures, & a short system of religious & civil truths & duties, in the *Socratic* or *catechetic* way, is all the education necessary to the people. These things therefore must be left open to everybody without price; but all other less necessary branches of literature may have quarterly fees laid upon them, to prevent the vulgar from spending more time at school than is necessary. It is generally thought that the knowledge of *ethics*, civil & religious, is not to be acquired without languages, & laborious discussions, for which the bulk of mankind has neither leisure nor capacity. But nothing can be a greater mistake than this; & it is to be feared nothing has contributed more to the present general corruption of morals. Can it be possible that those great Truths & Duties, the knowledge & practice of which God intended as the means of making man happy & keeping Society together, are any other way above the vulgar reach, than as they have been made so by the imaginary distinctions & perplexing Reasonings of Men themselves? No. These truths & duties are founded on the most simple principles, the most obvious relations, & from thence may be deduced at no great expence of Time or Genius, without the aid of learned languages and laborious researches. The general principles of our common Christianity may, in a very short Compass be laid before youth, & the truths & duties thence resulting press'd home upon them as truly amiable for their own intrinsic beauty & happy tendency. The use & end of Society, the different forms of Government, the excellency of our own, with all the horrors of civil & religious tyranny, may be displayed to them; and from thence all social duties might be deduced, by a chain of the most clear & natural consequences. All this might be taught at leisure hours by a good master, during the 3 or 4 years the people otherwise spend in learning to read, write, &c.; & it is hardly to be conceived how much such early impressions would contribute to make good men as well as good subjects. It is of little importance to Society how many *recluses* should know the theory of *ethics*, when they seldom launch into busy scenes of real life; but the virtue & practice of the vulgar is the strength of the state, so that without making these topics, above mentioned, a part of education, such schools will be wanting in the main point, the forming good Subjects.

2. With regard to the Government of the Schools, it is of the greatest use, in smaller Societies, where it is practicable, to have all places of Education uniformly govern'd by one sett of men, that so youth may be everywhere trained up in subordination to the public Sense. This trust can only be executed by men residing on the spot, & therefore 6 or 7 principal Gentlemen in Pennsylvania may be appointed Trustees-general for providing foreign protestants in that & other Colonies, with Ministers and Schoolmasters.

One or more of these Trustees, is once every year to visit all the Schools & examine the Scholars, giving a small premium to one or more boys, born of German Parents, who shall best deliver an oration in English, or read an English Author, nearest to the right pronunciation. Let another premium be given to that boy, whether English or German, who shall best answer to some questions concerning religious & civil duties, on the plan already sketched out.—And now, what a glorious Sight will it be to behold the Proprietor, governor, or other great men, in their summer Excursions into the country, entering the schools & performing their part of the visitation. This will be teaching indeed like those ancient Fathers of their Country, who deign'd to superintend the execution of the laws they made for the education of youth, as the rising hope of the State.

But further, as the success of all Schools depends on good discipline, & keeping up emulation, these Trustees-general should substitute six deputy-trustees for every School, 3 of them being English, & 3 Germans, for the sake of forming more connexions. These deputies should visit the Schools & bestow premia as above, one every month, transmitting an account of such visitations to the Trustees-general, & these last sending once or twice a-year an account of the whole state of the Schools to the Society in London. This scheme cannot fail of helping up discipline & emulation.

3. The Masters for such Schools can only be found & educated in America. They must understand the English & high Dutch, with Mathematics, Geography, Drawing, History, Ethics, with the Constitutions & interests of the Colonies. Now, strangers cannot be thus qualified. For tho' they understood both languages, we could not be sure of their principles; nor would they for several years know the Genius of the people, or correspond with the general Scheme of Polity in the education of youth; nay, they might be sent from the *palatinate* or *Switzerland* to counterwork it, & defeat the desired Coalition. Clergymen, Schoolmasters, Physicians, &c., have a natural influence over the people in the Country, & the constant importation of strangers of these professions is unpolitical. Such Men should be educated under the Eye of the public in the colonies where they are wanted; & thus we will not only be certain of their principles, but also have them complete masters both of the English & German languages.

It is a happy circumstance, in Pennsylvania in particular, that there is a florishing Seminary, where such men may be educated; & happier still that the hon^ble^ proprietary is to make a foundation for maintaining & educating constantly some promising Children of poor Germans as a Supply of well principled Schoolmasters, that must be acceptable among their friends.

4. With regard to the maintenance of these instructors, that must come in a great measure from you. 'Tis true monies already collected in Holland, England, & Scotland will be no more than sufficient for a fair beginning; but you cannot fail of success in your application to the public Charity, to enable you to prosecute your Undertaking—an undertaking of far

greater importance to the British—the Protestant Interest—than can be well imagined at this distance.

Figure to yourslves upwards of 100,000 Strangers settled in our territory, chiefly by themselves, & multiplying fast;—Strangers indeed to every thing of ours; strangers to our Laws and manners; strangers to the sacred sound of liberty in the land where they were born, & uninstructed in the right use & value of it in the country where they now enjoy it; utterly ignorant & apt to be misled by our unceasing enemies & surrounded with such enemies to mislead them; &, what is worst of all, in danger of sinking deeper & deeper every day into these deplorable circumstances, as being almost entirely destitute of instructors, & unacquainted with our language, so that it is scarce possible to remove any prejudices they once entertain. Nay such prejudices may be daily increased among them, unknown to us. They import many foreign books; and, in Pennsylvania, have their Printing houses, their newspapers, and of late their Bonds & other legal writings, in their own language. In courts of Judicature, Interpreters are constantly wanted, thro' the vast increase of German business, & may soon be wanted in the Assembly itself, to tell one half the Legislature what the other half says.

If these things alarm our ears, it will also awaken our pity to think we hear the following daily lamentations of these poor people—

"Alas! how long shall we be the most miserable of mortals? Driven from our friends "& natal soil by the fiery scourge of persecution, we committed ourselves to the mercy of the "Seas, & sought a better home in an unknown corner of the World. We penetrated the "howling wilderness, & sat down in places before untrod by Christian foot, where only savage "beasts prowled round us, content to suffer the worst of difficulties, for the sake of religious "liberty & a good conscience. But, O deplorable situation! we are again threatened with all "those dangers from which we fled. On the one side Popery, & and on the other heathen-"ignorance, make dreadful approaches towards us. The French-Germans, well supply'd with "missionaries, are our near neighbors; and if we should escape their snares, who shall save our "Children—Our Children! O piercing thought! did we mention our Children? These "helpless innocents are the rising hopes of a large branch of the Protestant interest, coming "forward into the world like grasshoppers in multitude. Upon their instruction it greatly "depends whether our heathen neighbors, in whose original soil we dwell, shall at last embrace "the truth, & flourish long in all that exalts, all that embellishes Society; or whether, on the "other hand, a great part of the new world shall fall either back to its original barbarism or "under the dreary reign of popery. But alas! we see our dear little ones, whose fate is to "decide this, rising round us like wild branches, without one hand to form or guide them. "Their tender Souls ripen only in ignorance & are exposed an early prey. We ourselves are "unable to instruct them, and are moreover obliged to face the piercing North, or sultry "South, toil all the day long, & to provide for their infant calls of hunger, without having one "moment to spare for the nurture of their tender Minds."

This is the alarming situation, & these the moving lamentations of those unhappy Emigrants. To you, ye noble Patriots! they address themselves. To you their helpless Children lisp their tender plaint thro' my Pen. And surely we ought to regard them from Motives of honor, humanity & good policy. These people are now become British subjects, & have many shining virtues. Their industry & frugality are exemplary. They are excellent husbandmen &

contribute greatly to the improvement of a new Country. They possess a vast tract of our territory, & by proper instruction, might be made a great support of trade & agriculture in our Colonies, & thus encrease the riches & strength of Britain.

What a patriot work must it then be, to contrive means for making them flourish long with ourselves in well ordered society; to incorporate & mingle them in equal privileges with the sons of freedom; to teach them to value & exult in the conscious enjoyment of these privileges, & make a provision for improving their natures and training them up for eternal scenes!

This is not the work of any particular party. It is a British work. It does not regard a handful of Men of this or that denomination, happily escaped the jaws of persecution; but its success is to determine whether an incredible number of fellow-protestants, of many different denominations, shall fall into the grossest ignorance; shall be seduced by our indefatigable rivals; shall live in a separate body; shall turn our trade out of its proper channel by their foreign connexions, & perhaps at last give some of our Colonies laws and language;—Or, whether, on the other hand, they shall adopt our language, our manners, our interests, & incorporate with us in one enlightened happy Society.

Upon the whole, those who delight in Offices of Charity, could never have found a more useful or meritorious way of bestowing it than upon the instruction of such a vast encreasing multitude of young & old Subjects, in order to make them good men & useful members of the community. The effects of such a Charity will be felt thro' many a brightening Æra, & roll'd down in a tide of happiness, gently diffusing itself to glad the hearts of unborn millions, in the untutor'd parts of the earth.

Thus, instead of hearing the sound of lamentation & sorrow among a vast people, wandering without Shepherds in a dry & barren land, we shall hear the voice of Joy among them. They & their posterity, thro' long-succeeding generations, shall be happy & enlightened; so that, in the sublime strains of the Prophet, The wilderness and solitary place shall be glad for them; and the desert shall rejoice & blossom as the rose.

I hope to be a pleased spectator of part of this happiness; and if I have been too much warm'd with the prospect of it, take it as a sure pledge that I will decline no labor, as oft as you honor me with an opportunity of helping to bring it about. I am,

My Lords & Gentlemen,

Your most faithful, humble Serv^{t},

WILL. SMITH.

REMARKS BY HIS GRACE OF CANTERBURY (ABP. HERRING) ON A PAPER SENT HIM BY MR. SMITH, CONCERNING THE GERMAN EMIGRANTS IN PENNSYLVANIA, &c.*

The Design of helping the German Emigrants in his Majesty's Colonies seems as great and as necessary to be put in Execution as any that was ever laid before the British Nation, and the neglect of it may occasion such mischief to us as is inconceivable and may probably be Irreparable.

To recomm'd it therefore to the Publick, is on All accounts not only expedient but necessary; And the method of doing it will be in as short and comprehensive a way as possible.

* From the Smith MSS., endorsed "Archb'p Herring's Remarks on the Scheme for Instructing the German Emigrants."

1.—To State the Fact and make it Clear by Authentic Truths, that such Numbers of Germans have emigrated as are reported; if not so many, what the Numbers are.

2.—To Inform the world where in particular they came from; what was the cause of their Removal; of what sort the People are as to Religion, Tempers, Circumstances, Occupations, &c., and for what Reasons they quitted their native Country.

3.—To point out their present place and Situation; the Country and People which they border upon; in what Manner they Subsist at present; what provision is made for their due Government, and what for the exercise of their Religion. These things and others of equal consequence being *clearly and precisely* known, they will all of them probably furnish convincing Arguments that they are Objects highly worthy our Attention. It will then be necessary to be as exact in Pointing out the Methods which become us as *Christians*, as *Men*, as *Britons*, to pursue, in order to lay the foundation of their becoming a good People and usefull Subjects of our Colonies and Government.

How it may be requisite to show.

1.—What has been done for them? How incomprehensive the Means of private Collections are to Attain fully so Great and desirable an End, which seems worthy the Immediate care of some Parliamentary Provision.

2.—To suggest a Method of ranging & sorting the great number of People, so as to render them Governable and tractable in a right way by dividing them into districts under the inspection of proper Magistrates, the easy controul of Laws, and the Institution of Christian Pastors and Schoolmasters.

3.—To show the necessity of a regular Education form'd upon a Large and Generous plan of religious Liberty, consistent with the national Establishment of the Mother Country, to instill and propagate the notion that these Germans are to become one with us, and that it were best for both to have, in time, one common Language. This will be the natural effect of a common Education, which of course leads men on to Friendships, Intermarriages, and a general blending of Interests. Care should be taken that there be no affectation, in their Education, of aiming at high degrees of science, but that their Religion be plain and Practicable, and such as all Christians agree in; and that their knowledge be suited to their occupation. There will be room enough left under these general regulations to attend to any distinguish'd genius.

The Arguments to enforce this good Plan will be drawn, not from general considerations, but the particular interests of our Colonists, which would bleed under the Mischief, if such a Number of Sober and useful protestant People be Abandoned to be made the Prey of French Papists and Jesuits, or become Mixed with the Tribes of Indians who are under the pay and influence of the French.

In connection with these papers we would add, from the Smith MSS., the following letters and documents relating to the case of the German Schools, the College, and the imprisonment of Mr. Smith, to which references already have been made. We append these papers in their chronological order. They incidentally or collectively furnish no little information respecting the progress of the Church in Pennsylvania, and the abundant labors of its ministers and mem-

bers in every good word and work. Further notices of these interesting events of Mr. Smith's career will be found in full in "A Memoir of the Rev. William Smith, D.D., Provost of the College, Academy and Charitable School of Philadelphia, by Charles J. Stillé. Philadelphia: 1869." 8vo, pp. 63; and in the following, among other works viz., Hazard's Colonial Records, VIII. pp. 11, 17, 438–442; IX. 611, 612; XI. 284, 525; Pennsylvania Archives, IV. 475; VI. 621; VII. 259; Register of Pennsylvania, I. 63; II. 269; III. 26; American Magazine, January, 1758; Journals of the House of Assembly of Penna., 1757, 1758; Amer. Archives, Fourth Series, I. 340, 427, 428, 467–472, 555; III. 1711; Sprague's Annals Amer. Epis. Pulpit, 89, 158–163, 209, 210, 246, 248, 272, 273, 285, 342; Allen's Notices of Maryland Clergy, 3–31; Thomas's Hist. of Printing, II. 338–340; Chandler's Life of President Johnson, 87, 176, 177; Meade's Old Churches, I. 46, 47; Dorr's Hist. of Christ Church, 116, 124, 125, 128–130, 143–145, 147; Stevens's Anal. Index to N. J. Col. Docs., 468.

REV. WILLIAM SMITH TO ABP. HERRING.

PHILADELPHIA, Oct^{r} 19th, 1754.

MY LORD,

I now make use of the Liberty your Grace permitted me. At present, however, I cannot enter, as I intend afterwards to do, upon the State of our Colonies, & the proposed Schools among the Germans, both which are become very interesting. As the French are daily Encroaching behind us, & taking possession of the vast fruitful Country upon the *Ohio*, they will be able to offer our Germans easy Settlements, which these last will accept of, as they are an ignorant People, that know no Difference between French & English Government, being wanton with Liberty, uninstructed in the Use of it, & placing all Happiness in possessing a large Piece of Land. Now this will be a far greater Advantage to the *French* than peopling their Colonies from Europe (which the Severity of their Government would never suffer them to accomplish); For however many by these means they take from us, so many they add to themselves, which is a double Advantage to them, especially as such Hands are old Inhabitants, & accustomed to the Climate. This is a scheme which the French for a Number of Years have been pursuing to establish their Empire in America. The Indians are going over to the French in these Parts, because the latter, having Possession by means of their forts, can protect them; & whenever they come a little nearer, the Germans will submit, & go over also for Protection, caring for nothing but to keep possession of the Estates they have settled.

Now, I can see nothing that can prevent these dreadful Calamities, or subject these back-Settlers to any Form of Government (as they are like to degenerate into Savages) but to fix Schools & a regular Clergy among them, in order to open their eyes to the Blessings they enjoy & the Dangers they incur by a Change. I wish, then, the hon^{ble} Society for Propagating the Gospel, instead of sending more Missionaries to New England, where they are not wanted so much, would erect some Missions among those *back*-Settlers I speak of, who are quite destitute & in great Danger, as bordering upon the French & the Indians. The Bearer, M^{r}. Barton, comes with a Petition from a vast Number of these back-Settlers, but I am in Doubt whether the Society will make a new Mission for him. If he has any Difficulty I have desired him to

apply to your Grace; otherwise not to be troublesome, as your Time & health are of the greatest Public Importance.

For the same Reasons the proposed Schools among these back-Settlers is a very important Undertaking, as your Grace was thoroughly convinced, when you generously contributed to the Support of them. They are indeed so important, that we are entirely of your Grace's Opinion "*that they should be made the Object of some parliamentary Provision*," & we humbly hope your Grace may be a great Means of making them so, for tho' private Contributions may begin, they cannot long enough be supported on such a precarious Footing. We have a good Prospect of their Success; and as I have been appointed a *Trustee*, & chosen Secretary by the other Trustees, for the management of the Scheme, I have transmitted M^r^. Chandler a full Account of our Progress.

As your Grace has condescended to peruse some other Compositions of mine, I have enclosed one of my first Sermons, which I could not Avoid Printing, tho' made at a few Hours' Warning. It had a very great Effect from the Pulpit, & has been well received from the Press. In Compositions of this kind, I carefully avoid those *Luxuriances* which your Grace kindly blamed under the name of *agreeable*.

I hope, & pray that this may find your Grace's Health perfectly restored. Last Post, M^r^. DeLancy was well, & Easy in his Government. I wish it may be long his. Should your Grace Ever think it worth while to honor me with any Commands, M^r^. Millar will find a Conveyance; or M^r^. Penn, whom I have frequent Letters from, as he never misses an Opportunity of writing to somebody or other here.

I beg Pardon for the Length of this Letter. I did not intend to give Your Grace the Trouble of turning over the Leaf when I begun; but as it comes from a great Distance I hope I shall be excused.

With the sincerest Gratitude & Respect, I remain,

My Lord,

Your Grace's Most dutiful Son, &

Obedient, humble Servant,

WILL. SMITH. *

To his Grace, the Lord Archbishop of Canterbury.

P. S. The rev. M^r^. Schlatter, who is safely returned, just now called upon me, & in the tenderest manner begs me to present his most grateful & most dutiful Respects to your Grace.

THE REV. DR. BEARCROFT TO REV. WILLIAM SMITH.

London, Charter-house, Febr, 17, 1755.

Rev^d^ S^r^,

M^r^. Barton, God willing, will be the bearer of this, having happily succeeded in his Petition thro' your Recommendation, & that of those other worthy Persons who bore witness to his merit, w^ch^ from the proofs of his Learning & good Conduct he hath by no means lessen'd

* From the original draft.

here, & I make no doubt but he will prove a good & usefull Missionary in your Province, w^ch^ I am very sensible the back parts of it stand very much in need of; may God of His mercy in due time supply them! & as I make no doubt but that nursery of Learning, over w^ch^ you preside, will, by God's Blessing on your worthy Endeavours join'd to those of your good Brethren, hereafter send forth Labourers into it. I thank you for the truely pathetick sermon preached by you at the death of one of your best Pupils; it is a debt we must sooner or later all pay, & may we all duely think of it! In y^e^ mean time let us be all duely carefull in our several Stations to promote true Religion here, & we shall reap a glorious Recompence hereafter.

I remain, S^r^,

Your affectionate Servant, &

Brother in Christ,

PHILIP BEARCROFT.

P. S. It will allways give me pleasure to hear of your Success & of the state of Learning & Religion in your Province.

To the Rev^d^ M^r^. Smith, in Philadelphia.

THE REV. MR. SMITH TO THE REV. SAMUEL CHANDLER, D.D.*

Philadelphia, Aprile, 1755.

Rev. dear Sir,

I had your several Favors by M^r^. Barton, & shall lay them before the Trustees general, on the Return of such of them as are now gone to Alexandria in Maryland, to assist at the Congress between General Braddock, & the several Colony-Governors.

All Parties continue disposed to the Schools in the same Manner as when I wrote you last. The Calvinist-Cœtus has addressed us in the most respectful Manner, & seem entirely satisfyed.

At the Time I received your Orders, we had about eighteen Petitions for Schools before us, & had agreed to grant a greater Number of them than that limited in your Letter. We must, therefore, to save our Honor, take the Liberty to depart a little from that mode of appropriating this year's Funds, which is prescribed in your Letter. There will not be such pressing Occasion for such a large Number of Girl-Schools at first, nor perhaps for such a large Sum to the Ministry, many of whom are tolerably provided for. We hope, therefore, still to be able to maintain twelve Schools for Boys this Year, without passing the Bounds you have fixed in the Expence. As the Schools are the main Part of the Design, it would be imprudent to throw a Damp upon them at first setting out.

I sincerely thank you for your Professions of Friendship for me. I have had many Instance of the *Goodness* of your Heart, & shall strive for a Continuance of your Favor, by those upright Methods which first recommended me to it. You may be sure I will very readily benefit myself by the Proffer you make of your good Offices for me in England.—Whenever you

* An English Dissenter of prominence, and Secretary of the Trustees of the German Schools.

can serve me, I know no person to whom I would sooner lay myself under Obligations. Favors from you will be doubly such. The *Delicacy* of your Sentiments will never permit you to confer them, with the too common Insolence of flattered pride; and the *Warmth* of your Affections will bid you *Share* the Joy you *Give*.

You do me great Honor in mentioning my Name in the same Line, & in the same advantageous Light, with the name of my much admired Friend, Mr. Franklin—your approbation of my Sermon likewise gives me a sensible Pleasure; but as to your Apprehensions that we are seducing the Masses from their beloved English Haunts to our American Wilds, and your Threats of letting in the *French* upon us, to drive them back (seeing their coy *Ladyships* will never deign to dwell with Slaves), I can only look upon it as a Compliment; & that such a refined one as mocks a Reply.. I am now more than ever convinced that you are in no Danger from us being rivaled in the Affections of those fair Ladies you mention with so much Tenderness. In vain have I had Recourse to all the Misses of my Acquaintance. I can find none among them that has Warmth of Fancy enough to return your Compliment without disgracing us.

But I have rambled from the main Purport of this Letter, which was not to enter into any private Affairs of our own, but to make known to you the State of the Old Presbyterian Congregation in this City; the members of which have lately addressed you, to provide them with a Minister. This Letter was to have attended their Address; but I could not, at that Time, find leisure.

It would be needless to give you a minute Account of the Occasion of the late Separation among the Presbyterians in these Colonies. When Mr. Whitfield first came to these Parts, among several of his Doctrines, many run away with that of an instantaneous sort of Conversion or *new Light*, the Signs of which were Falling into Fits, Faintings, &c., &c.—To such an enthusiastic Pitch many well-meaning Persons of a warmer Temper could no Doubt work themselves up, & might, perhaps, mistake, their own Enthusiasm for the inward Operations of the holy Spirit. But Persons of a cooler & more sedate Turn could not believe in the Possibility of such a sudden Change from the most vicious to the most virtuous Course of Life, unless by a Miracle, which was not to be expected in common Cases. Those last rather believed that the Spirit of God coöperating with, and strengthening, our honest Endeavours, the Heart and Affections must be purified and rendered fit for Heaven, not instantaneously, but by a course of Holiness stedfastly persisted in, & gradually approaching nearer to that Degree of Perfection required in the Gospel. This, in the ordinary Course of Things, they considered as the subordinate *Means*, & the Redemption by Christ as the meritorious *Cause* of *eternal Salvation*.

Hence, I presume, arose the original Distinction between New Light, & Old Light Presbyterians, by which the two Parties are now vulgarly denominated. The former followed Whitfield; and he & they did not fail to *deal Damnation round* on the other side, as well as on all Persuasions different from theirs. But tho' this begun the Difference, it was widened & continued by Matters relating to Church Government, as will appear in the Sequel.

With the same Degree of Extravagance with which *Whitfield* condemned his Adversaries, he extolled his Adherents, tho' they had nothing to recommend them but their blind Attachment to his Doctrines. Among others, he proposed the two *Tennents* & some others to his Followers

in this City as the only Gospel Ministers. One of them is a Man completely accomplished in all the Degrees of Ignorance & Weakness. The other I need not tell you of. He is the same you saw in the Character of a *Sturdy Beggar*, & who came recommended to you (as you told me) under the uncommon Name of *Hell-fire T——nt.*

Upon the Strength of Whitfield's Recommendation this Man left his little Congregation in New Jersey & came to this Town an *itinerant*, as it was thought, on his Master's Plan. He was sure to have the greater Part of Whitfield's Mob after him; and of Course more than one half of the Presbyterian Congregation follow'd, & stuck by him, as he professed himself a Presbyterian. Several others of the lower Sort did the same from other Congregations.

Tennent, finding he was like to have a greater Harvest in Philadelphia than elsewhere, projected & accomplished a Settlement for Himself in this City, to the great Disappointment (as I have been told) of M^r^. Whitfield, who expected in *Tennent* an Itinerant only, & a Man after his own Heart.

As this Settlement was a Manifest Intrusion into M^r^. Cross's Congregation, in Contempt of all Order & Right, M^r^. Tennent had no way to justify it but to pretend that himself & several others of his Kidney who made the like Intrusions & Settlements in other Places, being a Majority, were the Synod, & those who adhered to the old Doctrines were Separatists. In Consequence of this the New Lights associated themselves into a kind of independent Synod, protests were entered, pamphlets published, & the Difference widened without any probability of a Reunion, but by the entire Submission of the Tennents, &c., who are certainly the Separating or Seceding party, which is not very like to happen, as they think themselves by far the strongest, & hope soon to swallow up the other Side by their Numbers.

To accomplish this, their first Method was to take Men from the Plough to the Pulpit in a few Months, by which Means they deluged the Country with their Teachers, having no higher Idea of the sacred Function than to think any person qualified for it who could *cant* out a few unintelligible sounds concerning *Conversion*, *saving Grace*, *Reprobation*, Election, &c.; without ever striving to adorn the Heart with the Christian Virtues of Meekness, Peace, Charity, Long-suffering, Kindness, and Forgiveness. On the contrary these Virtues, altho' some of the brightest Ornaments of the Christian Character, seemed to be industriously banished, & the Souls of the People soured, by the Orthodox Cursing, Railing, & Anathematizing, they daily heard from the Pulpit.

Tho' the Party were thus continually encreasing in Numbers & Biggotry, yet they soon began to think that they never could establish themselves in the Opinion of the world without consulting at least the Appearance of human Learning, which at first they thought unnecessary to the Character of a Gospel-Preacher. To complete their Scheme, therefore, they founded a Seminary, called the Jersey College, & have even got the Dissenters in England & Scotland, as you know, to contribute to the support of it, though a Nursery of Separation from themselves. You knew the design, but did not oppose it, being pleased, as I myself was, to see Learning encouraged in America, in any Stands whatever; for true Learning, if they have Recourse to it, will in process of Time bring them to see that the Essentials of Religion do not consist in any of those little party-Tenets about which they contend so warmly.

But in the mean Time the old Presbyterians are in a difficult Situation. It would be giving up the Justice of their Cause should they accept of Ministers from a Seminary set up against

them, & they would in a few years be entirely lost among the New Party, & so fall into the Trap laid for them. On the other Hand, they have no Seminary of their own nearer than New-haven in Connecticut, & with the small Livings (made yet smaller by their Divisions) they find it impossible to answer the growing Calls of Congregations, by sending to G. Britain or Ireland for Ministers.

To redress these inconveniences, some of them have spoke to me about a project for ingrafting a Seminary upon our Philadelphia-College, which is erected upon the most extensive & catholic Bottom. The Scheme is this. They propose to collect about 12, or £1400, not to be laid out in raising superb Edifices like their Jersey-Brethren, but to the more humane & useful Purposes of maintaining yearly 6 or 7 poor Students of Genius & Piety to learn the Sciences & receive their Degrees under the Professors of our College, and to read Divinity at the same time under the eldest Minister of the Oldest Presbyterian Congregation, who is to have a small Salary for his pains out of the Fund. The Candidates for these Burseries are to come recommended from the old Synod, & where more than the stated Number offer, the most Deserving to be preferred after due Examination in the public Hall of the College.

I thought proper to give you a Sketch of this Design before hand, to know your Opinion of it. I shall afterwards do myself the Honor to join in the Application for your Encouragement of it, upon w^ch^ they must chiefly depend. Whatever you do for this, will be done for those who are really, not nominally, Presbyterians. It will also be the best Means of Union, & reducing the separating Party to Reason. For when they see the old Party in a Capacity of maintaining their Ground, a Treaty may then be entered into on a more equal Footing than at present, when the New-Lights soon expect to have all, by means of their prolific Seminary. Besides this, it will always, or at least for a long Time, be impossible to raise Clergy in America without Burses to encourage poor Students. Those who can be at the Expence of a liberal Education will hardly breed their Sons to the *Starvings*, not Livings, of the Generality of Ministers, in a Country where their money may be laid out to so much more advantage, any other way whatsoever.

In the mean Time the Congregation in this City can see no Way so good as applying to you for a Minister. M^r^. Cross, the present worhy Minister, is very infirm, & his valuable Assistant, M^r^. Alison, is not only engaged in one of the most important Offices in our College, but also so subject to pleuritic Disorders that it is feared his Life will be but of a short Date. At the Time I am writing this he is so ill, that his physicians think him in imminent Danger, & if he recovers I think they will advise him against frequent Preaching for the future. Both He & M^r^. Cross are willing to see the Congregation supplied in their Life-Time with an able Laborer, who may animate & support their just Cause, when they are laid in Dust. This they think the more necessary, as the new Party have even had the Assurance to think of putting one of their Number into that Congregation.

To defeat this Design at present was not difficult, as they are capable to encourage an able Man to come over to be at the Head of the affairs of the Old Party, & to superintend the Students in Divinity, should the foregoing plan take Effect. Since M^r^. Tennent purged M^r^. Cross's Congregation, the Remainder are some of the most substantial & sensible People of this place, & still a large Body. A Minister among them will be admitted into the genteelest Company in Town; & what they have promised they will overpay.

Among others of this Congregation, you are not a Stranger to the Name of M^r^. Allen, the chief Justice of this Province. Your own *Ralph Allen*, tho' a more public, is not a more valuable Character than his. Has your Allen an affluent Fortune and a correspondent Generosity? So has ours! Has your Allen inflexible Honesty, great public Spirit, & private Worth? Ours is admired for the same!

Permit me, then, if it may have any weight, to join him & the rest of the Congregation in Soliciting your Dispatch of the Affair. You may know, partly from this Letter, how pressing the Occasion is. They have put great Confidence in you; but they know the Character in which they have confided.

What they expect from you, if Possible to find such a one, is a Copy, or at least an honest tho' distant Imitation of yourself—A Gentleman & a Scholar; of good Sense & masculine Piety;—not a rigid Predestinarian, nor yet presumptuously excluding God from the Government of his own world;—fixed in his own Principles, yet not breaking the sacred Ties of Benevolence with those that differ from him;—& to crown all, a good & zealous Defender, as well as Ornament, of our *common Christianity*.

Should you succeed in this, you will have one good work more to reflect upon. The Congregation will have the Blessing of a faithful Pastor & of an agreeable Friend.

I am yours, &c.,

W. S.

THE REV. DR. SMITH TO THE BISHOP OF OXFORD.

My Lord of Oxford,

The Misery And Distress of this unhappy Province, bleeding under the murderous knives of a savage Enemy, instigated and led on by Popish cruelty, have been so unspeakably great; and the Confusions arising from a Quaker Government obstinately persevering in their absurd pacific Polity while the Sword of the Enemy was at our Throats, have so thoroughly engrossed my attention and engaged my weak Endeavours to defeat such wretched Principles, and procure Relief to a miserable People, that I hope to be excused for not having sooner returned my humble Acknowledgments for the Honour of your Lordship's Letter of Feb. 1^st^, 1755, by the rev^d^ M^r^. Barton.

I am extremely rejoiced that the worthy Society are so well convinced of the Importance of sending Missionaries to the Frontiers of our Colonies; & that they took in good Part my Endeavours to set that matter in a true and striking point of view. The more I consider it, the more I see its Importance to the Protestant Interest. If the people of the Frontiers were duly sensible of our inestimable Privileges, and animated with the true Spirit of Protestantism, they would be as a Wall of Brass round these Colonies, and would rise with a noble Ardour to oppose Every attempt of a Heathen or Popish Enemy against us. For none were Ever brave without some Principle or another to animate their conduct; and of all Principles, surely a rational sense of British Freedom & the Purity of our holy Religion, is the noblest. Indeed nothing but such a Sense, propagated and spread to the utmost Verge of our Colonies, can keep our People from being drawn off and mixing with our Popish Enemies the French, who are still coming nearer and nearer to us, & have lately planted a fine Colony of German and other Cath-

olics on the Ohio near where it falls into Mississippi, from whence they now supply all their Garrisons on that River and which will undoubtedly prove a Drain or Collonies to receive many of our disaffected Germans and others.

It was from apprehensions of this kind that I took the Liberty to write so fully to the Society when M^r^. Barton went for holy Orders; and since that we have still further accounts of the growing State of the said French-German Colony. It was from the same apprehensions I so warmly pressed and so earnestly engaged in the Scheme for planting English Schools among our Germans, which now flourish as well as the distracted State of the Country permits; and your Lordship may depend that they shall always be conducted with a due Regard to the Interest of the Church of England. For in truth it is but one part of the same noble Scheme in which the Ven^ble^ Society are engaged, & wherever there are Missionaries near any of the Schools, they are either employed as Masters, or named among the Deputy Trustees & Managers of the School. In short, till we can succeed in making our Germans speak English & become good Protestants, I doubt we shall never have a firm hold of them. For this Reason the extending the means of their Instruction as far [as] they extend their Settlement is a matter that deserves our most attentive Consideration.

I am pleased therefore that your Lordship & the Society have given me Leave to mention such other Places on the Frontiers as may be fit to place Missionaries in, so that the Kingdom of Christ may keep pace in its Growth with the Growth of the English Colonies. This Liberty I shall not fail to make due use of, & likewise to offer a Scheme for uniting with the Church all the German Lutherans of this Country, which I am sure could easily take Effect. But this is not the Time for anything of that Nature. Our Frontiers at present are so far from extending themselves, or wanting the Erection of new Missions, that I fear some of those already erected must fall. Poor M^r^. Barton has stood it upwards of a Year at the Risk of his Life, like a good Soldier of Jesus Christ, sometimes heading his People in the character of a Clergyman, and sometimes in that of a Captain, being often obliged, when they should go to Church, to gird on their Swords and go against the Enemy. If he and two worthy Presbyterian Ministers had not stood it out, I believe all the parts beyond Susquehanah, where his Mission lies, would have been long ago deserted. I ventured out 3 weeks ago to visit him and some of our German Schools in his neighborhood, and found him universally beloved by his People. But their Love is the most they can give him in their present distrest State; and therefore I wish your L^dp^ would move the hon^ble^ Society to make him some Gratuity above his Salary in these troublesome Times. I am sure he both wants and deserves it.

I enclose a letter which I sent him after Braddock's Defeat, & which he printed with a Sermon. I hope your L^dp^ will think it worth Perusal, as it argues so nearly with the Sentiments contained in the excellent Instructions lately sent over from the Society. But, alas! we are here in a sad Situation. To meddle with the Duty of Defence, or paying Taxes, or supporting our invaluable Rights, will in this Province infallibly expose us to Party Rage. The Quakers, altho' their own preachers dare publickly propagate notions of non-resistance, non-payment of Taxes, and other rebellious Doctrines, yet they are sure to wreak their utmost Vengeance against us if we venture, in consequence of our Duty, to oppose such poisonous Tenets. I have Even been exposed to the Martyrdom of my Character on this Account, but I remain yet unhurt; and were it otherwise I should glory in suffering in so good a Cause. It is true I shall never

meddle otherwise in such matters than becomes a good subject who is a friend to Government; yet at the same Time I scorn to burn Insence on the altar of popular Folly, or to be a silent Spectator of my Country's Ruin. To convince your Lordship, however, with what temper I managed my Part of the opposition to such destructive Tenets, I enclose a paper called plain Truth, which I hope your Lordship will also peruse, as it will give a most thrilling Representation of the present State of the Province, and the Moderation as well as Warmth of those Arguments by which we are obliged to combat the Doctrines that have so long most unnaturally tied up our Hands & exposed us to be passively slaughtered by a cruel Foe. *

THE REV. DR. SMITH TO THE ARCHBISHOP OF CANTERBURY.

My Lord,

I take the Liberty of enclosing a Copy of a petition to his Majesty, subscribed by the principal Gentlemen of this City, & sent by this Conveyance to be presented. Copies of the same are now subscribing in the several Counties throughout the Province, & will be sent also to England as soon as possible.

The purpose of the Petition will be found truly interesting. Our Situation at present is such as never any Country was in. The Province is powerful in Men, in Money, and in all Sorts of Provisions. From twelve to twenty Thousand Men might be raised on an Emergency: & we could find Provisions for six Times that Number. And yet we have not a single Man in Arms, but our Lives & our all left at the Mercy of a Savage Crew, who are continually Scalping around us & among us. While I am writing this I hear of a large Number cut off on our own Frontiers. The Winter approaches & the King's Troops have left this Province, so that we have a most melancholy Prospect.—'Tis extremely distressing to think that we have Strength sufficient; & yet, by the very Government that owes us Protection, to be restrained from making Use of those Powers, which God & Nature gave us, to repel Violence, and prevent the Inroads of Injustice & Iniquity into the World.

'Tis far from being my desire to see any Sett of Men hampered by real religious Scruples; but surely if these Scruples unfit such Men for that which is the chief End of all Government (the Protection of the Governed), they ought in Conscience to resign to those who are better qualified. The Lives and properties of the People are things too sacred to be trifled with. And yet while our Government rests in the hands of *Quakers*, they must trifle on the Subject of Defence. They will suffer no Body to share power with them, & as they themselves can take no Part of a Military Power, so they are determined never to suffer it in the Province; & some of them say they would sooner see the Enemy in the Heart of the Country. For this Reason, when they are called upon to put the Frontiers in a posture of Defence, they continually introduce some Dispute about Money & privilege to evade the Question & amuse the People; Altho' no Money is required by a Militia-Law, but only the Authority & Sanction of the Government.

'Tis upon the same plan that they abuse every Clergyman who strives to rouse the attention of the people to their present Danger. If we endeavour to distinguish between the Popish & Protestant Religions in Order to keep the People firm to the British Interest at this Perilous

* From the original draft among the Smith MSS.

Season, we are said to be of a biggoted and persecuting Spirit. If we exhort to a manly Defence of our inestimable Liberty, we are said to be Dabblers in Politics, & not Ministers of the meek and blessed Jesus. They are afraid of seeing a Spirit of Virtue and Freedom raised among the People, which would spurn those Quietist & non-resisting Principles which at present sway the Government of this Province.

For my Part I shall with my whole Influence oppose such Principles, which tend to subvert all Society. My Conscience, & Charity to our poor suffering back-Inhabitants, would not permit me to act otherwise. For this Reason, upon the general consternation that followed General Braddock's Defeat, I wrote to the Missionaries on the Frontiers as far as I knew them, exhorting them to make a noble Stand for Liberty, and vindicating the Office & Duties of a Protestant Ministry against all the Objections of the Quakers & other Spiritualists who are against all Clergy.

This Letter was soon after published & dispersed by the rev^{d} M^{r}. Barton, together with a Sermon of his suited to the Times. The Letter I enclose, as it is short. It had a good Effect, especially as it described what I conceived to be the Duties of the Ministry in Times of public Calamity and Danger. I humbly beg your Grace to peruse it, because I found it necessary to make use of your Grace's Name & illustrious Example, in Order to give a Sanction to the Conduct recommended. Your Grace will perceive, in the last seven Pages, how good an Use I have made of those noble Principles of Liberty & Moderation, which your Grace was pleased to recommend to me as a Golden Rule of Conduct. I hope I shall be forgiven the Freedom I have taken in quoting that Rule, since it was intended for the Interest of our holy Religion & excellent Establishment. If this Letter shall but receive your Grace's Approbation, I shall prefer it to every other production that I have been capable of, because it was so seasonable & has been so useful in furnishing my Brethren with arguments.

As the Letter mentions your Grace's Sermon on the fast Day at Kensington, a very ingenious Lutheran Minister is now translating it into Dutch, to be printed for the Use of our Germans, among whom are Shoals of Roman Catholics. The Translator is extremely capable of the work, & it will be highly seasonable.

I would just observe farther that the following petition was written by me. I endeavored to keep clear of all Party Reflexions & to make it general. As I love my Country I cannot help giving what Assistance I can to bring it into Order, & I hope his Majesty & his most hon^{ble} Council will think our Case worthy of their serious Consideration. I doubt not it will be thought worthy of your Grace's particular Countenance, who cannot but think yourself affected with whatever affects so many of his Majesty's Subjects, however distant. Your Humanity is as conspicuous as all your other public Virtues. It will do me singular Honor to be favoured now & then with a few Lines under your Grace's Hand, in whose Life & Well-being I think myself so nearly interested. M^{r}. Penn will find a Conveyance. I am,

Your Grace's Most obedient Servant & dutiful Son,

WILL. SMITH.

P. S. Please to excuse the little Ceremony with which I am obliged to write, while Truth, Sincerity, & the profoundest Respect appear at Bottom.

PHILADELPHIA, Oct^{r} 22^{d}, 1755. *

* From the original MSS.

THE REV. MR. BARTON TO REV. DR. SMITH.

CARLISLE, 2d Novembr, 1755.

REVD SIR,

Since I wrote you last, I have been engaged in one Trouble after another. We have Nothing here but Alarms upon Alarms. The back Settlers are daily passing through this Town, & leaving their long-toiled-for Possessions to the rude Spoiler. Women & Children hanging about their Husbands, imploring them to escape. In short, Sir, every Circumstance is heightened with the most shocking Accounts.

A Letter from Harris's Ferry, late last Night acquainted us that Andrew Monteur & Monachatoath were sent for to the big Island, who found there six Delawares, & four Shawanese Indians, who inform'd them that they had receiv'd the Hatchet from the French to destroy the English, which they resolv'd to make Use of while there remain'd one alive. Monachatoath is now upon his Way to Philada, with some important Reports to the Governor. We are building a small Stockade here, in which most of the Country People are engaged. This Town is particularly threaten'd, and we expect to be attack'd every Hour.

I seen Yesterday the Copy of a Petition to the Citizens & Merchants of Philada for a Subscription. This Petition was directed to Will. Allen, Wm Plumsted, & Richd Peters, Esqrs,—Messrs. Israel Pemberton, Wm West, Saml Hazard, & yourself. I mean the Petrs intended to request these Gentln to hand it about, whether it will be sent or no I cannot tell.

If Volunteers will go out against the Enemy, I'm ready to be one. I know not where I shall be this Day-Week. But wherever I am, I shall always be,

Revd Sir,

Your affectionate,

humble Servt,

THO. BARTON.

P. S. I'm inform'd that Mr. Bradford is the Gentn who has been so industrious to injure me. More of this in my next.

N. B. By Advices just receiv'd from two Gentln in this County, we are assured that the great Cove is quite destroy'd, the Houses burnt, & the Inhabitants murder'd. We are in the most unhappy Situation—Nothing but Cries & Confusion.

I wish the Gentn of Philada would enter into a Subscription for us. We shall otherwise be inevitably ruined.

THE REV. MR. BARTON TO REV. DR. SMITH.

CARLISLE, Septembr 23d, 1756.

REVD DEAR SIR,

I wish I had receiv'd Yours sooner. I would have recommended to you to procure a Letter from Mr. Alison to Mr. Thompson, and one from Mr. Tennant to Mr. Bay. I am afraid the Scheme is come too late; The Country has already settled a Ticket, so that it will be no easy Matter to prevail upon them to change it; However, rest assured I shall use my utmost Endeavour; as will also Mr. Lishy, who has been with me about it.

I am not suprised that all is Confusion with you, for the British Interest seems to totter! Braddock defeated!—Minorea taken!—Oswego destroyed,—I had like to have said sold!—Our Fellow Subjects daily murder'd, & carried into Savage Captivity;—and a great Part of Pennsylvania already depopulated & laid waste!

The present War seems big with Ruin! God knows what may be the Issue, but the English Colonies on this Continent have Reason to dread the sad Effects of it. We are Ten Times the Number of the Enemy, but our Misfortune is, we do not cherish that Harmony & Unanimity that was formerly wont to make Englishmen terrible.

Some of our petty Colonies are, at this Time, aiming at separate Interests & independent Glory;—Some think the Danger at a Distance, and therefore will not be concern'd;—Others either swarm with Papists, or are govern'd by a Set of Men whose religious Principles are contrary to the very Nature & Design of Government, & will not part with their peaceable Testimony to rescue the Country from Destruction.

As you will no Doubt have a full Account of M^{r}. Armstrong's Expedition to the Kittannon in the Papers, I shall only observe to you, that the famous Captain Jacobs fought, & died, like a Soldier. He refus'd to surrender when the House was even on Fire over his Head; And when the Flame grew too violent for him, he rush'd out into the Body of our Men flourishing his Tomahawk, & told them he was born a Soldier, & would not die a Slave.

If you should come as far as York, I should be glad to see you, having some affairs to communicate to you. I faithfully assure you that I am,

Your affectionate Friend &
Serv^{t},
THO. BARTON.

THE PENNSYLVANIA TRUSTEES TO THE SOCIETY IN LONDON.

To the Right Honourable and worthy Members of the Society for promoting religious Knowledge and the English Language among the German Emigrants in Pennsylvania, &c.

Most Worthy Lords and Gentlemen,

We have been duly honoured with your several Letters thro' the Hands of your worthy Secretary and Fellow Member, the Reverend D^{r}. Chandler, part of which have been directed to Us jointly, and part to the Reverend M^{r}. Smith. We have, from Time to Time, faithfully endeavoured to follow your Orders and Instructions, and beg Leave to assure You of the sensible Pleasure it gives Us to find our Conduct approved by such an honourable Body of Men, in the Management of so useful and excellent a Charity. But nothing, in this whole Business, gives Us more real Satisfaction than to be so strongly assured in your Letter of January 28, 1755,—"That the whole of what you aim at is, not to proselyte the Germans to any particular Denom-"ination, but (leaving all of them to the entire Liberty of their own Judgments in speculative "and disputed Points) to spread the knowledge of the avowed uncontroverted Principles of "Religion and Morality among them, to render them acquainted with the English Language "and Constitution, to form them into good Subjects to his Majesty King George whose protec-"tion they enjoy, and make them Friends to the Interests of that Nation which hath received

"them into her Bosom, blessed them with Liberty and given them a Share in her invaluable "Privileges."

Such a noble and generous Declaration is truly worthy of the noble and generous Spirits from whence it comes. It is worthy of Men who have embarked on a Principle of Doing Good for its own Sake, and who by their Birth, Education, and liberal Turn of Mind, are elevated far above the narrow Distinctions that blind the Vulgar. We have likewise the Honour to assure You, that such a Declaration is also perfectly agreeable to our Sentiments, who, by Reason of our Publick Situation in this Country, could never have engaged in the Management of any partial Scheme. Nor indeed would such Scheme have answered, in any Shape, your pious and noble Design. For whatever is proposed for the Benefit of the German Emigrants must, in its Nature and Plan, be as Catholic and General as their Denominations are various; especially as far as regards the Education of their Children; in which Point they are exceeding jealous and tenacious of their respective *Dogmas* and *Notions*.

We ought long ago to have addressed You in this public Manner, but have been hitherto prevented; partly by the great Distress of our Country and the frequent Absence of many of Us from Town; and partly by the necessary Time it took to give You a Notion of the Expence, and settle Accounts of various Articles and different Commencements, in such a manner as to commence from stated Periods in Time coming. Nevertheless, although these Things have delayed this public Letter, and may perhaps sometimes have interrupted the Course of our more private Intelligence, yet We have not been wanting in our Attention to the Progress of the Schools. It will appear by the Minutes sent You to June 16th last, and by those which accompany this Letter, that Messieurs Smith and Schlatter have done their Part; and some of Us in our Journey to the Frontiers have also occasionally visited several of the Schools.

Upon the whole, they are in as promising a State as can reasonably be expected in a Country so much harrassed by a Savage Enemy, and subject to so many Alarms to disturb that Peace and Tranquillity which are so essentially necessary to the Cultivation of Knowledge. You are already informed that three of the Schools We had planted have for some Time past been entirely broken up, being near the Frontiers, where the People for near a year have been flying from Place to Place, and but little fixt in their Habitations. The other Schools remain much in the same State as when You received our last Minutes; and We are now not without Hopes of enjoying more internal Quiet for the future and keeping our Enemy at a greater Distance.

Along with this, You will receive the Remainder of the Minutes and a State of the Accounts to July 1st, by which You will find, that including the Purchase of the Press, Six Hundred Pounds, the Sum already drawn for is expended for one Year and a half, excepting a very small Ballance, and the Outstanding Debts, which We shall give Credit for as fast as they can be collected in. We must now continue to draw One Hundred Pounds Quarterly, till We receive your further Orders. This will do our Business, and We hope so good a Work will not be suffered to drop for want of that Sum. The carrying on the printing Work has been expensive at first setting out; but great part of that will in Time be defrayed by the debts due in the Country. And 'tis also to be considered that the distributing religious Books was part of our Design; for which Reason We were at a considerable Expence with the Dutch Copy of the Life of God in the Soul of Man, Five Hundred Copies of which are yet remaining, and the other Five Hundred are gone out among the People, and have proved most acceptable at this Time.

Permit Us to assure You that We shall at all Times think Ourselves happy in contributing every Thing in our power, under so illustrious a Society of Men, to the forwarding such an excellent Design, for the Honour of Great Britain, and the Benefit of those poor People who have taken Refuge under her Wings, and with due Care may be preserved as his Majesty's most faithful Subjects, and zealous Defenders of the Protestant Cause.

We have the Honour to be

PHILAD^{A}, 24th Sep^{r}, 1756. Your most obedient and most humble Servants,

Signed as follows: BENJAMIN FRANKLIN, CONRAD WEISER, WILLIAM SMITH, JAMES HAMILTON, WILLIAM ALLEN, RICHARD PETERS.

MICHAEL SCHLATTER, Supervisor.

THE. REV. DR. SMITH TO THE REV. DR. BEARCROFT.

REV^{D} AND WORTHY S^{R},

Your Favour of March 25th, in the name of the Society for Propagating the Gospel in Foreign Parts, I received about the first of Sept^{r}, and have spoken to several proper Persons relating to the Scheme you propose "of instructing & maintaining a Number of Indian Children at the "Academy at Philadelphia under my Care at the Expence of the Society, with a View to "initiate the said Children in the Principles of Christianity." I have observed in a letter to my Lord Bishop of Oxford, of this Date, how much pleasure it would give me to contribute towards so good a Design, and a Design so perfectly agreeable to the original Plan of the worthy Society;—"The glorifying the Name of Jesus, by the further Enlargement of his "Church, and particularly by spreading his everlasting Gospel among the Heathen Natives of "America; as well by Instructing and civilizing those of them that are grown up, as by laying "a Foundation for educating, cloathing, and training up their Children in the knowledge of "morality, true Religion, the English Tongue, & in some Trade, Mystery, or Calling, should "they be disposed to follow it." I have further hinted in that Letter that altho' Almighty God has not thought fit hitherto to give any remarkable Success to the pious labours of the Society in the great Work of Converting the Indians, yet as such a Conversion, if ever it is accomplished, must probably begin in the rising Generation, it would be well if in every Frontier Colony there were a Provision made in the most public Place of it for maintaining and educating a Number of Indian Children; and who knows the Time when, or the Means by which God may be pleased to bless the great Work at last? I have also in the said Letter hinted several other Things on this Head, which I need not repeat here, as his Lordship is a constant and worthy Member of the Meetings of the Society, at which this important Scheme will be further deliberated.

I proceed then to your Query as to the Expence of such an Undertaking. This, indeed, it is not possible exactly to answer. However, they may be cloathed, fed and educated for about £20 Sterl. one with another. But then there is a considerable Expence which, perhaps, you have not thought of. Wherever we have Indian Children, their Parents will be coming down twice or thrice a Year to see them; and must be maintained not only during their Stay,

but on their Journey, Going and Coming, besides receiving a considerable Present every Time, which is an Article not to be dispensed with. This Expence, however, I believe the Province would defray very willingly; and on that Head M^r. Penn is to be consulted. I should be glad to be informed what Number the Society would propose to maintain of these Children, and under what Regulations, that I might be able to settle all the Parts of the Plan with the Trustees of our College and Academy, and to fall upon Means of defraying any Expences that may arise over and above the Society's Allowance. If it was thought advisable, some of them might be placed in the Country at the Charity-Schools lately created among the Germans, in the Management of which I am concerned. But tho' this method would be something less expensive, yet I should not think it so advisable, because the farther distant from their Parents and the more public the place is at which these Children are placed, so much better would it be in the political Consideration of attaching them more strongly to our Interest, by giving them Opportunities of seeing and knowing the principal Persons in our Government.

Another Expence will be in getting them to consent to such an Education. And this is only to be done by getting our Government here to engage its Credit for their good Usage, and making it worth the Pains of the Provincial Interpreter to go among them & use his Influence for that purpose; that so the Parents may be gradually reconciled to part with them.

Now there is a greater chance of getting all this done by making such a Provision in our public Academy than any where else that I know. This Province has always preserved its Faith remarkably with the Indians. The chief Men in the Province are engaged in the Trusteeship of our Academy, and its Foundation is on the most catholic and liberal Plan.

I find D^r. Jenney is not very fond of the Design, and says that our Trustees have little Regard for Religion. But the Truth is that from the first he has opposed the Institution, because it was not made a Church Establishment & all the Masters to be of that Persuasion. His Zeal for the Best Church on Earth is certainly commendable; but it may be carried too far. Had our College been opened on that Plan in such a Place as Philadelphia, the Students would indeed have been a very scanty Number. The People would not have borne even the Mention of such a Design at first. However the Church, by soft and easy Means, daily gains Ground in it. Of Twenty four Trustees 15 or 16 are regular Churchmen; and when our late additional Charter was passed, I who am a Minister of the Church of England had the Preference to two other Ministers of other Persuasions of longer Standing than me in the Institution, and was made Provost of the same by the unanimous Voice of the Trustees. We have Prayers twice a day, the Children learn the Church-Catechism, & upon the whole I never knew a greater Regard to Religion in any Seminary, nor Masters more thoroughly possessed of the truth of our common Christianity. And glad should I have been could I have dispelled Doctor Jenney's Prejudices, and persuaded him to be convinced with his own Eyes. But he never would set a Foot within our Gates.

You will not think that I mean by this to throw any Reflection on a Gentleman so much my superior in years. I would only endeavour to prevent your being prejudiced against our Institution by any Thing he may say from a well-meant Zeal to have the Church established faster in this Province than the Temper of the People will allow. If any Thing farther than my Word be necessary concerning our Academy, I can get all the Clergy in the Country to Certify to its Credit, and to the Expediency of your Proposal for educating Indian Children at it. And,

indeed, if the weight of the Trustees, their Authority in the Government, and the Reputation of our College and Academy cannot engage the Indians to consent to the Design, certainly the Credit of a Church Vestry or any private School will be ineffectual. I hope soon to be favoured with the Society's further Commands on this Head that I may know how to frame my Conduct accordingly.

This will be delivered to you by the Rev^{d} M^{r}. Acrelius, a learned Swede, and late Commissary to the Swedish Churches on Delaware, who now returns to considerable Preferment in his native Country, as the Reward of his past faithful Labours. He is a sincere Friend to the Church of England, and has been useful to many of our destitute English Congregations, particularly Newcastle, by preaching and using our Service in English. He is well acquainted with the State of all our Missions in this Province; and it may be worth the while to inform yourself concerning some of them, particularly Chester and Newcastle. He is a worthy and discerning Man, and as he is never to return among us, must be impartial. Along with him there goes a young Gentleman of the name of M^{c}Keane, of whom I have a good Character from people of Reputation. I wish you could serve him in any Degree.

I was at Newcastle lately, and find all the People mightily set upon having M^{r}. Cleaveland for their Missionary; and at their pressing Instances he now supplies them, as he is kept out of his Mission at Lewes by a most worthless Fellow of the Name of Harris. I wish M^{r}. Cleaveland may be ordained at Newcastle, which he will soon render a flourishing Congregation, as he is a worthy Man & a popular Preacher. As for the People of Lewes they deserve no Notice till they return to their Senses and discharge their present irregular Minister, which they will soon do if left to themselves. I hear that a whole Revolution is proposed among the Missions, M^{r}. Craig for Oxford, M^{r}. Ross for Newcastle, & M^{r}. Cleaveland for Lancaster. Such a Step I fear will not be agreeable to all the parties concerned, and particularly to Newcastle, which in that case you will find will be reduced to great Distraction. D^{r}. Jenney would be willing to have M^{r}. Craig near him; but Lancaster perhaps would not like the change. But these Things are not my Business any farther than as an impartial Spectator that regards the Interest of the Church.

M^{r}. Barton is indeed a most worthy & useful Missionary. He is the Darling of his People, & has been obliged for a twelvemonth past sometimes to act as their Captain & sometimes as their Minister. He has been the means of keeping them together at the Risk of his Life, when they would otherwise probably have been dispersed all over the Continent. They are under continual Alarms from the Savages, and I believe able to pay him but little. I have just been up among them. They do all they can for M^{r}. Barton; but if the Society do not grant him some Gratuity over his Salary, in these distrest Times, I fear he must leave them & seek a Living elsewhere. For on any Alarm his House is their Rendezvous, and the Number of poor becoming every Day a greater Burden, who being driven from their Houses and Homes would melt the hardest Heart into the kind Offices of Charity. I shall always rejoice if in my present Station I can be any way instrumental in executing any of your Commands, or promoting the great Work in which you are so assiduously engaged. May God prosper and direct all the Designs of the worthy Society to his own Glory, which is the unfeigned Prayer of

Worthy Sir, Your most Affectionate Brother and Obedient humble Servant,

PHILAD^{A}, Nov^{r} 1st, 1756. WILLIAM SMITH.

P. S. Direct to W^{m} Smith, Provost of the College and Academy of Philadelphia.

REV. DR. SMITH TO REV. DR. BEARCROFT.

PHILADELPHIA, Nov^{r} 5th, 1756.

Since I wrote you the 2^{d} Instant, the enclosed were sent me from M^{r}. Barton's 3 Congregations to be forwarded to you. As I took the Liberty warmly to recommend these Congregations to the ven^{ble} Society, from a Conviction that nothing can preserve our Frontiers *separate* from a popish encroaching Enemy, except a sublime Sense of British Religion and Liberty, spreading itself along as far as our Colonies spread; so it gives me Pleasure, and I am sure it will give the worthy Society Pleasure, to see so much Fruit, by the Blessing of God, already sprung up in the new Mission of York & Cumberland, even amid all the Horrors of a most desperate War, with the blooodiest of all Enemies, a Race of merciless Savages. Our People now, inspirited by their zealous Missionary, & kept constantly in mind of their holy Protestant Religion & inestimable Privileges, exert themselves manfully for the Cities of their God against a Popish & Savage Enemy; and I am sure were not the Sense of these Blessings to be extended backwards, as far our Settlements extend, nothing could prevent our People from being seduced by busy Jesuits, & mixing gradually with our French Foes. The whole Country is, therefore, under the highest Obligation to the Society for this New Mission, both in a civil & religious Light; and will be under still higher for every new one that is opened on the Frontiers. They will be as so many Watch-Towers, from which our faithful Missionaries "would cry aloud & spare not, on the Approach of every Thing that could hurt our holy Zion." I have promised my Lord B^{p} of Oxford, in Answer to a Letter of his Lordship's on that Subject, that whenever I know of any other Places on the Frontiers, deserving the Society's regard, I shall humbly propose the same; but that at present we cannot tell where our Frontiers will be;—so unsettled is our State.

I observe M^{r}. Barton's several Congregations have modestly hinted at their Inability to perform their Engagements. Yet I am sure they will do their best & M^{r}. Barton does not complain; tho' when I was lately back in Company with our Governor to the Frontiers, I could learn that he was much pinch'd; & therefore I doubt not you'll kindly consider what I hinted in mine of the 2^{d} Instant, for the Presbyterians and other Dissenters are chiefly the Men that must defend this Country, & it is reasonable they should have their Share in the Government of it.

I did my Part to unite all the Protestants in one Interest, by publishing and distributing the enclosed Paper, called Plain Truth. It contains a most striking State of the Province, and is allowed on all Sides to be one of the best Papers that have appeared here. It has done much Good; but there is still much to do. Read it attentively and let me know your Sentiments concerning it; particularly the Note at the Bottom of last Page. This Assembly will not give us any Militia Law, better than the last which was justly repealed.

I wish this may find you well. You have been extremely sparing of your letters of late. I long daily to hear from you. Along with this you will receive Duplicates of the Minutes and Accounts to July 1st. I have also drawn upon you for the Quarter from July 1st to Oct^{r} 1st, 1756, £100 Ster., in two Bills; the one payable to B. Chew, Esq^{r}, Attorney-general of this Province, or his Order, for £93.7.10 Ster. The Balance of £6.12.2 I have drawn as a Present to a Brother of mine, whose Apprenticeship being expired, I think deserves that token of my Esteem. I have advanced the Value & shall give Credit accordingly. I have desired my

Brother to present it to you in Person, & hope you'll give him your best Advice with Regard to his Conduct. I hope you will find him as I left him—Modest & virtuously disposed.

I have no time to keep a Copy of this, & hope you'll preserve it, as it contains my free and catholic Sentiments on Subjects of Importance. I say keep a Copy; for it is probable I may see you sooner than you expect. I offer you the Continuance of my sincerest good Wishes and am,

Rev^{d} S^{r},

Your affectionate Brother & Serv^{t},

WILLIAM SMITH.

Philad^{a}, Nov^{r} 2^{d}, 1756.

THE REV. DR. BEARCROFT TO THE REV. DR. SMITH.

Charterhouse, July 1, 1757.

Rev^{D} S^{R},

Your letter by M^{r}. Acrelius, a very worthy Divine, hath been maturely considered by the Society; & after consulting M^{r}. Penn, who professes to approve of the Education of Indian Children in your College, & promises, what in him is, to countenance & help forward that design as much as the present turbulent times in Pennsylvania will admitt, the Society are come to the Resolution of advancing as far as one hundred pounds Sterling ℔ annum by way of trial for the Education of as many Indian Children as that Sum will maintain in the College, if their Parents will consent to put them under Your care & Direction; & the particular Regulations concerning them are left to You, taking along with you the approbation of the Trustees of the College.

I much approve of Your Courage in bearing a Publick Testimony against those Quaker Doctrines that are subversive of all order & Society, in spite of all the obloquy malice hath & will throw out against You for it; & You may depend upon my best endeavours to do You Justice, if I meet with any thing of that nature here. I am very glad M^{r}. Barton hath proved himself so worthy a Missionary, & so very proper a one for the dangerous time & place in which his Mission is. The Society are most sensible of his good conduct, and to give him a substantial proof of it, they have given him a Gratuity of £20, as they have likewise to M^{r}. Acrelius £30 for the many good Services done by him during his residence in Pennsylvania to the Members of our Church; & M^{r}. McQuean, who came over with him, is appointed Missionary to the Church of New Brunswick in New Jersey, & will be the bearer of this.

I cannot conclude without particular thanks for the Entertainment I receiv'd from Your Epilogue, & the account of the College Exercise; & that you may go on & prosper, & bring much fruit to Perfection, is the hearty wish of, M^{r}. Provost,*

Your very faithfull humble Servant,

PHILIP BEARCROFT.

To the Rev^{d} M^{r}. Smith, Provost of the College for the Education of Youth in Philadelphia.

* From the original MS.

Pp. 270–273.

The Rev. Robert McKean was licensed to New Jersey, April 26, 1757. In 1762, he was laboring in Piscataway. In February, 1763, he entered upon the mission at Perth Amboy, where he labored with acceptance until his decease, on the 17th of October, 1767, at the age of 42. *Vide* Whitehead's Contributions to East Jersey History, pp. 177, 183, 225–228, 229, 291, 392, 409; Clark's Hist. of St. John's, Elizabeth, pp. 98, 110; Hawks's Contrib. to Eccl. Hist., Virginia, p. 126; and the Coll. of the Prot. Epis. Hist. Society, I. p. 116.

Pp. 275–281.

Several letters of the Rev. Thomas Barton have been printed among the additional documents accompanying the notes to this volume. Many others are preserved among the Smith MSS., and are highly creditable to the zeal and faithfulness of the writer. A sketch of his life will be found in Sprague's Annals of the American Pulpit, pp. 168–170. References to him are found in Hazard's Colonial Records, VI. 675, XI. 579, XX. 339, 357; Penn. Archives, II. 568, 755, 756, III. 245, 377, 447, 450, 451, 452, IV. 132, V. 634, VII. 226, VIII. 30; Clark's Hist. of St. John's, Elizabeth, 139; Anderson's Col. Ch. III. 266–269, 333; Hawkins's Missions of the Ch. of Eng., 127, 132, 135, 139; New York Col. Documents, VII. 165, 166, and elsewhere. Mr. Barton published a sermon, preached at York on occasion of Braddock's Defeat in 1755, which is the subject of a number of the letters preserved among the Smith MSS., and also an interesting compilation of Family Prayers, a copy of which, possibly unique, is in the library of the present Bishop of Pennsylvania.

P. 281.

The lack of records of this period at the Radnor Church, serves to confirm the complaint of this worthy old missionary. *Vide* "A Sermon preached by the Rev. Wm. F. Halsey, at St. David's (commonly called Radnor) Church, Delaware County, Pennsylvania, September 4th, 1867, on the occasion of the 150th Anniversary of the building of the Church." 8vo. Philadelphia, 1868, pp. 35.

P. 289.

The Rev. Joseph Mather was licensed to Maryland, December 29, 1760, and is referred to in the Maryland MSS.

Pp. 290–293.

The Rev. George Craig was licensed to New Jersey, Sept. 1, 1750. He is referred to in Dorr's Hist. of Christ Church, pp. 124, 125; in Hawkins's Missions of the Church of England, pp. 315, 396; and is marked as "dead" in a list of missionaries dated 1770, preserved among the Gen. Conv. Archives, and printed in the Prot. Epis. Hist. Soc. Collections, I. 116.

P. 291.

The Rev. Andrew Morton, of New Jersey, is this Missionary referred to by Mr. Craig.

P. 303.

The Original Address to the Proprietaries is now in the possession of the Historical Society of Pennsylvania. It is signed by

"Robt Jenney, Rector of Christ Church,
William Smith, President of the Convention,
George Craig,
Philip Reading,
William Sturgeon,
Hugh Neill,
Tho. Barton,
Chas Inglis,
Wm Thompson,
Jacob Duché."

P. 304.

The Rev. William Macclenachan's course, referred to again and again in the minutes of this Convention, and also in the unpublished MSS. of this period, needs but little notice at our hands. The "Smith MSS." contain papers relating to it sufficient to fill the pages of a volume, and the pamphlets growing out of the controversy in which this miserable man involved the Church in Pennsylvania, are still preserved in our Antiquarian libraries. Full information respecting his career in Pennsylvania will be found in "An Appendix to the American Edition of the Life of Archbishop Secker: containing His Grace's Letter to the Revd Mr. Macclenachan on the Irregularity of his Conduct; with An Introductory Narrative. New York, 1774. 8vo. pp. xx. 28. The Presbyterian side is told by Webster in his History of the Presbyterian Church, pp. 287–291. Dr. Gillett, in his History of the same body, fails to notice this chapter in the Annals of American Presbyterianism.

References to Macclenachan's career will be found in Sewall's History of Bath, Me., in the Maine Hist. Soc. Collections, II. 220, 221, and in the IIId vol. of the Collections, pp. 274, 275; Smith's Journal, edited by William Willis, pp. 84, 85; Chandler's Johnson, pp. 184, 185; Anderson's Col. Church, III. pp. 273, 274; Hawkins's Missions, p. 224; Gadsden's Life of Bp. Dehon, p. 31; Prot. Epis. Soc. Hist. Collect. I. p. 115; II. pp. 77, 95, 250–255, 256, 280, 294; N. Y. Col. Documents, VI. pp. 398, 409–414, 415, 447, 449, 495, and elsewhere.

Pp. 311, 312.

The Rev. Mr. Harris referred to was probably a clergyman from the West Indies, several of that name having been licensed to Barbadoes and Jamaica, between 1752 and 1759. *Vide* Gen. Conv. MSS., under date of 1777.

P. 312.

Further reference to the Rev. Mr. Inglis, afterward First Bishop of Nova Scotia, will be made in connection with the Delaware MSS.

P. 319.

No notice of the early Church history of Pennsylvania would be complete without allusion to the Rev. Jacob Duché, and indication of the sources from whence the story of his eventful career may be learned. The son of a prominent Churchman of the same name—which has several times appeared on our pages—he was the first graduate of the College and Academy of Philadelphia, under the Provostship of the celebrated Dr. William Smith, among whose papers are numerous letters from his pupil, covering the whole period of his early manhood and ministry. After a further term of study at the University of Cambridge, England, he received Holy Orders and was licensed to officiate in the united churches in Philadelphia. The story of his connection with the opening scenes of the War for Independence and his subsequent defection from the principles he had so warmly espoused at the first, is told in the sketch of Dr. Duché, found in Dr. Sprague's Annals of the Am. Epis. Pulpit, pp. 180–185, and in the references below. His interest in the measures taken to secure the Episcopate in the Anglican line after the war, is alluded to in the notes of the reprint of the early Journals of the General Convention, edited by Dr. Hawks and Mr. Perry, and is more fully disclosed in the unpublished letters among the Bp. White MSS. in the Archives of the General Convention. These letters, and those of a later date, addressed to the first Bishop of Pennsylvania—his life-long friend—furnish many interesting details respecting the ecclesiastical annals of the time, and throw no little light on the strange infatuation to which Dr. Duché yielded for a number of years. This infatuation was the belief in the vagaries of Swedenborg. Notices of Dr. Duché's career will be found in Hazard's Col. Records, XI. 759, 762, 773, XII. 578; Penn. Archives, VI. 6, VIII. 684; Register of Penna. IX. 81; Sparks's Life and Writings of Washington, V. 94, 476; Irving's Washington, I. 399, 400; American Archives, IV. series i. 802, 899; ii. 1820, 1824; iii. 1899; Dorr's Christ Church, 113, 114, 118, 120–122, 124, 130–135, 164, 167, 176–190, 211, 283, 284, 289; Penn. Hist. Society Memoirs, I. 149–151; Historical Magazine, V. 346, 347; Anderson's Colonial Church, III. 275–277; Updike's Hist. Nar. Ch., 242–244; Collect. Prot. Epis. Hist. Soc. II. 113; Hindmarsh's Rise and Progress of the N. J. Church, 40–42; New Jerusalem Magazine, XXX. 95–104; and elsewhere.

P. 323.

The Rev. Samuel Keene became a clergyman of great prominence in Maryland. Notices of him appear in Hawks's Eccl. Contributions, I. Maryland, p. 291, *et seq.*; in Dr. Allen's Notices of the Maryland Clergy, pp. 5, 6, 10, 11; in "Notices and Journals, and Remains of Journals," etc., 1783–88 (edited by Ethan Allen, D.D.), pp. 4, 7, 13, 14, 16, 19, 22, 26, 27, 32; in the Am. Archives, IV. series i. 426; in "An Address to the Members of the Protestant Episcopal Church of Maryland, containing an Account of the proceedings of some late Conventions both of Clergy and Laity, for the purpose of organizing the said Church," etc., pp. 11, 15; in Hawk's and Perry's Reprint of the Early Journals; in Bioren's Reprint of the same; in the Early Maryland Journals, and elsewhere.

Pp. 324, 325.

Full notices of the Rev. Eric Unander appear in Dr. Clay's Annals of the Swedes, pp. 111, 112, 122, 174.

P. 336.

Following the order of time, we insert several interesting letters and papers illustrating the history of the College and Academy of Philadelphia, as well as ecclesiastical matters, from the Smith MSS., whence several volumes might be advantageously culled. They require no further annotation than their respective headings, transcribed from the originals, afford.

My Lord,

Though your Grace did not seem to desire any further Account of the State of Church affairs in our College, yet as some Things were forgotten by me, & the whole is but *short;* I have thought it best to commit it distinctly to writing.

So much of my Credit with our Trustees, & the future service I may be able to do to the Church in a very great and growing City, depends upon the Countenance which my present Design may meet with, that I cannot help being extremely sollicitous on this Head, & hope your Grace will pardon it.

It will be easily seen that Sundry Parts of the enclosed, is rather for the Private Satisfaction of those concerned, than for any very public Use.

I am, Your Grace's

Ever obliged & dutiful Serv^{t},

WILLIAM SMITH.

London, April 17th, 1762.

STATE OF THE CHURCH IN PHILADELPHIA.

[To the Archb'p of Cant'y, Ap'l, 1762.—A State shown by his Grace to the Bishops—Respecting the Church of England.——Upon the Principles of this Was the Brief granted & the Collection made in England—See the Brief.]*

By Charter granted May 14th, 1735, it is made a Corporation to consist of 24 Trustees, or Visitors, with a Faculty or Body of Masters for the immediate government & Care of the youth, to consist of a Provost, Viceprovost, and as many Professors as the Trustees, from time to Time, should think fit to appoint.

Originally 18 of the 24 Trustees happened to be members of the Church; & now 21 are members of the same; & M^{r}. Peters, the President of their Board, is a Clergyman of the Church, as is also M^{r}. Duché, another of the Trustees.

At the time of passing the Charter, there subsisted a very great Dispute at New York, about the Clause in the Charter of their College which required the President to be always in the Communion of the Church; and this Dispute proved very hurtful to that Infant Seminary.

The Trustees of the Philadelphia College, who had from the Beginning, when they acted without a Charter, always had a Churchman at the Head of the Seminary, & had resolved that it would be always best to continue Things on this Footing, as well because every Society was willing to prefer one of this Persuasion to all others except their own, as also on Account of the number of West-India Youths always sent to them for Education—I say the Trustees, for these

* Endorsement on the back.

and other Reasons, thinking it right that this should be their Constitution, yet began to think whether they might not avoid the Inconveniences & Disputes which some other Charters had occasioned, & yet by other means answer all the good Ends proposed by the disputed Clauses in those Charters.

They therefore got themselves *incorporated* with general and unlimited Powers to "consti-"tute and appoint, in such manner as they should think best and convenient, a Provost, Vice-"provost, and other Professors, &c.," knowing that they would always think it best to have a Churchman at the Head of the Seminary, and that 21 in 24 would always have the Power to constitute such a one, & yet avoid the offence which an exclusive Clause in the Charter would give to other Societies; provided that the Proprietors of the Province could have passed such a Clause, w^ch^ in fact they could not.

On the same footing is the *Society for Propagating the Gospel* incorporated. The Clause is general for "the Maintenance of a learned and Orthodox Clergy." But as the Persons incorporated were Churchmen, it was never doubted but under this Clause they would always judge those of their own Persuasion to be the Orthodox Clergy intended; & that under a Succession of Church-People in that Corporation, the Funds would always be perfectly secure to the Service of the Church.

But tho' the Trustees of the College of Philadelphia proceeded with this Caution in respect to any exclusive Clause, yet does the Charter in the very Body of it constitute a Clergyman of the Church as the first Provost of the College, leading the way by a sort of Prescription to all future appointments of a chief Master.

On public occasions, Commencements, Charity Sermons, and the like, the Services of the Church is always used; & the daily Prayers for Morning & Evening in the College is a Form composed & collected by Church Ministers, & printed by order of the Trustees.

About ¾ of the whole youth are of the Church; which majority of Church-People arises from there being about 80 Strangers from the West Indias and Southern Colonies always educating in the Institution.

On the whole, the Church is on as good a Footing in this Seminary even as at New York. For tho' the President of the New York College is by Charter of the Communion of the Church, yet by the same Charter the Dissenting Ministers of all the different Denominations in the City are, *ex-officio*, established as Governors of the College; whereas in Philadelphia there can be none made Trustees or Governors of the College but by the Election of the present Trustees.

N. B. Whatever is given to Church Purposes in this College will be carefully applied according to the Intention & Direction of the Donors.

THE REV. DR. SMITH TO THE BISHOP (OBALDISTON) OF LONDON.

April, 1762.

My Lord,

The Society for Propagating the Gospel have long found themselves under Difficulties in carrying on their Good Designs, for want of some Societies of Correspondence in America to

give them due Intelligence of Things necessary, and two or three Agents under them to take Bonds from the People for the effectual Payment of the Sums subscribed, to take Care of the Libraries sent by the Society into these Parts, and do such other Things as they may be instructed from Time to Time.

The Society have now before them Proposals for remedying these Inconveniences upon a Plan almost wholly the same with that which I had the Honor to lay before your Lordship near two years ago. This Plan has been well considered by the two Archbishops, the Bishops of Durham and Winchester, who with your Lordship, the Secretary, and myself were appointed a Committee for that Purpose; & the Bishop of Winchester has wrote to your Lordship on the Subject. The Society are to meet on Friday next to take this matter before them & come to proper Resolutions upon it.

At present it is proposed to have but three Agents, viz., one for Massachusetts, Rhode Island, & New Hampshire, one for New York and Connecticut, & one for Pennsylvania & New Jersey; these being the Countries where the chief of the Societies lie. In each of these Districts it is proposed to have some of the Principal Gentlemen as a Society to advise & assist these Agents & to transmit faithful Accounts to your Lord^{p} & the Society. The Business of the Agents will be a Business of Labor, not of Profit or Power. They are to sollicit larger Subscriptions from the People, to take Bonds for the Payment in the Society's Name, & see that these Contracts are duly fulfilled; & they can do nothing without advice. Much Good may also be expected from the corresponding Societies, not only in the Article of giving faithful Intelligence, but likewise in Countenancing those who are to execute whatever Orders your Lordship or the Society may give; and when that happy Time arrives when it shall please God to bless us with the Government of Bishops on the spot, these Societies will no doubt be the first to take them by the Hand, & to support them in the Discharge of their Office. Another material Benefit expected from this Design is the establishing more Missions & Schools among the Indians, which it is feared can never be done effectually till some leading Men in America are thus associated to assist the Society in it.

If it be agreeable to your Lordship, I believe it will fall to my Share to set this Design on foot for Pennsylvania & New Jersey. I am to set out on Friday evening next for Falmouth, to embark for America in the Packet, & would take Bath in my Way to pay my Duty to your Lordship if you think it convenient. It is at the earnest Desire of the Missionaries of our Parts that I would take any share of this Business, & they have fully signified their good-will to me in an Address to your Lordship. Many of them have been my Pupils, & I have the Happiness to be well in their Esteem.

I hope your Lordship's Health is so well restored as that I may be honored with two or three Lines from your Lordship or D^{r}. Parker before Friday: as the Society would be willing perhaps to do something farther in this Matter before I go.*

* From the original draft among the Smith MSS.

DR. SMITH TO THE ARCHBISHOP OF YORK.

LONDON, 26th August, 1762.

MY LORD,

Having by the kind Interposition of the Archbp of Canterbury obtained a joint Brief for our College & that of New York, attended with signal Marks of the Royal Favor and Bounty, it is our Duty to consider by what Means the said brief may be made the most effectual for our Purpose; especially as two Objects are united in one, & the Sum which we want very considerable. If the Clergy should interest themselves no more than is usual in the common Run of Briefs, and raise us only the common Sum of £800 or perhaps £1000, this, when divided, would go but a short way. But on the Contrary, if they could be induced to take the Matter to heart, & improve the Arguments suggested by the Brief, it is hoped the Business might be made very popular, and the Collection considerable.

Now, my Lord, if it could any way be notified to the Clergy that the Design of this Collection is particularly approved by our good Archbishops, & that your Grace considers the Encouragement of these American Seminaries, as particularly connected with your pious & noble Designs for the Propagation of the Gospel there, I am well persuaded it would be the means of doubling our Collection. Thus much, if only annexed by way of Testimonial or Certificate to a short printed Account of the two Colleges, and dispersed along with the Brief, which the Undertakers promise to do, would answer our End.

The enclosed Clause from our Brief shews that there is no Impropriety in this; though we do not desire any Thing for particular Dioceses, nor by way of Injunction or Command to the Clergy; but only something to notify an Approbation of the Design by your Grace as above. For we have not time to apply to each particular Bishop upon the Plan pointed out in the Clause, before the Season of laying down the Brief, which will commence in a few weeks.

Permit me, my Lord, just to hint one Thing more which the Secretary of Briefs told me; viz.—That the enclosed Clause has only been inserted in such Briefs as are given by Orders of Council, for promoting & preserving the Protestant Religion in Foreign Parts, & where the Collection is all over the Kingdom; so that there is no Danger that any Thing done in this Affair can be drawn into Precedent to give Trouble in future Briefs granted on the common Plan for Losses within the Kingdom, rebuilding Churches, &c. In short, all that we humbly request is only such a Certificate in Favour of our Colleges as we should have ventured to ask, even if we had proceeded without a Brief, on a common printed Case of our Wants.

These Things are most humbly and dutifully submitted to your Grace, which I have taken the Liberty to do, after having just come from the Archbishop of Canterbury, who was pleased to say he would write to your Grace on this Subject, & that there might be no Impropriety in my sending a few Lines at the same time. With the utmost Gratitude to your Grace for your past Kindness, & a sincere Desire in all Things to prove myself not unworthy of its Continuance, I am, &c. ———

TO HIS GRACE THE LORD ARCHBP OF YORK.*

* From the original draft preserved among the Smith MSS.

ARCHBISHOP SECKER AND OTHERS, RE'PECTING THE ESTABLISHMENT OF THE COLLEGE OF PHILADELPHIA.

To the Trustees of the College of Philad^{a}.

Gentlemen,

We cannot omit the opportunity which Doct^{r} Smith's Return to Philadelphia gives us of congratulating you on the great Success of the Collection which he came to pursue, and of acknowledging your obliging Addresses of Thanks to us for the Share we had in recommending and encouraging this Design. Such a Mark of your attention to us will, we doubt not, excuse our hinting to you what we think may be further necessary to a due Improvement of this Collection and the future Prosperity of the Institution under your Care.

This Institution you have professed to have been originally founded and hitherto carried on for the general Benefit of a mixed Body of People. In his Majesty's Royal Brief, it is represented as a Seminary that would be of great use "for raising public Instructors and Teachers, as well for the Service of the Society for Propagating the Gospel in Foreign Parts, as for other Protestant Denominations in the Colonies." At the time of granting this Collection, which was sollicited by the Provost, who is a Clergyman of the Church of England, it was known that there was united with him a Viceprovost who is a Presbyterian, and a principal Professor of the Baptist Persuasion, with sundry inferior professors and Tutors, all carrying on the Education of Youth with great Harmony; and People of various Denominations have hereupon contributed liberally and freely.

But Jealousies now arising lest this Foundation should afterwards be narrowed, and some Party endeavour to exclude the Rest, or put them on a worse Footing than they have been from the Beginning, or were at the Time of this Collection, which might not only be deemed unjust in itself, but might likewise be productive of Contentions unfriendly to Learning and hurtful to Religion, We would therefore recommend it to you to make some Fundamental Rule or Declaration to prevent Inconveniencies of this kind; in doing of which, the more closely you keep in view the Plan on which the Seminary was at the time of obtaining the Royal Brief, and on which it has been carried on from the Beginning, so much the less Cause we think you will give for any Party to be dissatisfied.

Wishing continual Prosperity and Peace to the Institution, We are, with great Regard,

Gentlemen,

Your faithful Friends and Servants,

THO. CANT,
THO. & RICH^{D} PENN,
SAM^{L} CHANDLER. *

April 9th, 1764.

I as a Trustee approve of this Letter: witness my hand,

Will. Allen.

* From the original MSS.

HONB'LE THOS. PENN TO THE TRUSTEES OF THE COLLEGE.

GENTLEMEN,

As Doct^r^ Smith, your worthy Provost, is now on his departure for Pennsilvania, I take this opportunity by him to acknowledge the receipt of your Letter of the 11^th^ of January 1763, and to do justice to his conduct in the execution of the Commission you gave him the charge of. With regard to the first, I should not have thought myself worthy the regard of such People, whose good opinion every honest Man would covet, had I omitted any opportunity of serving such a Cause as the advancement of your College, from whence so great advantages will, in all probability, be derived to the Inhabitants of Pennsilvania; the Subscription was the Act of the Proprietors, which you will take notice of in your Books, as by your Letter to me I apprehend you conceived it to be my private benefaction.

With regard to D^r^. Smith's conduct in his sollicitations for subscriptions, I think he merits the highest commendations and that he has laid great obligations on every Man who has the welfare of this Institution at heart; he has been so constantly attentive to this object, and so zealously concerned to establish it effectually, that no other seemed to have any place in his thoughts, or any labour to be regarded that was necessary to serve the Cause.

His Success has been great, and I make no doubt of your care so to place the Money out that the principal Sum may be secured so as always to remain a fund, the Interest of which only, or the produce of Land purchased with that Money, may be applyed to the Support of the College, this being what the Contributors fully depend.

I make not the least doub tbut that the College will now, under your direction, be carried on so as effectually to answer every reasonable expectation, which I most heartily wish, and assuring you of my good offices wherever they will contribute to so good a purpose,

I remain,

Gentlemen,

Your very affectionate Friend,

THO. PENN. *

LONDON, April 12^th^, 1764.

ARCHBISHOP SECKER TO THE REV. M^r^. PETERS.

GOOD M^r^. PETERS,

I rec^d^ and read your Letter of y^e^ 22^d^ October w^t^ great Pleasure. But I have had the Gout almost, if not quite, ever since; w^ch^ hath attack'd not only my Feet, but my Hands, in such a Manner, that for a long Time I was not able to write so much as my Name, and now I can write but very little, without doing myself Harm.

However, I cannot let D^r^. Smith go without sending you a Line by Him. Providence hath bless'd our Endeavours here, for the Benefit of his College, much beyond my Expectation. And indeed his Abilities and Diligence have been the chief Instruments of the Success.

Dissenters have contributed laudably; but the Members of the Church of England, and particularly the Clergy, have been proportionably more liberal. Doubtless, they were induced to it by the Allegation in the *Brief*, that this Seminary, and that of New York, would be ex-

* From the original MS.

tremely useful in educating Missionaries to serve the Society for propagating the Gospel. And therefore I hope the Trustees of the College of Philadelphia will be careful to make Provision, that all such as are designed for Clergymen of our Church shall be instructed by a Professor of Divinity who is a Member of our Church; which may surely be done without giving any Offence to Persons of other Denominations: a Fault that by all Means should be studiously avoided; as I doubt not, thro' your Prudence, it may and will. And with due Precaution, the Thing is necessary to be done.

My Hand admonishes Me that I have gone my Length. I have many Things to say to you; but must postpone them till we meet, if it please God to give us Life and Health for it. I have heard within these few Days that you have been very ill. May the Father of Mercies preserve you for the Good of his Church.

I am, with very great esteem,
Your loving Brother,

LAMBETH, Ap. 13th, 1764. [Signed] THO. CANT.

HONBL'S THOS. AND RICHD PENN TO THE TRUSTEES.

GENTN,

In Compliance with your Request in your Address to us, we have given our Assistance to Dr. Smith for putting forward your Intention of Collecting money for the Use of the College of Philadelphia; and have had the Pleasure to find that, by the benevolent dispositions of ye People of this Country, and the constant Attention & Labor of Dr. Smith, a very large Sum of Money has been collected, to which we have added five hundred Pound Sterling; which together will be at least as large a Sum of Money as the most Sanguine did expect.

We heartily wish you Success in your Endeavours for the Improvement of Mankind, for wch Purpose you may be always assured of our Encouragement.

We are, with great Regard,
Gentlemen,
Your very affectionate Friends,
THO. PENN,
RICHD PENN.

LONDON, Apr. 12th, 1764.

TO THE TRUSTEES OF THE COLLEGE OF PHILADELPHIA.

SIR,

The great Zeal with which you have sollicited the Contributions for the Benefit of the College of Philadelphia must entitle you to the Regard and Esteem of every Person that wishes well to the Province of Pennsylvania: And, as I am perfectly sensible of it, I was willing to make my Acknowledgements to you for it, & to assure you of my Friendship on all Occasions; as a Token of which I desire your Acceptance of the enclosed Draft on my Banker for fifty Pounds, & am,

Your affect Friend,
THO. PENN.

SPRING GARDEN, Apr. 9th,

TO REVD DR. SMITH.

ANSWER.

Hon^D^ and worthy Sir,

The kind Sense which you have express'd of my sincere & well-meant Endeavours to serve the College of Philadelphia, makes an Impression on my Heart, which no Length of Time can erase. The Hopes of obtaining your Approbation in the End, animated me thro' a Series of Labors and Difficulties, which would have cool'd an ordinary Zeal; and the best Reward I can enjoy is the Prospect you give me of your future Protection & Countenance, while you think I continue to merit it.

I was far from wishing, or having any immediate Need of, the generous Mark of your favor which accompanied your most obliging Note; but the Manner of bestowing it was so truly honorable to me, that I do with the utmost Gratitude receive it.

I have never gone in the least Instance out of my Way to make Use of the Opportunities I might have had here for benefiting myself; chusing to rely solely on your Goodness, as Head of the Country where I live, to make my Settlement easy & useful in it.

Nothing but that Regard which every Man must feel for a growing Family, and the Fears of Leaving them, after a Life of the greatest Labor, in a worse Situation than the Children of the meanest Tradesman, would have induced me to open my Heart to you in the free Manner I did this Morning; & your truly kind Intentions of future Kindness to me will send me home happy in the View of my own Situation, & happy in the Issue of my Endeavors for the Service of the College.

Please to accept my Assurances, that so far as my Judgment or Abilities can carry me, you shall ever find me, in all Prudence, earnest to promote the best Interests of the Country with which you are so closely connected, & which I know you & your Family will always consider as inseparable from your own Interests.

There were several Gentlemen with me when your Servant delivered your kind Note, or I would have answered it immediately. I am, with great Gratitude & Regard,

Hon^d^ Sir,

Your most obliged & obd^t^

Humble Serv^t^,

London, Ap^r^ 9^th^, 1764. WILL. SMITH.

To the Hon^ble^ Tho^s^ Penn, Esq^r^.

MR. CHANDLER TO REV. RICH^D^ PETERS.

Rev^D^ & dear Sir,

I hope our good Friend, D^r^. Smith, will deliver this safe & in good Health into your Hand, and that he will find you entirely recovered from every Indisposition & thoroughly established in your Health, which I know will be very pleasing to Him, & will give the highest Satisfaction to me. The D^r^. has been indefatigable in his Endeavours to serve the Philad^a^ College, & greatly successful. He well deserves the sincerest Thanks of all the Trustees, of the several Professors & Masters, & all who wish well to the College, and indeed, in general, of all y^e^ Friends of Knowledge & Learning.

I cannot help further recommending him to the Esteem of all our common Friends in Philad^a^ in that he hath not only exerted himself with an unremitting Zeal in Reference to the

Collection, but hath shown an honest & public Concern for the future Peace & Prosperity of the College.

As there have been some Suspicions entertained on both Sides that the present Constitution of it may be altered, and the Professors & Masters, now of different Denominations, in Time may all be of one prevailing Denomination to the Exclusion of those of the other, by the Art & Power of the Prevailing Party; and as the Doctor justly apprehended this would be contrary to the Intention of those who have contributed towards the Support of the College (who have been of all Parties amongst us) and inconsistent with the Prosperity of y^e^ Institution itself, by his Desire, I waited, Monday last, on the good Archb^p^ of Cant^y^, where, with the D^r^., we freely debated this Affair for an Hour together. His Grace, a Friend to Liberty, and highly approving the present Plan on which the College is established, gave his Opinion that this Plan should be preserved without Alteration. I had the Honor entirely to agree with the Archb^p^, and, on D^r^. Smith's proposing to him that a Letter to the Trustees representing our Judgment in this Affair, & signed by both of us, might be of some Weight to keep Things on their present Footing and prevent all future Jealousies on either Side, he readily assented to it.

A Letter to this Purpose was read & signed by us Both, w^ch^ the D^r^. will have the Pleasure of shewing You. I do not expect that I can be considerable enough in myself to have any great Influence in an Affair of this Nature. But as my Judgment is supported by that of so worthy a Prelate, and as I apprehend, by the Reason of the Thing itself, I hope it will, as his Judgment, have the good Effect of preventing all future Jealousies, and of establishing Peace & Harmony amongst all the worthy Professors, & of promoting Religion, Learning, and Liberty, which I pray God may long continue to flourish in that Seminary.

As the [free] Schools, &c., in Pennsylvania are now at an End, tho' I could have obtained his Majesty's Bounty for the Continuance of them, had it been of any Consequence to have upheld them longer, you, Sir, and the rest of our worthy Trustees, have my most sincere and warm Thanks for the Care and Integrity you have shewn in this Affair; and I will take Care you shall have all due Acknowledgments of the Society upon their first Meeting.

Your last Account I have rec^d^, ag^t^ which there can be no possible Exception. We have got some Moneys left, which I shall use my Endeavours shall for the most Part be applied to the Use of the College. You will do well to appropriate whatever outstanding Debts may come in, to the Use of the Charity School; for which Purpose I intend to keep in my Hands a small Sum that yet remains with me; for which I shall desire at a proper Time to be drawn on. I have honored your Draught to Mess^rs^. Barclay for £100. I am, with the sincerest Affection and esteem,

Rev^d^ & Dear Sir,

Your, &c.,

To Rev^p^ M^r^. Peters. SAM. CHANDLER.

FROM DR. LLEWELIN, Southampton Street, Bloomsbury, to REV. DR. EDWARDS, Philad'a.

(EXTRACT.)

April 12^th^, 1764.

* * * "I congratulate you also on the extraordinary Success of our common Friend, D^r^. Smith. You ought to welcomehim Home with Ringing of Bells, Illuminations, and Bonfires.

The Professors of the College in Particular (for which he has collected upwards of Six thousand Pounds Sterling) ought to meet him at least Half Way from New York, & from thence usher him into Philadelphia with all the Magnificence and Pomp in their Power. The Scholars, Students, and Fellows should all attend the Cavalcade, in their proper Order and Habits; and the Procession should march thro' the principal Parts of the City, and terminate at the Lecture Room, or rather Hall, where Verses and Orations in various Languages should be delivered in Praise of Knowledge and Learning,—in Praise of the Liberality and Generosity of the Mother Country, of the Unanimity & Harmony of her Colony of Pennsylvania, & especially of the Catholic College of Phllad[a], with Vows for its Continual Prosperity and Success.

"As a Baptist, as a Friend of Learning, as a hearty Approver of a Plan so free and open, I would add my Wish *quod felix faustumque sit.* As a Graduate of the College, as a dutiful Son of this Alma Mater—you will readily join in every Act of Rejoicing on this Account.

"If it was in my Power to make any Laws for this Seminary, or any Alteration in its settled or intended Plan, it should only be that the Professors should rank, or become Provost, &c., according to their Seniority or Standing in the College, in future Elections. I should wish this, not only as it may open a Way for you *ad Cathedram,* but as it seems to me to be more fair & equal, & more consistent with the Rest of the Plan. But as it is, it is a very good Thing, & I wish all concerned may duly improve it, & be ever careful to preserve it from any Alteration for the worse."

FROM REV. DR. STENNET TO REV. MR. MORGAN EDWARDS, PHILAD'A.

(EXTRACT.)

LONDON, Ap[r] 12, 1765.

* * * "D[r]. Smith, you see, has met with extraordinary Success. I wrote particularly on those Matters in one of my last. The Plan is, I think, exceeding good. What some have feared is, lest it should, in Time, be perverted. But D[r]. Smith assures us every possible Method will be taken to prevent an Abuse of the Institution.

"What he proposes relative to our Interest in your Parts is the raising a Sum to furnish Exhibitions for the Encouragement of such a Number of young Persons as shall be thought needful to send to the College. You are to have your own Divinity Tutor. If you can agree upon any Scheme of this Sort, & can raise any Thing among you towards it, it may be very well. But you are best Judges yourselves. If any Assistance could be given you by your Friends here, I sh[d] rejoice in promoting it. But I am not authorized from any to give you Assurances of this Sort. You know pretty well how it is with our Interest here."

Pp. 344–346.

Occasional references to the Rev. Alexander Murray are found in the Memoirs of the Prot. Epis. Church, by Bishop White, and numerous letters of his are preserved among the MSS. of

the General Convention. *Vide*, among other notices, Hawk's and Perry's Reprint of the Early Journals, I. pp. 630, 631, 640, 641.

P. 349.

The early controversies respecting the Rev. Richard Peters, detailed in the pages of this volume, will not be forgotten. The best answer to the harsh judgments and evil surmises of those who opposed him, will be found in his laborious life, closed by an honored and useful ministerial service of thirteen years.

Pp. 378–381.

The Rev. Andrew Morton, of New Jersey, is the clergyman referred to. An allusion to him will be found elsewhere in this volume.

P. 411.

The Rev. Paulus Bryzelius became missionary to the Germans of Lunenburg, N. S., *vide* Akins's Provincial Church, 18, 19, 20, 25; Hill's Nova Scotia Church, 11, 16, 31; and Hawkins's Missions of the Ch. of Eng., 357, 365.

P. 412.

The Rev. John Andrews and the Rev. Samuel Magaw are too well known, from their connection with the measures taken for the reorganization of the Church after the War for Independence, to require any detailed notice. The Rev. Mr. Edmiston settled in Maryland, but returned to England at the breaking out of the war. The Rev. William Dunlap removed to Virginia, and succeeded Commissary Robinson in the rectorship of the parish of Stratton-Major, King and Queen County. *Vide* Thomas's Hist. of Printing, II. 58, 59; Meade's Old Churches and Families of Virginia, I. 325, 374; New York Gazette for May 2, 1768; Order Book, Williamsburg, Va., 1776, edited by Charles Campbell, 19, 68, 84.

P. 413.

A biographical sketch of the Rev. Nathaniel Evans will be found in Hazard's Register, VI. 147. Another, the work of Provost Smith, prefaces a volume of "Poems on Several Occasions, with some other Compositions. By Nathaniel Evans, A.M. Late Missionary (appointed by the Society for Propagating the Gospel) for Gloucester County, in New Jersey; and Chaplain to the Lord Viscount Kilmorey, of the Kingdom of Ireland. Philadelphia: Printed by John Dunlap, in Market street, M,DCC,LXXII." 12mo, pp. xxvi. 160, 24. This work and its author receive appropriate notice in Duyckinck's Cyclopædia of American Literature, I. pp. 237, 238.

P. 416.

A clergyman by the name of George Spencer was licensed to New Jersey, by the Bishop of London, on January 19, 1767. On the 24th of April of the same year, he was licensed to South Carolina (*vide* Coll. of the Prot. Epis. Hist. Soc. I. pp. 111, 117). In the list among the Gen.

Conv. MSS. he is noted as "dead." It does not appear that he ever labored in either province. His name does not appear in the exhaustive list of South Carolina clergy given by Dr. Dalcho in his History of the Church in that province, pp. 432–436.

No further mention of "Shippen" is to be found in connection with any mission or parish in America. The Rev. John Sayre was licensed to "America in general," in 1768, labored in Connecticut till the breaking out of the Revolution, and then emigrated to Nova Scotia. *Vide* Beardsley's Church in Connecticut, 277; Am. Archives, IV. iii. 142, 143, 144, 832; Barber's Hist. Coll. of Conn., 359, 360; Akin's Provincial Church, 39; and elsewhere.

Pp. 416, 417.

The Rev. Hugh Wilson, a nephew of the Rev. Hugh Neil, and the Rev. Samuel Giles, were drowned on the 5th of April, 1766, on their return voyage from England. *Vide* Hawkins's Missions of the Church of England, pp. 125, 300, 325.

P. 424.

Christian Frederick Post, a German Moravian, had lived among the Indians for seventeen years. His journal of his adventures among them, when on a mission to withdraw certain tribes from the French interest, is published in the Appendix to Proud's History of Pennsylvania, II. pp. 65–132. He is referred to in Hazard's Colonial Records, VIII. 132, 137, 138, 142, 147, 148, 212, 223, 301, 341, 455, 469, 491, 676; and in the Penn. Archives, III. 412, 422, 520, 524, 560–565, 578, 581, 689, 700, 702, 706, 709, 742; IV. 92–98, 277.

P. 425.

The Rev. John Montgomery was licensed to Maryland, where he established himself. *Vide* Allen's Hist. Notices of St. Ann's Parish, 81–86, 88. The Rev. Thomas Coombe became one of the Assistant Ministers of the united churches in Philadelphia, but on the breaking out of the war, after for a time espousing the popular side, he became a royalist, and finally retired to England and never returned. *Vide* Dorr's Christ Church, 168–171, 182, 183, 186, 191–194, 197, 290; Sprague's Annals of the Am. Epis. Pulpit, 90, 280, 281; Hazard's Col. Records, XI. 284, 299, 300, 525, 527; XIII. 122; Penna. Archives, V. 575, 600, 603; VI. 626, 627; and Duyckinck's Cyclop. Am. Literature, I. 130.

Pp. 435, 436.

An interesting and valuable monograph by the Hon. John William Wallace, President of the Historical Society of Pennsylvania, gives the history of the noble charity of which the inception is recorded on this page. The title of this pamphlet is as follows, viz.: "A Century of Beneficence: 1769–1869. Historical Sketch of the Corporation for the Relief of the Widows and Children of Clergymen in the Communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania; and of the Colonial and Revolutionary Corporation which preceded it, and in the line of which it continues. By John William Wallace. Philadelphia: 1870." 8vo, pp. 93. The references in the letter of Dr. Smith, on p. 435 of this volume,

fully confirm the inference made by Mr. Wallace, unaided by direct proof, that this celebrated clergyman was the moving spirit in this work of beneficence; but it should not be forgotten that the organization of a similar Society, in 1754, in Virginia, as detailed in the first volume of the Historical Collections of the Am. Col. Church (pp. 417–419, 423, 426, 428), was the initiative, so far as this continent was concerned, in this charitable work. The earliest publication of this Society passed to a second edition. Its title is as follows: "Some Account of the Charitable Corporation, lately erected for the Relief of the Widows and Children of Clergymen, in the Communion of the Church of England in America; with a Copy of their Charters, and Fundamental Rules. And also a Sermon, Preached in Christ-Church, Philadelphia, October 10, 1769, before the said Corporation, on Occasion of their First Meeting. By William Smith, D.D., Provost of the College and Academy of Philadelphia. Published, by Order, for the Benefit of the Charity. The Second Edition. Philadelphia: Printed by D. Hall and W. Sellers, opposite the Jersey Market. M,DCCC,XX." 8vo, pp. 56.

P. 437.

The Rev. Samuel Fayerweather, a graduate of Harvard College, settled in New England, and will receive notice in connection with the volume of Rhode Island Papers.

The Rev. Walter Chapman, licensed to Pennsylvania, July 7, 1768 (*vide* Prot. Epis. Hist. Soc. Coll., I. 117), "did not go," and the Rev. William Stringer was subsequently ordained and licensed to St. Paul's, Philadelphia, on the 8th of March, 1773.

P. 442.

The Rev. John Lyon, licensed to New England in 1765, is referred to in Meade's Old Churches and Families, I. 266, 267; in Updyke's Hist. of the Narragansett Church, pp. 318, 319; and in J. W. Wallace's "Century of Beneficence: 1769–1869." P. 85. He died prior to 1777.

P. 446.

The name of the Rev. William Ayres will be noticed in connection with the papers relating to the Church in New Jersey.

Pp. 453–461.

The Rev. Thomas Hopkinson was licensed to Pennsylvania in 1773, and afterward removed to Virginia. *Vide* Meade's Old Churches, etc., I. 325.

Pp. 461, 462.

The Rev. Fraugott Fred. Illing was licensed to Juniata, in 1772. The Rev. Bernard Page, licensed to Wyoming parish, the same year, removed to Virginia. Notices of him are to be found in Meade's Old Churches, etc., I. 32; II. 124, 297; and in Bolton's Westchester Church, pp. 594, 603.

P. 466.

The Rev. John Hamilton Rowland passed a useful and honored ministry in Pennsylvania,

terminated only by the breaking out of the war, during which he was chaplain to one of the Royal American Regiments (*vide* Hist. Magazine, VIII. 365). Removing to Nova Scotia, he became the incumbent at Shelburne, where his son, the Rev. Thomas Rowland, D.D., born in Philadelphia in 1771, succeeded him. Brief notices of Mr. Rowland's life and ministry may be found in Hill's Nova Scotia Church, p. 31; and Akin's Provincial Ch., p. 48.

Pp. 471, 473.

A slip of memory possibly, or a clerical error in transcription, has assigned an incorrect date for this important Sermon, the title of which we give in full, from a copy lying before us:

A

SERMON

ON THE PRESENT SITUATION OF

AMERICAN AFFAIRS.

PREACHED IN CHRIST-CHURCH,

JUNE 23, 1775,

At the Request of the OFFICERS of the

THIRD BATALLION of the City of

Philadelphia, and District of *Southwark*.

BY WILLIAM SMITH, D.D.,

PROVOST OF THE COLLEGE IN THAT CITY.

PHILADELPHIA:

PRINTED AND SOLD BY
JAMES HUMPHREYS, JUNIOR,
THE CORNER OF BLACK-HORSE ALLEY, FRONT-STREET.

8vo. Pp. (4) iv. 32. M,DCC,LXXV.

Running through several American editions, in Pennsylvania, in Delaware, and in Massachusetts, it was again and again republished in England and in Ireland, ten thousand copies being issued by the Chamberlain of London for general distribution. It was translated into Welsh, a copy of the "Pregeth ar Helynt Bresennol America," printed at Bristol, England, being preserved in the Library of Brown University, Providence, R. I. A Swedish version of it was also made by the Rev. Dr. Wrangel, whose name has frequently appeared in these pages. Its reception is best detailed in the Introduction to the Sermon as contained in the writer's Works, edited after his decease by Bishop White (II. pp. 252–264). *Vide* also Sprague's Annals, pp. 159,160; Rich's Bibliotheca Americana Nova; Duyckinck's Cyclopædia of Am. Literature; Allibone's Dict. of Authors; and "The Patriot Preachers of the American Revolution, 1766–1783," edited by Frank Moore, in which this sermon is reprinted, pp. 90–112.

P. 472.

That but an occasional mention of the venerated name of William White appears on these pages, is not to be construed as indicating a lack either of material from his pen in the hands of the editor of this volume, or of confidence in the importance of his MSS. as illustrating our Church annals. Only the fact that this collection of papers is confined to the colonial period of our history has prevented the incorporating of papers of the highest interest from the pen of this venerable first Bishop of Pennsylvania, which it is to be hoped, a few years later will see in print, as a worthy memorial of one to whose zeal and wisdom the American Church will ever owe the deepest obligation.

P. 475.

The Rev. Samuel Tingley, licensed to New Jersey in 1773, and officiating for a time in Pennsylvania, subsequently removed to Maryland. *Vide* Hawkins's Missions of the Ch. of Eng., pp. 315, 317; Allen's "Notices and Journals, and Remains of Journals," pp. 8, 22, 33, 36; Allen's Maryland Clergy, p. 15; Journal of the Maryland Convention, 1791, pp. 5, 7, 9; and elsewhere. The Rev. Daniel Batwell became a chaplain in one of the loyalist regiments during the war, and finally removed to England, where he died. *Vide* Hist. Mag., VIII. 356; Hazard's Penn. Archives, V. 770; VI. 95, 144; VIII. 107; Hawkins's Missions of the Ch. of Eng., 315; Gadsden's Life of Bp. Dehon, 38.

Pp. 477, 479.

The titles of these three sermons are as follows:

THE DUTY OF STANDING FAST IN OUR SPIRITUAL AND TEMPORAL LIBERTIES; A SERMON, PREACHED IN CHRIST-CHURCH, JULY 7th, 1775, before the FIRST BATALLION of the City and Liberties of PHILADELPHIA; and now published at their Request. By the REVEREND JACOB DUCHÉ, M.A.

8vo. Pp. iv. 24. PHILADELPHIA. PRINTED AND SOLD BY JAMES HUMPHREYS, JUNIOR.
Text, Galat. v. 1. M,DCC,LXXV.

THE AMERICAN VINE, A SERMON, PREACHED IN CHRIST-CHURCH, PHILADELPHIA, BEFORE THE HONOURABLE CONTINENTAL CONGRESS, JULY 20th, 1775. BEING THE DAY RECOMMENDED BY THEM FOR A GENERAL FAST THROUGHOUT THE UNITED ENGLISH COLONIES OF AMERICA. BY THE REVEREND JACOB DUCHÉ, M.A.

8vo. Pp. 34. *PHILADELPHIA.* PRINTED BY JAMES HUMPHREYS, JUNIOR. M,DCC,LXXV.
Text, Psalm LXXX. xiv.

A SERMON, PREACHED before the CONGREGATIONS of CHRIST CHURCH and ST. PETER'S PHILADELPHIA, ON THURSDAY, JULY 20, 1775. BEING THE DAY RECOMMENDED BY THE HONORABLE CONTINENTAL CONGRESS FOR A GENERAL FAST THROUGHOUT THE TWELVE UNITED COLONIES OF NORTH-AMERICA. By THOMAS COOMBE, M.A., CHAPLAIN to the Most Noble the MARQUIS OF ROCKINGHAM. PUBLISHED BY REQUEST.

8vo. Pp. 29. PHILADELPHIA: PRINTED BY JOHN DUNLAP. M,DCC,LXXV.
Text, 2 Chron. XX. 11, 12, 13.

The first of these sermons is reprinted in Moore's "Patriot Preachers of the American Revolution," pp. 74–89.

P. 481.

The names of the Rev. Messrs. Odell, Panton, and Frazer will receive notice in connection with the papers of the New Jersey Church.

Pp. 487–489.

A notice of the writer of this letter will be found in Sabine's American Loyalists.

P. 488.

The Rev. Alexander Adams, of Maryland, son of a clergyman of the same name, is doubtless the one to whom reference is made.

Pp. 494, 495.

No more fitting close could be found for this collection of papers than the manly and interesting letter—among the last penned by its venerable writer—which is given on these pages. Abundant notices of the sufferings of the "loyalist" clergy will be found in Hawkins's Missions of the Church of England; in Sabine's American Loyalists, and in the many journals and papers of the day, now in course of issue under the care of our historical students or societies, or already given to the world. At this lapse of time, while recognizing the wisdom of a White, in espousing so warmly the popular cause, we can afford to recognize with its meed of praise, the sturdy adherence to conscientious views of allegiance and duty which led so many of the colonial clergy to adhere to the crown. To each and all their well-earned praise.

THE END.

INDEX.

Abington, near Philadelphia, 238.

Acrellius, Rev. Mr., Swedish minister of Wilmington, Del., 324.

Academy at Philadelphia. Indian children to be instructed at, 279.

Accomake, in Virginia, 61.

Adams, Rev. Mr., of Maryland, 426.

Affleck, Rev. Mr., Swedish minister, 181.

Aiken, or Aitken. Charges against one, 453.

Alberger, Christian, 398.

Allen, Mr. William, 257.

Allison, Rev. Francis, D.D. (Presbyterian), Vice-Provost of the College of Philadelphia, 322, 405.

Almshouse, Philadelphia. Weekly sermons at, 356.

Alster, Conrad, 398.

Amboy, New Jersey. Referred to, 50; *vide* Perth Amboy.

Amwell, New Jersey, 193.

Anabaptist minister in Philadelphia (1698). Reference to, 15.

Anabaptists, in abundance in Pennsylvania, 60; referred to, 72, 77, 200, 222, 256.

Anderson, Richard, warden at St. John's, Concord, 324.

Andrews, Rev. John, D.D., 412, 413; letter from, to the Secretary, 430, 431; referred to, 443; letter from, to the Secretary, 446; ditto, 455.

Annapolis, 152.

Antwell. Reference to, 7.

Apoquinimy, or Apoquiniminck. Services at, 35, 36; referred to, 44, 49; vestry of, desire services, 50; referred to, 51; changes at, 54; letter of vestry of, to the S. P. G., 55, 56; referred to, 61, 62, 63; desolate condition of church at, 88; referred to, 99, 111, 121, 132, 136, 145, 150; members of church at, to Rev. Mr. Ross, 153, 154; Rev. Mr. Hackett enters upon his cure at, 166; referred to, 184, 188; vacant, 191; services at, 195, 196; referred to, 201, 202, 210, 214, 215, 244, 245, 261, 301, 313, 314; services at, 342; decent and regular congregation at, 363; new church at, proposed, 382, 383; number of communicants at, 465; importance of mission at, 468, 469.

Appleton, Josiah, 88.

Apthorp, Rev. East, of Massachusetts, 320.

Arnold, Rev. Jonathan. Charges made by Whitefield against, 211; letter of Whitefield respecting, 212.

Ashton, Jonathan, 89.

Assembly. Interference in the election of, 1, 2; gift of, to the proprietary, 2; led by David Lloyd, 52; action of, respecting expedition to Canada, 51, 52; seven eighths of, Quakers, 107; referred to, 109; proceedings of, against the Rev. Wm. Smith, 262, 263; a narrative of the same, 264–268; controversy between the proprietors and, referred to, 269.

Assembly's Catechism, 171.

Assheton, Ralph. Notarial attestation of, 89, 98; referred to, 90, 157.

Arrowsmith, I., schoolmaster at Philadelphia. Letter of, to Gov. Nicholson, 7; reference to, 15.

Auchmuty, Rev. Dr., of New York, 364, 365, 401, 435.

Augusta, Fort. Baptism at, 439; land ceded at, 440.

Augustine Parish, in Cecil Co., Md., 463, 464, 469.

Ayres, Rev. Mr., 446, 447.

Backhouse, Rev. Richard. Letter from, to the Secretary of the Ven. Soc., 161, 162; ditto, 167; referred to, 171; certifies to character of Rowland Jones, 171, 172; letter from, to the Secretary, 172, 173; signs representation of Pennsylvania clergy, 174; letter from, to the Secretary, 179, 180; ditto, 181, 182; ditto, 190; ditto, 202; ditto, 206; ditto, 216, 217; ditto, 218, 219; referred to, 219, 220,

229; letter from, to the Sec., 242, 243; ditto, 243, 244; ditto, 251, 252; letter from widow of, to the Secretary, 259; death of, noticed, 260, 292, 330.
Baird, Patrick, 227.
Baldwin, Thomas, signs address to the Ven. Soc. in behalf of the church in Chester, 24.
Baltimore, Lord, 151, 200.
Baltimore, Maryland, 152.
Bangor Church. Congregation of, to the Secretary of the S. P. G., 258; *vide* Caernarvon.
Bantoft, William, 89.
Baptisms hindered by want of sureties, 201.
Barbadoes. Clergy at, 412.
Barclay, Messrs., 392.
Barclay, Mr. David, 331.
Barclay, Rev. Henry, D.D., of New York. Death of, 365.
Barclay's Apology, 205, 206.
Bard, Peter, 227.
Barge, Mr. John, warden at Oxford. Diligence and industry of, 239.
Barnsly, Thomas, a benefactor of St. Paul's, Chester, 79.
Barr, Jacob, 398.
Barton, Rev. Thomas. Letter from, to the Secretary, 275–281; ditto, 282, 283; letter to Gen. Forbes, 283, 284; reply to the same, 284; referred to, 285; letter from, to the Secretary, 293–295; present at convention of Pennsylvania clergy, 295, 296, 299, 301, 302, 303, 306; account of mission under, 315, 316; signs address of Pennsylvania clergy to the Archbishop of Canterbury, 319; referred to, 326; letter from, to the Secretary, 328, 329; referred to, 331, 332; letter from, to the Secretary, 339; ditto, 343; ditto, 347–349; referred to as of "singular merit," 358; letter from, to the Secretary, 366–372; ditto, 387, 388; ditto, 400–402; ditto, 406–409; people at Oxford desire, 415, 421; referred to, 426, 428; letter from, to the Secretary, 433, 434; ditto, 436, 437; ditto, 448–451; ditto, 454; ditto, 467; preaches sermon on civil affairs, 477; signs letter to Bishop of London, 481; letter from, to the Secretary, 489–491; petition of, to the Assembly, 491–493.
Barton, Robert, 227.
Bath, England, 413.
Batwell, Rev. Daniel, referred to, 475; preached on fast day, 477; signs letter of Pennsylvania clergy, 481; letter respecting, 487–489.
Bearcroft, Rev. Dr., Secretary S. P. G. Letter to, from Rev. Robert McKean, 270–273; referred to, 302, 304, 316, 336, 340; *vide* Society for Propagating the Gospel in Foreign Parts.
Beard, John, a Presbyterian wishing to come into the Church, 462, 463.
Becker, Jacob, 398.
Becket, Rev. William, missionary in Sussex Co., Del., 124; letter from, to the Secretary of the Ven. Soc., 125, 126; referred to, 127; signs letter of Pennsylvania clergy, 133; signs answer to queries of Bishop of London, 137; referred to, 145, 146, 150; signs letter of Pennsylvania clergy to the Ven. Soc., 155; signs representation of Pennsylvania clergy, 174.
Beer. Impost laid on wine and, 2.
Beere, John, 89.
Bell, William, 224.
Bentridge, James, 226.
Benwick, Dr., and lady. Referred to, 25, 26.
Berks, County of. Church of England people in the, 283; memorial of the same to the S. P. G., 288, 289; state of the mission in, 316; referred to, 325, 326, 358, 384, 387, 388.
Bermingham, Richard, 108.
Berne, Switzerland, 397.
Berriman's sermons, 370.
Bethell, Mr., Treasurer of the S. P. G., 261.
Bethesda College in Georgia, 381.
Beveridge, Bishop, on the catechism, 70; tracts of, 441.
Beyse, Rev. Mr., of New York. Referred to, 58.
Bickham, James, Esq., magistrate. Deposition before, 428.
Biddle, E., warden at Reading, 386.
Bill, William, 226.
Biorck, Rev. Ericus. Services of, 61; address of clergy recommending, 63.
Birch, Adam, signs address in behalf of the Church in Philadelphia, 7.
Bird, Andrew, 89.
Bird, William, signs representation to the S. P. G. for the appointment of a missionary for Berks Co., 289; wealth of, referred to, 325.
Bishops and Clergy of England. Whitefield's character of the, 207.
Bishops for America. Need of, 34, 37, 38, 42, 44, 45, 72, 137; claim of non-juring clergy in Pennsylvania to the office of, 138; "only way left of removing a famine of the Word," 187; want of, 268, 293; addresses respecting, referred to, 350, 351; presence of, desired, 366, 368; scheme respecting,

390; jealousy of, among dissenters, 394, 395, 420; difficulties in the way of ordination of American candidates, 404, 405; three, few enough, 405, 406; views of New Jersey clergy respecting, 409, 410; great need of, 423, 424; controversy respecting, 427, 429; wish for, 442, 457, 459.
Blackall, Rev. Mr., 216, 243.
Black, Rev. William, of Lewes, Del., quits his appointment, 49, 51; gone to Virginia, 58, 61.
Black, William, vestryman at Chester, 221.
Blair, Rev. Commissary James, D.D. Reference to, in connection with his controversy with Gov. Nicholson, 29.
Blany, Anthony, signs address in behalf of the Church in Philadelphia, 7.
Blew, Mr., 139.
Boehmen, Jacob. System of, 360.
Boquet, Col., 352, 369.
Bourne, Thomas, 224.
Bowd, Grimston, 88.
Bowell, William, 88; *vide* Powell?
Bowne, Cornelius, 226.
Braddock, Gen. Defeat of, referred to, 276.
Bradford, 413.
Bradford, Andrew, 88.
Bradford, Mr., printer in Philadelphia, 265, 267, 271.
Bradley, Edward, 226.
Bray, Rev. Thomas, D.D. Exposition of the Baptismal Covenant by, referred to, 16.
Brendly, James, 88.
Bridges, E., 227.
Brinklow, Captain, 64.
Briscoll, Thomas, signs address in behalf of the Church in Philadelphia, 6.
Bristol. Church at, vacant, 132, 136, 145, 146, 150; Rev. Mr. Lindsay enters upon duty at, 173; referred to, 301, 434.
Bristow, Elizabeth, 89.
Britain, North. Clergy of, distasteful to Vestry of Appoquinimink, 55.
Brocden, Charles, 176
Brooke, Rev. John, of New Jersey. Letter from Col. Quarry respecting the difficulty of the Rev. Messrs. Moore and Brooks with Lord Cornbury, 40.
Brown, Anne, 89.
Bryzelius, Rev. Paulus. Recommended for ordination, 411.
Bucks Co., Pa., 407; church building in, 434.
Burlington, New Jersey. Referred to, 21; address of clergy in Pennsylvania and New Jersey convened at, to the Society, 62, 63; differences in Church at, composed, 65; referred to, 127, 133; Society's house at, 134; carelessness of ministers of, 193.
Burnet, Mr., 134.
Bury, Edward, signs address in behalf of the Church in Philadelphia, 7.
Byewell, William, 224; *vide* Piewell William.
Bywater, Jarvis, signs address in behalf of the Church in Philadelphia, 6.
Byzallion, Martha. Gift from, to St. John's Church, Pequea, 183, 244.

Caernarvon. New church at, 282; laudable zeal at, 294; referred to, 329; benefaction to, 348; account of church at, 369; referred to, 387, 449.
Calvinist meeting-house in Philadelphia, 256; ditto, Lancaster, 256, 313; ditto, Germantown, 287.
Campbell, Rev. Alexander. Letter respecting irregularities of, 153, 154; complaint of clergy to the Ven. Soc. against, 155; answer of, to the above, 156–158; letter to, from Maryland clergymen, 158–160; law suits commenced by, 166; referred to, 184.
Campbell, Rev. Colin. Copies of Bishop of London's sermons sent to, 301; signs letter of clergy to the Secretary, 380; death of, 406.
Canada, Bishop of (R. C.), 462.
Canada. Expedition against, 51, 52.
Caner, Rev. Henry, D.D., 320, 321.
Canogochieg, 275.
Canterbury, Archbishop of. Assistance of, desired in behalf of Christ Church, Philadelphia, 6; letter to, from Rev. Edward Portlock, 16; referred to, 28; letter to, from Rev. Wm. Sturgeon, 268, 269; referred to, 296, 304, 305, 307; address of clergy of Pennsylvania, to, 317–319; referred to, 327, 354, 363, 367, 381; letter from, to Rev. Mr. Duché, 389–391; ditto to, from Rev. Mr. Peters, 391–395; petition to, from St. George's German Church, 396–398; referred to, 417, 420.
Cantwell, Richard, warden, 62.
Carlisle. Referred to, 275, 276, 278; state of the mission at, 316; subscription of church at, 335; services at, 340, 341; stone church at, 344; lottery for finishing church at, 376; referred to, 407; church at, almost finished, 429, 430; referred to, 446, 489.
Carpenter, Joshua, signs address in behalf of the Church in Philadelphia, 7; one of the Assembly, 21.
Carter, Thomas, 227.
Cashe, Caleb, 88, 98, 227.

Catechising. Good results of, referred to, 236.
Catechism. Dr. Beveridge on, 70.
Cedar Creek. Referred to, 188; sacrament administered at, 431.
Chamberlayne, Mr. Referred to, 57, letter of Rev. Mr. Ross to, 67, 68.
Chambers, Joseph. Charges against, 426, 427, 428, 429; gone to Ireland for Orders, 436.
Chancellor, W., warden of Christ Church, Philadelphia, 224, 226.
Chandler, Rev. Thomas Bradbury, D.D., of New Jersey, 263, 394, 410; "Appeal to the Public" by, 427; referred to, 432, 434, 442, 476.
Chapman, Rev. Walter, 413, 437, 438.
Charitable Corporation for the relief of widows and orphans of deceased clergymen, 435, 436, 480.
Charlton, Rev. Mr., catechsit at New York, 236, 237, 250.
Chester. Services at, 33; church at, 36; referred to, 49; parish at, vacant, 51; vestry of, to the Secretary, 53, 54; referred to, 56, 58; gentlemen of, to the Society, 58, 59; referred to, 66, 69, 70, 77; account of the building of the church at, 78–80; referred to, 108; state of church at, 131; referred to, 138, 145, 146, 150; address of inhabitants of, to the Ven. Soc., 152, 153–157, 161, 169; referred to, 179, 181, 182, 185, 190, 202, 216; application of St. Paul's, for schoolmaster, 219–221, 301; mission at, account of, 314; referred to, 232; church at, 350; great number of Dissenters at, 361; referred to, 290, 292; *vide* Upland.
Chichester. Services at, 33, 70; fine congregation at, 99; *alias* Marcus Hook, 117; address of inhabitants of, to the S. P. G., 152, 153; referred to, 185, 186, 290, 291, 292; *vide* Marcus Hook.
Christ Church, Philadelphia. Members of the vestry of, offered a share in the Government, 2; assistance from Gov. Nicholson in building, etc., 5, 6; aid for, solicited, 6; full congregation at, 7; referred to, 15, 17, 18; flourishing, 20; Dr. Evans, concerning, 32–35; referred to, 43, 44, 45, 51, 57; "becoming too narrow," 73, 74; referred to, 76, 77; "bleeding condition of," 81; referred to, 84, 88, 91, 93, 96, 97, 99, 103; letter from Rev. Mr. Ross to the Vestry of, 118; referred to, 127, 130; independency of Governor's authority, claimed by, 138, 143; Dr. Welton officiating in, 138, 139; Col. Evans's memorial respecting condition of, 139–142; shut up by order of the Governor, 143; referred to, 146, 147; 800 communicants in, 149; referred to, 183, 184, 198, 199; sermons at, referred to, 203; Whitefield preaches in, 210; denied the use of the church, 211; Rev. Mr. Cummings interred in, 223; churchwardens and vestry of, to Bishop of London, 223, 224; ditto, 225–227; referred to, 228, 230, 231, 233, 234, 235, 236, 237, 242; Dr. Jenney to the vestry of, 246–250; referred to, 260, 295, 296, 301; Dr. Jenney's letter to wardens of, 308, 309; action respecting, 310; referred to, 333; closed to Whitefield, 363; lottery applied for in behalf of, and St. Peter's, 374, 392, 418.
Christiana Creek, on Delaware, 61.
Christiana, Del., 153.
Clandestine Marriages. Law for the prevention of, 173, 174; supplement to an Act to prevent, 175, 176.
Clarendon, Lord. Referred to, 65.
Clarke, Henry, 227.
Claypole, George, 227.
Clayton, Rev. Thomas. Quaker language concerning, 11; letter to, from Toomas Martin, 12, 13; letter from, to the Maryland clergy, 13, 14; letter from, to the Governor, 14, 15.
Clergy, meeting of the northern, account of, 41; meeting of, at Philadelphia, to consider the case of the Rev. Mr. Philips, 83–85; *vide* convention.
Clinton, Governor, of New York, 250.
Club, Rev. John, schoolmaster, character of, 25; address respecting, 43; referred to, 51; persecuted by Rev. George Ross, 44; letter of, to the Secretary, 45–47; notice of, 49; prevailed upon to resign his school, 49; officiates at Oxford, 49, 50; mode of teaching not liked, 51; letter of, to the Sec. of the Ven. Soc., 59, 61; recommended by the clergy of Pennsylvania and New Jersey to the Ven. Soc., 62, 63; case of, referred to, 71, 72; signs address of clergy, 73; referred to, 76, 77; signs letter to Bishop of London respecting Rev. Francis Philips, 85; referred to, 99; death of, 100, 103, 115.
Clymar, Richard, 88.
Cockpit, the, 142.
College of Philadelphia. Referred to, 262, 322, 323; dwindling away in a mere Presbyterian faction, 389; trustees of, 391, 392; noticed, 414; *vide* Smith, William, D.D.
Collett, Jeremiah, signs address to the Ven. Soc. in behalf of the church in Chester, 24; a benefactor of St. Paul's, Chester, 79.
Collins, Edward, signs address in behalf of church at Oxford, 101.
Conastogoe, or Conestoga (Lancaster), services at, 161, 162, 163, 167; inhabitants of, to the Ven. Soc., 192.

Concord, services at, 33, 77, 99; referred to, 145, 146, 150; address of inhabitants of, to the S. P. G., 152, 153, 161; referred to, 179, 181, 182, 185, 190, 232, 290, 291, 292, 324.
Conihane, Matthew, 88.
Conner, Charles, warden at Chester, 221.
Conninagar, 254.
Connidaiguinam, 255.
Constantine, the ship, 219.
Continental Congress. Recommendations of the, 470, 471, 474.
Conventions, Annual, of the clergy. Referred to, 336.
Convention of the New Jersey clergy, 364–366, 378–380, 409, 410, 414, 415, 427.
Convention of the New York clergy, 20, 41.
Convention of Pennsylvania clergy, 131–133, 295–311.
Cooke, Rev. Samuel, of New Jersey. Present at a Conv. of Pa. clergy, 295, 296, 299, 301, 302, 303; signs address to Archbishop of Canterbury, 319; signs letter of clergy to the Secretary, 380; referred to, 410, 435, 446.
Coombe, Rev. Thomas, D.D. Recommended for Orders, 425, 426; referred to, 435, 461; sermon of, on fast day, 477, 479.
Cooper, Rev. Myles, LL.D., president of King's College, New York, 421, 435, 476.
Cordiner, Mr., 68.
Cornbury, Lord. Letter from, to the Bishop of London, 17, 18; vindication of, by Col. Quarry, 40.
Court-house in Boston. Use of, tendered to minister and people of the Church of England, 8, 9.
Coxe, Col., of New Jersey. A good friend of the missionaries, 102; referred to, 133, 134.
Cox, Mr. John, merchant. Grant of land from, for use of the church, 407.
Cox, William, 89.
Craddocke, William, 227.
Craig, Rev. George. Letter from, to the Secretary, 187; ditto, 290–293; referred to, 299, 301, 302, 303, 304; appointed on a committee of the Convention, 305; account of the mission of, 314; signs address to Archbishop of Canterbury, 319; letter from, to the Secretary, 330; attests certificate of Rev. Mr. Unander, 314; letter from, to the Secretary, 330; ditto, 340; ditto, 350, 351; ditto, 361; ditto, 405, 406; ditto, 422–424; ditto, 442; referred to, 475; signs letter of Pennsylvania clergy, 481.
"Craighead, One, a furions leveller" (Presbyterian), 254.
Crapp, Susannah, 88.
Craven, Thomas, signs address in behalf of the church in Philadelphia, 7.
Crawford, Rev. Thomas, missionary at Dover Hundred. Referred to, 25; scandalous conduct charged upon, 49; referred to, 64, 66.
Croghan, Col., 415.
Crosthwaite, William, 226.
Cumberland County. Sufferings of, 277; petition of Church people in, 285, 286; appointment of missionary to, 302; state of church at, 316; referred to, 358, 407.
Cummins, Rev. Archibald, Commissary of the Bishop of London. Letter to, from Thomas Glentworth, respecting Dr. Welton, 139; supplying Christ Church, Philadelphia, 145; letter from, to Bishop of London, 148, 149; signs letter to the Society, 155; referred to, 176; letter from, to the Secretary, 177; ditto, 180, 181; ditto, 191; referred to, 198, 199; letter from, to Bishop of London, 200; letter from, to the Secretary, 203; ditto, 210; ditto, 210, 211; referred to, 212; death of, 223, 224, 228, 233; referred to, 234.
Curry, Rev. William. Letter from, to the Secretary, 208, 209; ditto, 281, 282; copies of Bishop of London's sermons sent to, 301; requested to preach Convention Sermon, 302; account of mission of, 315; letter from, to the Secretary, 352; ditto, 377; referred to, 475.
Curtis, John, 135.
Curtis, Thomas, signs address in behalf of the church in Philadelphia, 7.
Cutler, Rev. Timothy, D.D., of Massachusetts, 321.
Cutting, Rev. Leonard, of New York, signs address of the clergy to the Secretary, 380.
Daires, Robert, 227.
Danbury, Rev. Mr., (?) New Jersey, 416.
Danforth, Gov., John. Letter from, to Gov. Markham, 8, 9.
Danger, Edward, signs address to the Venerable Society, in behalf of church in Chester, 24.
Darby, Captain. Referred to, 9.
Dauby, John, warden at Philadelphia, 224, 226.
David, Peter, 227.
Davies, Robert, 89.
Davies (or Davis), William, signs address to the Venerable Society, in behalf of church in Chester, 24.
Davis, Edmund, 88.
Davis, Joseph, 88.
Davis, Merick, warden at St. David's, Radnor, 120.
Davis, William, of Radnor. Services at the house of, 120.

Declaration of Independence, 483, 494.
De Laune, Rev. Dr., 411.
Delisle, Rev. Chabrand, chaplain at Montreal, 454.
Denton, Thomas, 88.
Derby, Earl of, 198.
Dicas, Stephen, 227.
Dimes, James, warden at Reading, 386.
Divinity lectures at Philadelphia, 425, 426.
Dodd, Nathaniel, 88.
Douglas, George, vestryman at Molatton, 389.
Dover Hundred. Referred to, 49; arrival of Rev. Mr. Henderson at, 64; referred to, 66; desolate condition of church at, 82; referred to, 245; glebe at, 287; referred to, 301; account of mission at, 312, 313; miserable situation of the church at, 336, 337; glebe at, 338, 339; referred to, 364, mission at, vacant, 406; clergyman appointed to, 413.
Dowarthy, Ferdinando, signs address in behalf of the church in Philadelphia, 7.
Dragon, ship, 293.
Dublin, University of, referred to, 23.
Duché, Anthony, 88, 227.
Duché, Rev. Jacob, D.D. Referred to, 262; present at Convention of the Pennsylvania clergy, 295, 296, 299, 301, 302, 303, 304, 305, 306, 311; signs address to Archbishop of Canterbury, 319; referred to, 325; espouses the views of Whitefield, 354, 360, 365; referred to, 386; letter to, from the Archbishop of Canterbury, 389–391; referred to, 392, 393, 418, 419; signs letter to Bishop of London, 426; letter of Messrs. Peters, Smith, and others, to the Secretary, 460, 461; ditto, 466, 467; referred to, 444, 451, 453; sermon on situation of affairs, 471, 477, 479; signs letter of Pennsylvania clergy, 472.
Duchess, Jacob, 227,
Duck Creek. Immoralities of clergyman officiating at, referred to, 245.
Duke of York, 151.
Dunlap, Rev. William, of Virginia. Comments upon, 412, 413, 416, 421.
Duquesne, Fort, 276.
Durham, Deanery of, 411.
Dutch Calvinists in Philadelphia propose union with the Church, 367.
Dyer, Mr. Letter to, from Mr. Grafton, 105, 106.
Dyre, William, signs address in behalf of the church in Philadelphia.

Easton, Northampton Co., 316.
Easttown, 169.
Eaton, Edward. Controversy of, with Rev. Mr. Rudman, 26–28; signs address to Ven. Soc., as churchwarden at Oxford, 46; death of, 60.
Eden, Robert, Esq., Gov. of Maryland, 463, 464.
Edgill, Simon, 88.
Edmiston, Rev. Edward, of Maryland, 412.
Edwards, Thomas, 120.
Egremont, Lord, 390.
Eilbeck, Philip, schoolmaster at Chester, 23, 24.
Elizabethtown, New Jersey. Referred to, 50, 65.
Ellis, John, 89.
Ellis, Robert, 227.
Emerson Lambert, 227.
Emmanuel Church, Newcastle, 111; *vide* New Castle.
Estherton. Town of, 407, 408.
Evans, Gov. John. Letters of, to Rev. Philip Stubs, 25–28; referred to, 66.
Evans, Col. Peter, High Sheriff. Slanderous stories respecting, 90, 91; referred to 95, 224, 228, 229.
Evans, Evan, D.D. Referred to, 17; signs address to Bishop of London, in favor of Rev. John Thomas, 18, 19; letter of, to the Bishop of London, 20; letter of, to Rev. Mr. Keith, 20, 21; referred to, 25, 27; letter from Bishop of London respecting, 30; referred to, 31; state of the church in Pennsylvania by, 32–39; referred to, 43, 51; suggested as a proper person to be made Commissary, 45; referred to, 46; letter of, to the Secretary of the Ven. Soc., 47–50; undermined by Rev. Mr. Ross, 58; signs address of clergy, 63; removes differences in church at Burlington, N. J., 65; letter of, to the Secretary of the Ven. Soc., 66, 67; services of, in Welsh, 72; memorial of, 73, 74; referred to, 90, 93, 103; signs testimonial in favor of Rev. Andrew Sandell, 114; referred to, 115, 117; certificate in behalf of, 120.
Evans, Mr. Nathan, benefactor to church at Caernarvon, 348, 369, 370.
Evans, Rev. Nathaniel, 413, 443.
Evesham, in West Jersey. Services at, 33.
Exeter, Bishop of. Letter to, from Gov. Thomas, respecting the Palatines in Pennsylvania, 256, 257.
Eyer, John, 88.

Fanaticism. Progress of, 448, 449.
Farmar, Richard, 227.
Fast day at breaking out of the war for Independence, 470, 471, 477, 480.
Fayerweather, Rev. Samuel, of Massachusetts, 437.
Feversham. Ship of war, 65.
Fiess, Peter, 398.

Finney, Captain, takes depositions in the controversy between Edward Eaton and the Rev. Mr. Rudman, 27.
Finsher, Joshua. Referred to, 21.
Fisher, George, signs address in behalf of the church in Philadelphia, 7.
Fitzgerald, Rowland, Warden of St. James's Church, White Clay Creek, 112.
Fodel, George, 398.
Forbes, Brigadier-General. Letter to, from Rev. Mr. Barton, 283, 284; reply of, 284.
Forbes, Rev. Mr., supplying at Oxford. *Vide* Oxford Church.
Forbes, Mary, 88.
Fortesque, Mr. Charles, schoolmaster at Chester, 216, 217, 218, 219–221, 232.
Francis, Tench, 227.
Frankford. Referred to, 49; school at, 164.
Franklin Benjamin, LL.D., 413, 421.
Frazer, Rev. William, signs letter of Pennsylvania clergy to Bishop of London, 481.
French, Thomas, 135.
Frick, John, 398.
Frioth, Abraham, 398.
Froude, Dr., 198.

Gage, Gen. Thomas. Letter from, to Rev. Mr. Barton, 401, 402.
Galtry, Oliver, 88.
Gaol of Philadelphia County. Rev. Mr. Smith's letter from the, 262, 263.
Garard, Robert, 88.
Garden, Rev. Alexander, of South Carolina, 203.
Garrison, Mr., 378.
Gatchel, Sarah, 89.
Gaudouet, Dr. Francis, signs testimonial in favor of Rev. Mr. Philips, 88, 98.
Gaul, John, 398.
Geneva, 411.
Georgia Hospital (Whitefield's). Turned into a College, 381.
Germans in Pennsylvania. Letter from Gov. Thomas respecting, 256, 257; Society in London for the erection of schools among, referred to, 262, 265, 267, 271. *Vide* Smith, William, D.D.
German Town, 239, 258, 286, 287; Sunday evening lecture at, 314; Services at, 327; mob marching to, 360, 361.
Ghiselin, Cæsar, 88.
Gibbs, John, signs address in behalf of the church in Philadelphia, 7.
Gibbs, Rev. William, of Bristol, R. I. Letter from, to Mr. H. Newman, 195.
Gibson (Bishop), on the Sacraments, 438.
Gibson (Bishop), Family Prayer, 438.
Giles, Rev. Samuel, shipwrecked, 416.
Gilham, Robert, signs address in behalf of the church in Philadelphia, 7.
Glasgow. Synod of, 116.
Glasgow. University at, 9.
Glentworth, Thomas. Letter from, to Mr. Cummings, 139; referred to, 227.
Gloucester. Bishop of, 212.
Gloucester. Mission referred to, 437, 442, 443; deserted, 451, 452.
Glover, Edward, 88.
Godfrey, John. Vestryman at Molatton, 389.
Gooding, Isaac. Warden, 62.
Gooding, John, 154.
Gooking, Col. Charles, Governor of Pennsylvania. Referred to, 47, 48; letter from, to the Secretary, 50, 52; signs letter respecting Rev. Mr. Henderson, 64; signs testimonial in favor of Rev. Francis Philips, 88, 89, 91; referred to, 95, 99, 100; letter to, from the Secretary of the Ven. Soc., 104; letter of, to the same, 108; ditto, 108, 109; referred to, 112.
Gordon, Major Patrick, Governor of Pennsylvania. Letter to the Bishop of London, 149, 150; referred to, 151, 157, 175.
Gordon, Rev. Mr., missionary at Marlboro'. "Behaved ill," 449.
Grafton, Richard. Letter of, to Mr. Dyer, 105, 106.
Grandin, Mr., 379.
Grant, William, signs address in behalf of the church in Philadelphia, 6.
Graves, Thomas. Referred to, 47, 48.
Greene, Darby, signs address in behalf of the church in Philadelphia, 6.
Green, Gyles, 88.
Greenway, Robert, 227.
Greome, Thomas, 227.
Griffith, Rev. Mr., deserted Gloucester mission, 451, 452.

Hacket, Rev. Walter. Letter from, to the Secretary, 166; signs representation of Pennsylvania clergy, 174.
Haglegaus, Sigmund, 398.
Halifax, Lord, 390.
Hall, Secretary, 94.

Hall, Mr. William, practitioner of physic in Philadelphia. Referred to, 48.
Hall, Samuel, 227.
Hall, Mr. William. Printer to the Assembly, 265, 267, 271.
Halliday, Rev. Thomas. Letter from, to the Ven. Soc., 121, 122; death of, referred to, 124.
Hamet, Capt., 293. *Vide* Hammit, Capt.
Hamilton, Andrew. Speaker of Assembly, 176.
Hamilton, Governor James, of Pennsylvania, 262, 263; address of Pennsylvania clergy to, 296–298; response to the same, 298; referred to, 326; applies for membership of the S. P. G., 324; referred to, 331.
Hammitt, Captain, 293, 331, 334.
Hang, John, 398.
Harding, Father, 462.
Harmman, Mr. A benefactor of St. Paul's, Chester, 79.
Harper, John. Churchwarden at Oxford, 46.
Harris, Isaac, 108.
Harris, Rev. Mr. Intruded upon mission at Lewes, 311, 312.
Harris, Thomas, signs address in behalf of the church in Philadelphia, 6.
Harrison, John, signs address in behalf of the church in Philadelphia, 7; referred to, 89; signs a defense of Rev. Mr. Philips, 98.
Harrison, Rev. William, missionary at Hopewell, signs address of clergy, 125; letter from, to the Secretary, 127, 128; Governor Keith's commendation of, 130; charge against, preferred by the clergy, 132.
Hartley, Anthony, 89.
Harwood, Susanna. Daughter of, referred to, 21.
Hassell, Samuel, 224.
Heathcote, Col. Caleb, Referred to, 11; letter of, to the Secretary of the Ven. Soc., 44, 45.
Hellier, William, 227.
Henderson, Rev. Jacob. Treatment of, at Dover Hundred, 64, 66; referred to, 70; signs address of clergy, 73; referred to, 157; letter from Rev. Mr. Machonchie and, to Rev. Mr. Campbell, 158–160.
Hereford, Bishop of, 466.
Herris, John, signs address in behalf of the Church in Philadelphia, 6.
Hesselius, Gustavus, 227.
Hesselius, Rev. Andreas, Swedish minister, services of, 123, 124; letter from, to the Secretary of the Ven. Soc. 128, 129, referred to, 132, 153.
Hesselius, Rev. Samuel, Swedish minister, signs letter of Pennsylvania clergy to the Ven. Soc. 155.
Hill, Richard, 108.
Hill, William, 89.
Hilliard Philip, 88.
Hind, Dr., 475.
Hobart, Robert, 88.
Hodges, Mr. John. Referred to, 47, 68.
Holbrooke, Rev. John, signs letter of Pennsylvania clergy to the Ven. Soc., 155.
Holt, Samuel, signs address in behalf of the church in Philadelphia, 7.
Hope, John, 88.
Hopewell Church, in West Jersey. Service at, 50; supplied, 65; referred to, 66, 125, 127, 130, 132, 193.
Hopkinson, Thomas, 227.
Hopkinson, Rev. Thomas. Not desired at Oxford, 453; wanted at Bucks Co., 461, 467.
Horsham. Lay service at, 130.
Houston, Mr. James. Schoolmaster at Chester, 216, 218, 219.
Howard, Thomas, 227.
Howe, Lord, 496.
Howe, Sir William, 489, 494.
Howie, Rev. Alexander. Arrived, 177; letter from, to the Secretary, 178, 179; ditto, 189, 190; ditto, 200; ditto, 207, 208; ditto, 221–223.
Hoy, John, 227.
Hubord, Enoch, signs address in behalf of the church in Philadelphia, 7.
Hubard, Hannah, 89.
Huggins, Mr. John. Bequest of, to church in Huntington, 255.
Huggins, Thomas, 89.
Hughes, Evan. Warden at St. David's, Radnor, 120.
Hughes, Rev. John, missionary at Radnor. Letter from, to the Secretary, 188, 189; ditto, 191, 192; referred to, 192; letter from, to the Secretary, 372–375; referred to, 376.
Hughes, Rev. Mr. Lost at the mouth of the Delaware, December, 1731, 181.
Hulbeart, Philip, 227.
Humphreys, Rev. David, D.D., Secretary of the S. P. G. Letter to, from Mr. Rowland Jones, 168–172; referred to, 195; historical account of the missions of the S. P. G. by, referred to, 290.
Humphreys, James, Secretary of the Convention of the Pennsylvania clergy, signs proceedings, 305.
Humphreys, Rev. John, signs address of Clergy, 73; letter of, to the Secretary of the Ven. Soc, 76–78; letter from Rev. George Ross and, to the Ven. Soc. respecting Rev. Francis Philips, 83; signs affidavit respecting said Philips, 83, 86.

Humphreys, Rev. John, 101, 102; letter of, to the Secretary, 103; signs testimonial in favor of Rev. Andrew Sandell, 114; letter of, to the Secretary of the Ven. Soc., 117; ditto, 119; referred to, 120; signs address of clergy, 124, 125; referred to, 127; signs answer to queries of Bishop of London, 137; referred to, 145; complaints against, 152, 153; referred to, 172; removal of, to Maryland, 217.
Hunt, Jeremiah, signs address in behalf of the church in Philadelphia, 7.
Hunt, John, tutor in the college of Philadelphia, 391.
Hunter, Alexander, warden at Chester, 172, 221.
Hunter, Col., 9.
Hunter, Fort, 400, Rev. John Stuart, usefully employed at, 454.
Huntington. Petition of inhabitants of, to the S. P. G., 254, 255; services of Rev. Mr. Barton at, 275, 276, 278; state of missions at, 316; lottery for finishing church at, 376.
Husbandman's Manual, 438, 448.

Illcore, Charles. Vestryman at Chester, 221.
Illing, Rev. Fraugott Fred. "A worthy man," 461.
Illinois, the, 440.
Impost, laid upon wine and beer for the proprietary's use, 2.
Indian hostilities, 348, 349, 351, 352, 353, 359.
Indian river, 188; sacrament administered at, 431.
Indian school at Hanover, 400, 401.
Indian treaty at Fort Augusta, 440.
Indians. Willing to be instructed, 276; ravages of, *vide* Barton, Rev. Thomas, letter of, to the Ven. Soc.
Induction. Not requisite in Pennsylvania, 143.
Infant Baptism. Indifference about, 68. *Vide* Baptism.
Inglis, John, 227.
Inglis, Rev. Charles, D.D., first Bishop of Nova Scotia, signs letter of Pennsylvania clergy, 48; present at a convention of Pennsylvania clergy, 295, 296, 299, 301, 302, 303; report of mission of, 312, 313; signs address to Archbishop of Canterbury, 319; approved of by Mr. Whitefield, 305; referred to, 386.
Israel, Sweet Singer of. Referred to, 2, 4.

Jacobites. People in Pennsylvania all, 10.
Jamaica, Long Island. Care of the church at, 70, 71.
James, King, the II. Affords protection to Pennsylvania. 10.
Jeffreys, Sir Jeffrey. Chalice given to church at Chester from the bounty of, 23, 80.
Jeffereys, Lord Chancellor, 52.
Jenkins, Rev. Thomas. Appointed missionary at Appoquinimy, 35, 36; Letter of Col. Heathcote concerning, 44, 45; death of, 49, 50, 51; character of, 55; referred to, 56, 57, 59, 61.
Jenkins, John, 88.
Jenney, Rev. Robert, LL.D. Letter from, to the Society, 81; signs letter to Bishop of London respecting Rev. Francis Philips, remark of, 93; letter from to the Secretary, 235, 236; ditto, 236, 237; controversy with Rev. Æ. Ross, 240–242; communications from, to the vestry, 246–250; letter to, from the Secretary of the S. P. G., 250, 251; letter from, to the Secretary, 253, 254; ditto, 260; letter from, to the Archbishop of Canterbury, 273, 274; referred to, 279; present at convention of Pennsylvania clergy, 295; declines to preside, 296; referred to 301–311; signs address to Archbishop of Canterbury, 319; referred to, 341, 355.
Jersey man-of-war referred to, 20, 21.
Jesuit Seminary, 313.
Jesuitism. Country overrun with, 253.
Jewell, Robert, 227.
Jews in Lancaster, 315.
Job, Joseph, 398.
Joden, Mr., 68.
Johnson, John, 227.
Johnson, Sir William. Rev. Mr. Barton's visit to, 400, 401; referred to, 403, 404–415; referred to 439; extract from a letter of, 454.
Johnston, Samuel, Esq. Letter from, to the Secretary, 487, 489.
Jones, Edward, 227.
Jones, Francis, signs address in behalf of the church in Philadelphia, 6.
Jones, Griffith, attorney-at-law. Taken into custody, 10.
Jones, Katharine, 88.
Jones, Mary, 89.
Jones, Mr Edward. Referred to, 48.
Jones, Mr. Rowland. Schoolmaster, 129; letter from, to the Secretary of the Ven. Soc., 168–172.
Jones, Mr. Walter. Schoolmaster at Philadelphia, 134.
Jones, Mounce. Vestryman at Molatton, 389.
Jones, Peter. Vestryman at Molatton, 389.
Jones, Samuel, 88.
Jones, William. Affidavit of, respecting Rev. Mr. Philips, 87.

Kalleren, Mary. Deposition of, 428.
Kanady, Robert, 89.
Keap, John, 88.

Kearsley, Dr., John, 224, 228, 229.
Keeble, Mr. Referred to, 55.
Keene, Rev. Samuel, D.D., of Maryland. Recommended for Orders, 323; referred to, 325.
Kees, Richard, 88.
Keith, Rev. George. Letter from, to Bishop of London, 17; reference to, 19; letter of, referred to, 26, 27; allusion to, 78 (by mistake of copyist written "Heith").
Keith, Sir William, Bart., Governor of Pennsylvania. Referred to, 109, 110 127; letter from, to the Ven. Soc., 130; ditto to the Bishop of London, 137, 138; referred to, 139, 140, 141, 142, 143; letter from, to the Secretary, 143, 144; letter from, to Bishop of London; 146–148; referred to, 151.
Keith's "Presbyterian and Independent Churches brought to the Test," 402.
Kennersley, Ebenezer. A Baptist minister "inclined" for Orders, 231.
Kent county. Missionaries sent to, 25; Referred to, 132; Member of Church of England in, to the Bishop of London, 134, 135; referred to, 136, 145, 146–157, 187, 188, 312; churches at, supplied, 409; vacancy at, 416, 417.
Kent, Jasper, 89.
Kennebec mission, 320, 321.
Kennet, White, D.D., Bishop of Peterborough, 143.
Kern, Valentine, 398.
Kesselius, Gustavus, 89. *Vide* Hesselius Gustavus.
King, Thomas, 88.
Kinlin, John. Warden at Molatton, 389.
Kiesly, Jacob, 298.
Knowles, John, 227.
Knowles, John, junior, 227.
Knowles, John, minor, 227.
Kuhn, Dr. Offers contribution toward the purchase of an organ, 294.
Kuhn, Mr. Recommended for Orders, 450, 451.
Kuhn, Professor. College of Philadelphia, 451.

Lancaster. Church at, to be enlarged, 282, 283; referred to, 294, 301; state of mission in, 315, 316; church at, 328, 329; referred to, 358, 364; town of, 369; state of church at, 347, 348; Indian hostilities at, 348, 349; massacre of Indians at, 360; state of mission at, no reproach to the missionary, 406, 407; referred to, 426, 428, 449, 450.
Lane, Elnathan, 88.
Langhorne, Mr. Jeremiah. Letter from, to the Bishop of London, 198, 199.
Lassell, Mary, 89.
Lasinby, Mr. Books given by, 75, 76.
Law, Mr., 360.
Lawrence, Thomas, 224, 227.
Lay Reading, 106, 115, 130.
Layloff (ship), 44.
Leech, John, 89.
Leech, Thomas, 224.
Lewes, John, 88.
Lewes, Delaware. Address of the inhabitants of, 116; Rev. Mr. Becket sent to, 124, 125, 126; Rev. Mr. Harrison set on shore at, 127; state of church at, 132; referred to, 145, 146, 150; services at, 188; referred to, 301; account of mission at, 311, 312; clergyman designated for, 413; mission at, vacant, 406; services at, 431; good account of, 443. *Vide* below.
Lewis (Lewes) Town. Address of inhabitants of, to the Bishop of London, 116.
Lewis's Catechism, 376, 438.
Library, Parish, for Christ Church, Philadelphia, 6.
Lidenius, Rev. Abraham, Swedish minister. Services of, 123, 124; letter from, to the Ven. Soc., 128, 129; signs letter of Pennsylvania clergy, 133.
Lidman, Rev. Jonas, Swedish minister, signs letter of Pennsylvania clergy, 133.
Lindsay, Rev. William. Recommended for Orders, 191; letter from, to the Secretary, 193, 194; ditto to Bishop of London, 197.
Ling, Philip, 89. (Possibly Philip Sing.)
Lisbon, 67.
Lloyd, David, clerk and Attorney-General. Degraded for maladministration, 1; Church land sold to, 23; counsel to Edward Eaton, 27; character of, 52.
Lobert, Dr. Charles, signs testimonial in favor of Rev. Francis Philips, 88, 98.
Lock, Andrew, 88.
Locke, Rev. Richard. Referred to, 187; appointed successor to Rev. Mr. Lindsay, 250, 251; returns to England, 253; referred to, 255, 258.
Loftus, Leison, 88.
Logan, James, 108.
London, Bishop of. Empowered to send "preacher or preachers" to Pennsylvania, on the request of twenty of the inhabitants, 5; letter from Rev. George Keith to, 17; letter from the Lord Cornbury to, 17, 18; letter from minister and vestry of church at Philadelphia, to, 18, 19; letter from Rev. Evan Evans to, 20; reference to, 21; referred to, 22, 27; letter of, to Secretary of S. P. G., 30;

referred to, 33, 40, 55, 59, 64, 73, 83; letter of, to the Secretary of the Ven. Soc., 58; satisfied of Rev. Mr. Ross's innocence, 60; letter of clergy to, concerning Rev. Francis Philips, 84, 85; testimonial in favor of said Philips addressed to, 87–89; letter to, from Rev. Mr. Talbot, 93, 94; referred to, 109, 113; address of inhabitants of Lewes to, 116; address to, from people of Kent county, 134, 135; queries sent to Pennsylvania clergy, 136, 137; letter to, from Sir William Keith, 137, 138; memorial of Peter Evans to, respecting Dr. Welton, 139–142; letter from Rev. Mr. Stubbs respecting the same, 142, 143; letter to, from Sir Wm. Keith, 146–148; ditto, from Rev. Mr. Cummings, 148, 149; ditto from Governor Philip Gordon, 149, 150, ditto from Rev. Mr. Becket, 150–152; referred to, 157; pastoral letters of, 177; referred to, 181, 191; letter to, from Rev. Mr. Lindsay, 197; letter to, from Mr. Langhorne, 187, 199; ditto from Rev. Mr. Cummins, 200; referred to, 211; Christ Church, Philadelphia, to, 223, 224; church-wardens, etc., to, 225–227; Rev. Mr. Peters to, 228, 229; Rev. Dr. Jenney to, 234, 235; referred to, 246, 249; Rev. Wm. Smith's memorial to, 262, 263; referred to, 296; address of Pennsylvania clergy to, 299–301; referred to, 302, 304, 309, 310; letter from, respecting Rev. Wm. Macclenachan, referred to, 322; referred to, 336, 367; petition to Archbishops and, from St. George's German church, Philadelphia, 396–398; letter to, from Dr. Smith, 411–413; ditto, 413–415; imposed upon, 416; referred to, 417, 420; letter to, from Rev. Mr. Peters, 432, 433; letter from, to St. Paul's, Philadelphia, referred to, 437, 438; letter to, from Rev. Mr. Peters, 443–445; referred to, 451, 453, 461; letter to, from the clergy, 470–472; referred to, 476, 477, 478, 479; letter from the Pennsylvania clergy to, 480, 481.

London Grove, 194.

Long Island, 170, 171.

Lottery applied for, for building and repairing churches, 374; profits of, 388.

Lovegrove, John, 88.

Lutheran church at German Town, 239, 287.

Lutherans in America. Plans for union with the church, 268, 269, 367, 411, 412.

Lyon, Rev. John, 442, 443.

Macclenachan, Rev. William. Present at a Convention of Pennsylvania clergy, 295, 296, 299, 301, 302; declined to sign address to the Governor, 298; refused permission to continue in Convention as assistant minister at Christ Church, 302; leaves the Convention, 303; address of eighteen Presbyterian ministers in favor of, and action thereon, 305–311; referred to, 319, 341, 355, 393, 413; letter from Dr. Smith to the Archbishop of Canterbury, concerning, 320–323; referred to, 325, 327, 332.

Machonchie, Rev. William. Letter from Rev. Mr. Henderson, and to Rev. Mr. Campbell, 158–160.

Magaw, Rev. Samuel, D.D., 412, 413, 456, 475; signs letter of Pennsylvania clergy, 481.

Maidenhead, New Jersey. Baptisms at, 33; referred to, 130.

Mallows, Mrs. Sarah. Gift of, to church at Oxford, 129; legacy of, to the same, 144, 164.

Marcus Hook. Services at, 77; referred to, 117, 145, 150, 161, 181, 182, 186; church at, served by Rev. Mr. Unander, 324; *vide* Chichester.

Markham, Madam. Haughty humors of, referred to, 15.

Markham, William, Lieutenant-Governor. Degraded for maladministration, 1; letter to, from Governor John Danforth of Massachusetts, 8, 9; referred to, 10, 11.

Marks, Joseph, 227.

Marlborough. Congregation at, 99; church at, served by Rev. Mr. Unander, 324; sermon at, 449.

Marriage laws of Pennsylvania complained of, 167; representation of missionaries respecting, 173, 174.

Marsh Creek, 275.

Marshall, John, Warden of St. Martin's, Chichester, 324.

Martin, Charles, 89.

Martin, Governor, of North Carolina, 462, 463.

Martin, Thomas. Letter from, to Rev. Mr. Clayton, 12, 13.

Martin, William, signs address to the Ven. Soc. in behalf of church in Chester, 24.

Maryland. Letter to the clergy of, from Rev. Mr. Clayton, 13, 14; state of Church in, 121.

Mason, John, 89.

Mass House building at Lancaster, 232.

Master of Arts, Degree of, given to an ignorant dissenter, 390.

Mather, John, warden at Chester, 172.

Mather, Rev. Joseph, recommended for Orders, 289.

Matthews, Hugh, 156.

Maus, Samuel, 398.

Mayhew, Rev. Jonathan, D.D., independent minister of Boston, 390.

May, Rev. Mr., supplies church at Hopewell, N. J., 65, 66.

McKean, Rev. Robert, of New Jersey. Letter from, to Dr. Bearcroft, 270–273; attends Convention of Pennsylvania clergy, 295, 296, 299, 301, 302, 303, 304; signs address of the clergy to the Secretary, 380; referred to, 381, 410.
Medston, Arthur, father of Mrs. Crawford, 64.
Megee, George, 227.
Mengaboyd, James, 227.
Mennonists, 256, 315, 329, 337.
Merioneth. Welch at Radnor and, 35.
Methodism. Stand made against, in New York, 236.
Methodist preachers. Every effort made to fill the churches of Philadelphia and New York with, 365, 366.
Michael, Mr., referred to, 46.
Missionaries in Pennsylvania. Case of the Protestant Episcopal, 491–493.
Mohawk country. Appointments of missionaries to, 450.
Mohawk Indians, 400, 401; ministrations to, 454.
Molatton. People of, desirous for a missionary, 289; state of mission at, 345, 346, 357; congregation at, diminishing, 383; petition from vestry of, 388, 389.
Monada township, Lancaster county, 233.
Monmouth county, in New Jersey, 180.
Montgomery, Rev. John, recommended for Orders, 425; settled in Maryland, 456; referred to, 461.
Montgomery. Welch services at, 33, 35.
Montreal. Garrison at, 401, 402.
Moore, Dr., 68.
Moore, John, collector of Philadelphia, husband of the following, signs address in behalf of church in Philadelphia, 7; referred to, 87, 90, 91, 92, 142.
Moore, Mrs. Mary, slandered by Rev. Francis Philips, 84, 86, 90.
Moore, Mr. Extract of a letter from, 8.
Moore, Mr. Robert, merchant of Philadelphia, 261.
Moore, Mr. William. Proceeding of Assembly in the case of, 264–266; referred to, 270, 271.
Moore, Rev. Thoroughgood, of New Jersey. Referred to, 31; letter respecting, from Col. Quarry, 40.
Moravians in Philadelphia, 235; stand made against in New York, 236; services of, at Marcus Hook, 25; country overrun with, 253; referred to, 256, 337.
Morgan, Evan, 227.
Morgan, Benjamin, 224, 226.
Morgan, Dr., 293.
Morgan, Thomas. Bequest of, 387.
Morgan, James, warden at Oxford, 115.
Morris, Anthony, Chief Justice. Degraded for maladministration, 1.
Morton, Rev. Andrew, of New Jersey. Plan adopted by, for securing the contributions of the people, 291; referred to, 316; letter of Dr. Smith and others respecting, 378–380; referred to, 381.
Mount Johnson, 403.
Muhlenberg, Rev. Dr., Lutheran minister, 411.
Mullan, Thomas, 227.
Mullard, Richard, 88.
Mullard, Robert, 88.
Munday, Henry, 88–98.
Murdock, William, 227.
Murray, Mr. Legacy of, to Oxford Church. *Vide* Oxford Church.
Murray, Rev. Alexander. Letter from, to the Secretary, 344–346; ditto, 383, 384; ditto, 438–441; ditto, 458, 459; referred to, 475; signs letter of Pennsylvania clergy, 481.

Negroes inclined to be religious, 236, 237.
Negro school in Pennsylvania. Whitefield's proposed, 213.
Negro slaves. No care for, instruction of, 165; efforts for the baptism of, 184, 196.
Neil, Rev. Hugh. Missionary journey of, 187; letter from, to the Secretary, 286–288; present at convention of Pennsylvania clergy, 296, 299, 301, 302, 303; mission of, flourishing, 314; signs address to Archbishop of Canterbury, 319; letter from to the Secretary, 326, 327; ditto, 333; ditto, 336, 337; ditto, 338, 339; letter from, to the Secretary, 346, 347; ditto, 354, 355; ditto, 360, 361; ditto, 363–366; ditto, 382; referred to, 386, 389, 390; letter from to the Secretary, 399; ditto, 404, 405; removal of, to Maryland, 406, 413; letter from to the Secretary, 417–420; referred to, 421; lottery in the time of, 447; referred to, 452.
Neville, Mr., 180, 181.
Newark, New Jersey, 428.
Newbury, John. Letter from, in defence of Rev. Mr. Philips, 94–97.
Newcastle, Delaware. Rev. George Ross sent as missionary to, 25; referred to, 35; church at, 36; removal of missionary to, 44; Rev. George Ross leaves, 49; referred to, 53, 54, 56, 57, 58, 59, 62, 63, 66, 80, 82, 94, 108, 111, 112, 118; state of church at, 131; referred to, 138, 145, 150; meeting of Pennsylvania clergy at, 155, 158, 159; referred to, 202, 301, 312, 313; church at, thin of people, 314; referred to, 407, 468.
Newell, Matthew, 89.

New Jersey College, 426, 428.
New Lights. Country overrun with, 253.
New London, Pa. Church at, served by Rev. Mr. Unander, 324; church at, referred to, 370, 371, 400, 407, 408.
Newman, Mr. H. Letter to, from Rev. Mr. Gibbs, of Rhode Island, 195.
Newtown in Bucks county. Referred to, 169; church building at, 407; referred to, 408.
New York. Letter to clergy of the province of, referred to, 69.
Nichols, Rev. Dr., 263, 324.
Nichols, Rev. Henry. Referred to, 20; letter from, to the Ven. Soc., 22–24; address from parishioners of, to the Ven. Soc., 28–30; extract from a letter of, to the Secretary of the Ven. Soc., 30, 31; arrival of, referred to, 33; referred to, 36; removal of, to Maryland, 49, 51; charges against, 53, 54; letter from the Bishop of London with reference to, 58; referred to, 80.
Nicholson, Gov. Francis. Letter to, in behalf of Christ Church, Philadelphia, 5–7; letter to, from I. Arrowsmith, 7; letter of, respecting Nonconformist ministers, 8; letter from Mr. Suder to, 9–12; letter from Rev. Mr. Clayton to, 14, 15; address in favor of, 29, 30; defence of, 40; reference to, 32, 59; a benefactor of St. Paul's, Chester, 79, 80.
Nixon, Richard, 227.
Non-Jurors. Referred to, 136, 138, 139–142, 143.
Norbury, Rev. Mr. Swedish minister in London, 113.
Northampton, county of. State of the Church at, 316.
North Carolina. Need of missionaries in, 407, 408, 433, 434.
Nova Scotia. Missionary for, wanted, 411.

Oakley, Thomas, 89.
Oaths of Allegiance. Referred to, 112.
Odell, Rev. Jonathan, of New Jersey. Signs letter to Bishop of London, 481.
Ohio River, 276.
Okill, George, 227.
Old, John. Vestryman at Molatton, 389.
"Old South" meeting-house in Boston. Use of granted to church-people, 9.
Orphan House, Whitefield's. Turned into a College, 205, 213.
Orton, John, 88.
Ottey, Philip, 153.
Owens, Owen, 211, 212.
Oxford, England, 257.
Oxford, Trinity Church in. Condition of, 36; address of, to the Ven. Soc., 42, 43; letter of minister and vestry respecting the affairs of, 45–47; Rev. Mr. Clubb continues at, 49, 50, 51; church at, 77; churchwardens, etc., of, to the Secretary of the Ven. Soc., 100, 101; ditto, 107; referred to, 111; ditto, 114, 115, 117, 120; (Oxon.), 129; state of church at, 131; referred to, 138, 177, 179, 180; congregation increasing, 189; referred to, 222, 223, 238, 239, 240; removal of Rev. Æ. Ross to, 258, 259; congregation at, growing, 286, 287, 301; account of the mission at, 314; lottery for enlargement of the church at, 333; one hundred and fifty members of the church at, 337, 354; congregation more steady, 363, 399; people not inclined to hear Mr. Sturgeon, 415; referred to, 425; a lottery the bane of, 447; Dr. Smith's services at, 452, 453; application of congregation at, for a minister, 456, 457.
Oxon. *Vide* Oxford, 129, 150, 162, 163, 164, 165.

Page, Rev. Mr. Charges against, 461, 462; to be an itinerant, 466, 467.
Palatines in Pennsylvania. *Vide* Germans in Pennsylvania.
Panton, Rev. George. Signs letter of Pennsylvania clergy to Bishop of London, 481.
Pappegaya Armgardt. Land given by, to church at Chester, 23.
Parham, Thomas, 88.
Parker, Ingate, 99.
Parquiomen, 50, 132, 136, 145, 146, 150. *Vide* Perkiomen,
Paschall, William, 224, 227.
Paston, Captain, 65, 66.
Patton, John. Vestryman at Reading, 386.
Pawlett, William, 89.
Pearson, James, 227.
Pearson, Mr., 331.
Peirce, Henry. A benefactor of St. Paul's, Chester, 79; Warden of St. John's, Concord, 324. *Vide* Pierce, Henry.
Penn, Hon. Thomas and Richard, Proprietaries. Address to, ordered to be prepared, 302; the address, 303, 304.
Penn, Hon. Thomas, 183, 263, 274, 324, 326, 333, 334, 335.
Penn, Richard, Esq. Governor of Pennsylvania, 472, 474, 477.
Pennsylvania. True account of the country of, 9–12.

Penn, William. A brief narrative of the proceedings of, 1–4; extract from the grant of Pennsylvania to, 5; referred to, 11, 23, 51, 52, 95, 108, 109, 151, 163, 174.

Pequea. Address of St. John's parish in, to the Society, 182, 183; referred to, 202, 216, 232, 243; gift to church at, 244; vacant, 258; served by Rev. Mr. Backhouse, 259; new church at, 282; referred to, 294; mission at, 315, 316; congregations much larger, 329; account of church at, 370; referred to, 449; congregation at, much increased, 467.

Peres, Samuel. Signs address in behalf of the church in Philadelphia, 6.

Perkiomen or Perquiomen. Services at, 50, 177; congregation at, increasing, 178; referred to, 179, 352, 377.

Perth Amboy, New Jersey, 378, 381; convention of New Jersey clergy at, 364; meeting of charitable corporation at, 457.

Pert, Thomas, 88, 98.

Peterborough. Bishop of, 257.

Peterson, Andrew, 154.

Peters, Hugh. Reference to, 15.

Peterson, Andrew. Death of, 215.

Peters, Ralph. Father of Rev. Richard Peters, 198.

Peters, Rev. Richard. Case of, 198, 199; signs memorial to the Bishop of London, 224; application in behalf of, 225–227; letter to the Bishop of London, 228, 229; offers land for church, 254; referred to, 279, 302; contribution of, for church in Philadelphia, 333, 334; chosen rector of Christ Church, 349; referred to, 390; letter from, to the Archbishop of Canterbury, 391–395, 409, 410; referred to, 415, 418, 419; letter from, and others, to the Bishop of London, 425, 426; ditto, 432, 433; ditto 443; letter from, to the Secretary, 460, 461; ditto, to Bishop of London, 462, 463; signs letter of Pennsylvania, clergy, 472.

Philips, Rev. Francis. Bad character of, 81, 83; letter of clergy respecting, 84, 85, 86, 87; testimonial in favor of, 87–89; letter of, to the Secretary of the Ven. Soc., 90–93; referred to, 94; a defence of, 94–98; referred to, 99, 133.

Philips, Sir J., 142.

Pickett, William, signs address to the Ven. Soc., in behalf of church in Chester, 24.

Pierce, Henry, signs address to the Ven. Soc., in behalf of church in Chester, 24; referred to, 171.

Piers, Mrs. Referred to, 21.

Piewell, William. Churchwarden at Philadelphia, 226.

Pile, Ralph. A benefactor of St. Paul's, Chester, 79, 153.

Pitt, Fort, 352, 440.

Piscataqua, in New England, 62.

Piscataway, New Jersey. Little progress in church at, 65.

Plate, Communion, for Christ Church, Philadelphia, 6.

Poplar, Ship of war, 99.

Portlock, Rev. Edward. Letter of, to Archbishop of Canterbury, 16.

Post, Christian Frederick. Letter from, to the Secretary, 424.

Postlethwaite, John, 227.

Powell, Thomas, signs address to the Ven. Soc., in behalf of church in Chester, 24; a benefactor of St. Paul's, Chester, 79.

Poyer, Rev. Thomas, of Long Island. Case of, referred to, 70, 71.

Pratt, Hannah, 89.

Pratt, Henry, 227.

Pratt, Mr. Writing-Master in the College of Philadelphia, 391.

Presbyterian Minister at Philadelphia (1698). Referred to, 15.

Presbyterian Synod. Action of members of, respecting Rev. Mr. Macclennachan, 305–308; referred to, 322, 327.

Preston, William, 89.

Price, F. Vestryman at Reading, 386.

Price, Jeremiah, signs address in behalf of the Church in Philadelphia, 7.

Prices in Pennsylvania, 137.

Prigg, Mary, 89.

Printz, Governor. Referred to, 23.

Proctor, Peter, 88.

Puts, Nicholas, 88.

Pugh, Rev. John. Arrival of, at Philadelphia, 193; letter from, to the Secretary, 195, 196; ditto, 202.

Quakers. Family of, to be baptized, 50; desire of, that Mr. Penn should resign the Government, 51.

Quakers, Foxian, 2; tests prescribed for, 3; divisions among, 6,

Quakers, Hoytian, 12, 13; Keithian, 14.

Quaker School at Philadelphia, endowed, 7; reference to, 11, 12.

Quarry, Col. Robert. Letter from, and others, to Gov. Nicholson, 5–7. Letter of, to the Secretary of the Ven. Soc., 40–42; conduct of, in the difficulty at Appoquiminy, 44; signs letter respecting Rev.

Mr. Henderson, 64; removes unhappy differences in church at Burlington, N. J., 65; referred to, 66.
Quarry, Mrs. Sarah, 90, 99.

Radnor. Services at, 33; petition of Welch at, for a minister, 35; Welch at, 72; church at, 75; referred to, 111, 117, 119; services at, 120; referred to, 129; state of church at, 131; referred to, 144, 145, 146, 150, 163, 164, 168, 169, 177, 179; people at, careless and lukewarm, 281; referred to, 301, account of mission at, 315; congregation daily increasing at, 352; referred to, 377.
Randolph, Edmund. Referred to, 7, 11.
Ratloff, Sarah, 88.
Reading, Berks Co. Petition to the S. P. G. from, 316, 326; application for a missionary at, 288, 289; state of the church at, 344, 345, 356; congregation at, increasing, 383; petition from vestry of church at, 384–386; referred to, 388; parishioners at, quiet and orderly, 458.
Reading, Rev. Philip. Letter from, to the Secretary, 187, 188; referred to, 237; letter from, to the Secretary, 244, 245; ditto, 261; present at a convention of the Pennsylvania clergy, 295, 296, 299, 301, 302, 303; account of mission of, 313, 314; signs address to Archbishop of Canterbury, 319; letter from, to the Secretary, 341, 342; ditto, 362, 363; ditto, 382, 383; ditto, 386, 387; ditto, 416, 417; ditto, 441; ditto, 457, 458; ditto, 459, 460; ditto, 463–465; ditto, 468, 469; signs letter of Pennsylvania clergy, 481.
Reed, John, 98.
Reynolds, Rev. Mr. Missionary at Rye, 50.
Rhode Island. Reception of Massachusetts ministers in, 8.
Richards, Edward. Vestryman at Chester, 221.
Richards, Joseph. Vestryman at Chester, 221.
Ridge, Daniel, 88.
Riselly, Margaret, 89.
Roberdes, John, 227.
Robinson, Edward, 88.
Robinson, Mr. James. Benefactor of St. James's Church, White Clay Creek, 111, 112.
Robinson, William, 88, 98.
Rodney, Captain. Dead, 64.
Romaine, Rev. William, 438.
Rootle, Mr., of Inner Temple, London, 198.
Roth, Christian, 398.
Roth, Jacob, 398.
Rothenbuhler, Rev. Frederick. German minister in Philadelphia, recommended to the Archbishop and Bishop of London, 397.
Rowan county, North Carolina. Petition from inhabitants of, 407, 408, 433, 434.
Rowland, Rev. John Hamilton, 466.
Rowland, Rev. Mr. Presbyterian, 218, 219.
Ross, Mr. John. Quarrels with Dr. Jenney, 242; a follower of Mr. Macclennachan, 325; referred to, 334; letter from, to the Secretary, 349, 350; referred to, 355, 360; causes dismission of Rev. Mr. Sturgeon, 356; letter from, to the Secretary, 456, 457.
Ross, Rev. Æneas. Referred to, 204; letter from, to the Secretary, 230; ditto, 231; ditto, 237, 238; ditto, 238–240; ditto, 240–242; referred to, 250; letter from, to the Secretary, 258, 259.
Ross, Rev. George, missionary at New Castle. Referred to, 25; services of, 35, 36; proceeding of, 44, 45; referred to, 51; appointed lecturer at Philadelphia, and schoolmaster, 51; referred to, 53, 58, 59; Bishop of London satisfied with, 60; letter of, to Mr. Chamberlayne, 67, 68; ditto, 69, 70; case of, represented by the clergy, 71; signs address of clergy to the Society, 73; referred to, 77, 78, 80; letter from, to the Secretary, 82; ditto, 83; signs letter to Bishop of London respecting Rev. Francis Philips, 85, 86; referred to, 99; letter from, to the Secretary of the Ven. Soc., 101–103.
Ross, Rev. George. Gov. Keith's attestation to, 110; reference to labors of, 111; account of building of St. James's Church, at White Clay Creek, signed by, 111, 112; signs testimonial in favor of Rev. Andrew Sandell, 114; goes to Maryland, 117; letter of, to vestry of Philadelphia, 118; signs address to Pennsylvania clergy, 124, 125; referred to, 127; signs letter of Pennsylvania clergy, 133; referred to, 136; signs answer to Bishop of London's queries, 137; referred to, 150; letter to, from members of Apoquiniminck Church, 153, 154; signs letter of Pennsylvania clergy, 155; signs representation of Pennsylvania clergy, 174; referred to, 179, 180; letter from, to the Secretary, 204, 205; ditto, 205, 206; referred to, 228, 229; letter from, to the Secretary, 230, 231; referred to, 234, 250, 257; copies of Bishop of London's sermons sent to, 301; account of the mission of, 314.
Rudman, Rev. Andrew. Referred to, 21; controversy with Edward Eaton, 26–28; referred to, 43, 45, 46, 47, 48.
Sabbatarians in abundance, 60; referred to, 72, 256.

Salem, New Jersey. Beginnings of church at, 65, 66.
Sandell, Rev. Andrew. Swedish minister at Wicaco; signs address of clergy in Pennsylvania to the Ven. Soc., 63; petition of, to the Ven. Soc., 113, 114.
Sanderlandes, James. Signs address to the Ven. Soc., in behalf of church in Chester, 24; referred to, 79.
Sanderlandes, James (son of the above). Gave land to St. Paul's Church, Chester, 79.
Sanderson, Dr., 486.
Sankey, Rev. Mr. A Presbyterian minister, 233.
Saunders, William, 226.
Sayre, Rev. John. Comments on, 416.
Savannah. Whitefield's congregation at, 213.
Schenectady, 403, 404.
Schnerder, Conrad, 398.
Schreyer, Frederick, 398.
Scots covenanters. Petition of, addressed to the Dutch Kirk, 403, 404.
Schleydore, H., 227.
School (Parish), Christ Church, Philadelphia. Grant for the support of a, 6; letter from the master of, 7; diligence of Rev. John Thomas in attending the, 17; success at, 18; Rev. John Clubb resigns the mastership of, 49; Rev. George Ross appointed to, 51, 54, 58; Rev. John Humphreys master of, 77, 78; allowance for, requested, 142.
Schuylkill River. Referred to, 50, 239, 285.
Scull, Edward, 88.
Secker, Archbishop, 469.
Sectaries in Lancaster county, 36.
Serenius, Rev. Mr. Swedish Pastor in London, 181.
Seward, William, a friend of Whitefield's. Referred to, 203.
Sewell, Rev. Richard (of Maryland). Reference to, 7.
Sewell, Richard, 224, 227.
Seymour, Col. Referred to, 49.
Sharman's Valley, 275.
Sharp, Archbishop, 486.
Sharpe, Governor of Maryland, 417, 420.
Shewbart, John, 227.
Shippen, Edward, Chief Justice of Pennsylvania. Referred to, 4, 10; grant of land for use of the church, 407.
Shippen, One, "gone home for the gown," 416.
Shippensburg. Town of, 275, 407, 408.
Shirley, Gov., of Massachusetts, 320.
Shrewsbury, New Jersey. Church at, 65, 409.
Shutz, Attwood, 227.
Sibley, John, signs address in behalf of the church in Philadelphia, 7.
Sinclare, Rev. Mr. Ill state of the health of, 62; referred to, 66.
Singleton, Captain, of Newark, New Jersey, 428.
Singleton, Mr. Teacher at Chester, 251.
Sinnamenson, Gloucester county, New Jersey, 238.
Skippen, Joseph, 227.
Smith, John, signs testimonial in favor of Rev. Mr. Philips, 88.
Smith, John, Gentleman. Affidavit of, respecting Rev. Francis Philips, 86, 87; referred to, 90.
Smith, Joseph, 88.
Smith, Rev. William, D.D. Provost of the College and Academy of Philadelphia; letter from, to the Bishop of London, 262, 263; narrative of the case of, 264–268; Rev. Mr. Sturgeon's, letter respecting, 269; letter of Dr. Jenney to the Archbishop of Canterbury, respecting, 273, 274; extract from a letter of, 276; referred to, 279, 288, 289; present and presiding at a Convention of the Pennsylvania clergy, 295–311; signs address to Archbishop of Canterbury, 319; letter from, to the Archbishop, 319–324; letter from, to the Secretary, 325, 326; referred to, 327; letter from, to the Secretary, 331, 332; ditto, 333, 334; ditto, 335, 336; referred to, 355, 364; letter from, and others, to the Secretary, 378–380; Rev. Mr. Smith to the Secretary, 381; referred to, 386, 391, 392; letter from, to the Archbishop, 398, letter from, to the Secretary, 403; ditto, to the Bishop of London, 411–413; ditto, 413–415; ditto, to the Secretary, 415, 416; referred to, 418, 419; letter from, to the Secretary, 421, 422; ditto, to the Bishop of London, 425–427; ditto, 427; ditto, 427–429; ditto, 431; referred to, 433; letter from, to the Secretary, 434–436; ditto, 437, 438; ditto, 442, 443; referred to, 444; letter from, to the Secretary, 446, 447; ditto, 447, 448; ditto, 451, 452; ditto, 452, 453; ditto, 455, 456; ditto, 460, 461; ditto, to the Bishop of London, 461, 462; ditto, 462, 463; letter from, to the Secretary, 466; referred to, 471, 472; letter from, to the Bishop of London, 473–475; ditto, to the Secretary, 475–478; ditto, 479.
Smith, William, 227.
Smith's preservative against Quakerism, 206.
Smead, Robert, signs address in behalf of the church in Philadelphia, 7.
Smout, Edward, signs address in behalf of the church in Philadelphia, 7; referred to, 88.

Sober, Charles, signs address in behalf of the church in Philadelphia, 7.

Sober, John, 227.

Society for the Propagation of the Gospel in Foreign Parts. Referred to, 21; letter from the Minister and Vestry of Chester to, 22–24; referred to, 26; address to the president and members of, from St. Paul's, Chester, 28–30; letter from Bishop of London to the Secretary of, 31; letter from Rev. Henry Nichols to the Secretary of, 31, 32; representation of the state of the Church in Pennsylvania offered to, 32–39; letter from Col. Quarry to the Secretary of, 40–42; Trinity Church, Oxford, to, 42, 43; Col. Heathcote to the Secretary of, 44, 45. Mr. Clubb and Vestry of Oxford to the Secretary of, 45–47; Rev. Evan Evans to the same, 47–50; Col. Gookin to the same, 50–52; Vestry of Chester to, 53, 54; Vestry of Chester to the, 53, 54; Vestry of Appoquiminink to the Secretary of, 55, 56; Col. Evans to the same, 56, 57; Bishop of London to the same, 58; Gentlemen of Chester to, 58, 59; Rev. Mr. Clubb to the Secretary of, 59, 60; Bishop of London to the same, 60; Vestry of Appoquiminick to the Secretary, 61, 62; Address of clergy in Pennsylvania to, 62, 63; Governor of Pennsylvania and others to 64; Mr. Jeremiah Bass to the Secretary, 65, 66; Rev. Mr. Evans to the same, 66, 67; Rev. Mr. Ross to the same, 67, 68, 69, 70; Clergy of Pennsylvania to, 70–73; memorial of Rev. Evan Evans to, 73, 74; Rev. John Clubb to the Secretary, 74–76; Rev. John Humphrey to the same, 76–78; Rev. Mr. Jenney to, 81; Rev. George Ross to the Secretary, 82; Rev. Messrs. Ross and Humphreys to the same, 83; Rev. Mr. Philips to the same, 90–93; Rev. Mr. Humphreys to the same, 98–100; Vestry of Oxford to the same, 100, 101; Rev. Mr. Ross to the same, 101–103; Rev. Mr. Humphreys to the same, 103, 104; letter to Col. Gookin from the Secretary, 104; the same to the clergy, 104, 105; Churchwardens, etc., of Oxford to, 107; Col. Gookin to the Secretary, 108; ditto, 108, 109; Gov. Keith to, 109, 110; the Secretary of, to Rev. John Talbot, 112; petition of Rev. Andrew Sandell to, 113, 114; wardens, etc., of Oxford to, 114, 115; Rev. Mr. Humphreys to the Secretary, 117; wardens at Radnor to, 121; Rev. Mr. Halliday to, 121, 122; Pennsylvania clergy to, 122–124; ditto, 124, 125; Rev. Mr. Becket to the Secretary, 125, 126; Swedish minister to, 128, 129; Rev. Robert Weyman to the Secretary, 129, 130; Sir Wm. Keith to, 130; Clergy of Pennsylvania to the Secretary, 131–133; Rev. John Talbot to the same, 133, 134; members of Church of England in Kent County to, 134, 135; Sir Wm. Keith to the Secretary, 143, 144; Rev. Mr. Weyman to the same, 144, 145; inhabitants of Concord, etc., to, 152, 153; Pennsylvania clergy to, 155; Rev. Mr. Campbell to the Secretary, 156–158; Rev. Richard Backhouse to the same, 161, 162; memorial of Rev. Robert Weyman to, 162–165; Mr. Rowland Jones to the Secretary, 168–172; Rev. Mr. Backhouse to the same, 172, 173; missionaries in Pennsylvania to, 173–174; Rev. Mr. Cummings to the Secretary, 177; Rev. Alexander Howie to the same, 178, 179; Rev. Mr. Backhouse to the same, 179, 180; Rev. Mr. Cummins to the same, 180, 181; Rev. Mr. Backhouse to the same, 181, 182; address of inhabitants of Pequea to, 182, 183; Rev. Dr. Jenney to the Secretary, 183, 184; Rev. Philip Reading to the same, 184; Rev. Thomas Thompson to the same, 185, 186; Rev. George Craig to the same, 187; Rev. Mr. Reading to the same, 187, 188; Rev. Mr. Hughes to the same, 188, 189; Rev. Mr. Howie to the same, 189, 190; Rev. Mr. Backhouse to the same, 190; Rev. Mr. Cummins to the same, 191; Rev. Mr. Hughes to the same, 191, 192; inhabitants of Canestogoe (Lancaster) to, 192; Rev. Mr. Howie to the Secretary, 200, 201; Rev. Mr. Pugh to the same, 201; ditto, 202; Rev. Mr. Cummings, ditto, 203; Rev. G. Ross, ditto, 204, 205; ditto, 205, 206; Rev. Mr. Backhouse to the Secretary, 206; Rev. Mr. Howie, ditto, 207, 208; Rev. Mr. Currie, ditto, 208, 209; Rev. Mr. Cummings, ditto, 210; ditto, 210, 211; Rev. George Whitefield to the Secretary, 212; ditto, 213, 214; Rev. Mr. Pugh to the Secretary, 214, 215; Rev. Mr. Backhouse, ditto, 216, 217; ditto, 218, 219; St. Paul's, Chester, to, 219–221; Rev. Mr. Howie to the Secretary, 221–223; Rev. Æ. Ross to the Secretary, 230; Rev. George Ross, ditto, 230, 231; Rev. Æ. Ross, ditto, 231; Rev. Mr. Backhouse, ditto, 232, 233; Rev. Mr. Lindsay, ditto, 233, 234; Dr. Jenney, ditto, 235, 236; ditto, 236, 237; Rev. Æ. Ross to the Secretary, 237, 238; ditto, 238–240; ditto, 240–242; Rev. Mr. Backhouse to the Secretary, 242, 243; ditto, 243, 244; Rev. Mr. Reading to the Secretary, 244, 245; the Secretary of, to Dr. Jenney, 250, 251; Rev. Mr. Backhouse to the Secretary, 251, 252; Rev. Richard Locke to, 252, 253; Dr. Jenney to

the Secretary, 253, 254; people of Huntington and Tyrone to, 254, 255; Rev. Mr. Backhouse to the Secretary, 257, 258; Bangor Church, ditto, 258; Rev. Æ. Ross, ditto, 258, 259; Mrs. Backhouse, ditto, 259; Dr. Jenney, ditto, 260; Rev. Mr. Usher, ditto, 260; Rev. Mr. Reading, ditto, 261; Rev. Thomas Barton, ditto, 275–281; Rev. Mr. Currie, ditto, 281, 282; Rev. Mr. Barton, ditto, 282, 283; people of York and Cumberland to, 285, 286; Rev. Mr. Neill to the Secretary, 286–288; people of Berks County to, 288–289; Rev. George Craig to the Secretary, 290–293; Rev. Mr. Barton, ditto, 293–295; referred to, 304; account of the missions of, in Pennsylvania, 311–316; Address of the missionaries of, to the Archbishop of Canterbury, 317–319; referred to, 321; Rev. Wm. Smith to the Secretary, 325, 326; Rev. Mr. Neill, ditto, 326, 327; Rev. Mr. Barton, ditto, 328, 329; Rev. Mr. Craig, ditto, 330; Rev. Mr. Smith, ditto, 331, 332; Rev. Mr. Sturgeon, ditto, 332; Rev. Mr. Neill, ditto, 333; Dr. Smith and others, ditto, 333, 334; Rev. Mr. Thompson, ditto, 335; Dr. Smith, ditto, 335, 336; Rev. Mr. Neill, ditto, 336, 337; ditto, 338, 339; Rev. Mr. Barton to the Secretary, 339; Rev. Mr. Craig, ditto, 340; Rev. Mr. Thompson, ditto, 340, 341; Rev. Mr. Sturgeon, ditto, 341; Rev. Mr. Reading, ditto, 341, 342; Rev. Mr. Barton, ditto, 343; Rev. Mr. Thompson, ditto, 344; Rev. Alexander Murray, ditto, 344–346; Rev. Mr. Neill, ditto, 346, 347; Rev. Mr. Barton, ditto, 347–349; Mr. John Ross, ditto, 349, 350; Rev. Mr. Craig, ditto, 350, 351; Rev. Mr. Thompson, ditto, 351, 352; Rev. Mr. Currie, ditto, 352; Rev. Mr. Thompson, ditto, 353; Rev. Mr. Neill, ditto, 354, 355; Rev. Mr. Sturgeon, ditto, 355, 356; Rev. Mr. Murray, ditto, 356–359; Rev. Mr. Thompson, ditto, 359; Rev. Mr. Neill, ditto, 360, 361; Rev. Mr. Craig, ditto, 361; Rev. Mr. Thompson, ditto, 362; Rev. Mr. Reading, ditto, 362, 363; Rev. Mr. Neill, ditto, 363–366; Rev. Mr. Barton, ditto, 366–372; Rev. Messrs. Sturgeon and Hughes, ditto, 372–375; Rev. Mr. Thompson, ditto, 376; Rev. Mr. Sturgeon, ditto, 376, 377; Rev. Mr. Currie, ditto, 377; Rev. Dr. Smith and others, ditto, 378–380; Rev. Dr. Smith, ditto, 381; Rev. Mr. Neill, ditto, 382; Rev. Mr. Reading, ditto, 382, 383; Rev. Mr. Murray, ditto, 383, 384; wardens and vestry of Reading, to, 384–386; Rev. Mr. Reading to the Secretary, 386, 387; Rev. Mr. Barton, ditto, 387, 388; wardens and vestry of Molatton, Berks County, to, 388, 389; Rev. Mr. Neill to the Secretary, 399; Rev. Mr. Barton, ditto, 400–402; Rev. Dr. Smith, ditto, 403, 404; Rev. Mr. Neill, ditto, 404, 405; Rev. Mr. Craig, ditto, 405, 406; Rev. Mr. Barton, ditto, 406–409; Rev. Dr. Smith, ditto, 415, 416; Rev. Mr. Reading, ditto, 416, 417; Rev. Mr. Neill, ditto, 417–420; Rev. Dr. Smith, ditto, 421, 422; Rev. Mr. Thompson, ditto, 422; Rev. Mr. Craig, ditto, 422–424; Christian Frederick Post, ditto, 424; Rev. Dr. Smith, ditto, 427; Rev. Mr. Thompson, ditto, 429, 430; Rev. Mr. Andrews, ditto, 430, 431; Rev. Dr. Smith, ditto, 431; Rev. Mr. Barton, ditto, 433, 434; Rev. Dr. Smith, ditto, 434–436; Rev. Mr. Barton, ditto, 436, 437; Rev. Dr. Smith, ditto, 437, 438; Rev. Mr. Murray, ditto, 438–441; Rev. Mr. Reading, ditto, 441; Rev. Mr. Craig, ditto, 442; Rev. Dr. Smith, ditto, 442, 443; Rev. John Andrews, ditto, 446; Rev. Dr. Smith, ditto, 446, 447; ditto, 447, 448; Rev. Mr. Barton to the Secretary, 448–451; Rev. Dr. Smith, ditto, 451, 452; ditto, 452, 453; Rev. Mr. Barton to the Secretary, 454; Rev. Mr. Andrews, ditto, 455; Rev. Dr. Smith, ditto, 455, 456; Mr. John Ross, ditto, 456, 457; Rev. Mr. Reading, ditto, 457, 458; Rev. Mr. Murray, ditto, 458, 459; Rev. Mr. Reading, ditto, 459, 460; Rev. Mr. Peters and others, ditto, 460, 461; Rev. Mr. Reading, ditto, 463–465; Rev. Dr. Smith, ditto, 466; Rev. Messrs. Peters, Smith, and Duché, ditto, 466, 467; Rev. Mr. Barton, ditto, 467; Rev. Mr. Reading, ditto, 468, 469; Rev. Mr. Peters, ditto, 473; Rev. Dr. Smith, ditto, 475–478; ditto, 479; Rev. Mr. Reading to the Secretary, 481, 482; ditto, 483–487; Mr. Samuel Johnston to the Secretary, 487–489; Rev. Mr. Barton, ditto, 489–491; Rev. Mr. Reading, ditto, 494, 495.

Society for Propagating the Gospel in North Britain. Labors of, 116.

Society of Jesus. Members of the, at Lancaster, 343.

Somerset County, Virginia, 159.

South Sea Annuities Stock, 334, 335, 336.

Spence, or Spencer, one, 416.

Spencer, Mr. Recommended for Orders by Dr. Franklin, 416, 421, 422; character of, 423.

Stanley, Miss, 199.

Stanwix, Fort, 439.

Stapleford, Thomas, signs address in behalf of the Church in Philadelphia, 7; referred to, 88.

St. Asaph. Bishop of, 466.

State House, Philadelphia, offered to Rev. Mr. Macclennachan by the Quakers, 322, 323.
Staten Island. Church at, 250.
Stephens, Henry, 88.
Steuart, Charles, Esq., 378, 379, 380, 381.
Stevens, Anthony, 88.
Storke, Henry. Churchwarden at Oxford, 46.
Story, Enoch, 88.
Stout, Mrs., 428.
St. Paul's Church, Philadelphia. Referred to, 499; clergyman for, chosen by Rev. Mr. Whitefield, 412, 413, 414, 417, 418, 419, 420. *Vide* Macclennachan, Rev. William.
St. George's (German) Church, Philadelphia. Petition of, to the Archbishops, and Bishop of London, 396–398.
St. James's Church, White Clay Creek, 111, 112. *Vide* White Clay Creek.
St. Paul's Church, Queen Ann's Co., Maryland. Rev. Mr. Neill appointed rector of, 417; letter of Rev. R. Peters respecting, 443–445.
St. Peter's Church, Philadelphia. To be opened, 332; endowment of, 334; united with Christ Church, 341; closed to Mr. Whitefield, 363; lottery applied for in behalf of Christ Church and, 374.
Stratford, in Connecticut, 62.
Stringer, Rev. William. "Irregularly ordained," 437; "a peaceable, good man," 438; letter from Rev. Mr. Peters respecting, 443–445; signs address of Pennsylvania clergy to the Bishop of London, 472.
Stuart, Rev. John. Missionary to Indians, 450; usefully employed, 454.
Stubbs, Rev. Philip, secretary of the S. P. G. Letters to, from Gov. Evans, 25–28; letter from, to the Bishop of London, 142, 143.
Stump, Frederick, murderer, 439.
Sturgeon, Rev. William. Recommended by Rev. Dr. Jenney, 248, 249; appointed catechist and assistant in Philadelphia, 250; letter from, to the Archbishop of Canterbury, 268, 269; "a very good man," 274; present at a convention of the Pennsylvania clergy, 295, 296, 299, 301, 302; signs address to Archbishop of Canterbury, 319; letter from, to the Secretary, 332; ditto, 341; ditto, 355, 356; ditto, 372–375; ditto, 376, 377; referred to, 393; Oxford mission not inclined to hear, 415.
Styles, Mrs., 87.
Suder, Robert. Letter from, to the Governor, 9–12.
Suffragan Bishop. Desire for a, expressed, 34, 137. *Vide* Bishops in America.
Susquehannah. Glebe land given on the banks of the, 254, 255.
Sussex, Delaware, 138, 187, 188, 312; churches in, supplied, 409.
Swedes' Church. Land at Chester given to, 23.
Swedish ministers in Pennsylvania, 61, 63.
Swift, Samuel. Conduct of, at Oxford, 447.

Talbot, Rev. John, of New Jersey. Character of, 19; referred to, 21; officiates at funeral of Rev. Mr. Jenkins, 49; signs address of clergy, 63; signs letter to the Secretary of the Ven. Soc., 64; commendation of, 65; signs address of clergy, 73; signs letter to Bishop of London, respecting Rev. Francis Philips, 85; presides at meeting of clergy, 86; referred to, 92; letter of, to Bishop of London, 93, 94; referred to, 95, 102, 103; letter to, from the Secretary of the Ven. Soc., 112; signs testimonial in favor of Rev. Andrew Sandell, 114; referred to, 115; signs letter of Pennsylvania clergy, 133; letter from, to the Secretary of the Ven. Soc., 133, 134; assumes Episcopal prerogatives, 143; "universally beloved," 148, 149; referred to, 152.
Talmud read and observed by Lancaster Jews, 315.
Taylor, Abram, 228.
Taylor, Peter. Warden at Oxford, 115.
Taylor, Robert, 227.
Tennent, Rev. Gilbert (Presbyterian), 209, 217, 243, 308, 322.
Thomas, Gov. George. Letter from, to the Bishop of Exeter, 256, 257.
Thomas, Rev. John. Recommended to Bishop of London, 17, 18, 19, 20; reference to, 20; libelled by Edward Eaton, 27; services of, at Philadelphia, 33, 34, 35.
Thompson, George, signs address in behalf of the Church in Philadelphia, 7.
Thompson, Rev. Thomas. Letter from, to the Secretary, 185, 186; left his mission, 270; referred to, 292; "bad character of," 314; referred to, 330.
Thompson, Rev. William. Produces letters of appointment as missionary and takes a seat in Convention of Pennsylvania clergy, 302; in attendance, 303; state of mission of, 316; letter from, to the Secretary, 335; ditto, 340, 341; ditto, 344; ditto, 351, 352; ditto, 353; driven from his home, 358; letter from, to the Secretary, 359; ditto, 362; ditto, 376; ditto, 422; ditto, 429–430; applied for, 437; referred to, 456; signs letter of Pennsylvania clergy to Bishop of London, 481.

Till, William, 224, 227.
Tillotson, Archbishop. Whitefield's attack upon, 204, 207, 211.
Tingley, Rev. Samuel, 475; signs letter of Pennsylvania clergy, 481.
Townsend, Lord, 146.
Trame, Mr., 212.
Tranberg, Rev. Peter, Swedish minister, signs letter of Pennsylvania clergy to the Ven. Soc., 155.
Treadwell, Rev. Mr. Missionary at Trenton, New Jersey, 386.
Tregeny, Captain. Death of, referred to, 21.
Trent, Mr. William, 37, 90, 92, 133, 134.
Trent, Mrs. Slandered by Rev. Francis Philips, 84, 86, 90.
Trenton, New Jersey, 193; referred to, 378, 386; mission at, vacant, 406; application of, 437; referred to, 456.
Tresse, Hugh, 227.
Trinity Church, Oxford. Referred to, 18, 21–26, 27, 114. *Vide* Oxford.
Triton, Man of War, 44.
Tryon, Governor, of North Carolina, 407.
Turner, B., 227.
Turner, William, vestryman at Chester, 221.
Tuthill, James, 88.
Tyrone. Petition of the inhabitants of, to the S. P. G., 254, 255.

Unander, Rev. Erick. Attestation in favor of, 324, 325.
Upland, *alias* Chester. Referred to, 19; address of Minister and Vestry of, 22–24. *Vide* Chester.
Urmston, Rev. John, of North Carolina. Church in Philadelphia well rid of, 133; conduct at Philadelphia, 141; extracts from a letter from, 142, 143.
Urquhart, Rev. Mr., dead, 58.
Usher, Rev. Walter. Letter from, to the Secretary, 260.

Vanderspregel, William, 227.
Vaughan, Rev. Edward, of New Jersey. Arrival of, at Boston, 50; signs address of clergy, 63; referred to, 65.
Vesey, Rev. William, of New York. Referred to, 90, 93; letter to, from Mr. Newbury, 94–97.
Vestry of Christ Church. Members of, offered a share in the government, 2. *Vide* Christ Church, Philadelphia.
Vicary, Rev. John, rector of Church in Philadelphia. Signs address of clergy, 124, 125; sends temporary supply to Philadelphia, 127; deceased, 132; Sir William Keith's character of, 144.
Vidal, Stephen, 227.
Vining, E., Churchwarden, signs a defence of Rev. Mr. Philips, 98.

Wade, John, signs address to the Ven. Soc., in behalf of Church in Chester, 24.
Walker, Richard, 88.
Walker, James, warden at Chester, 221.
Walker, John, vestryman at Chester, 221.
Wall on Infant Baptism, 347.
Wallace, one, a merchant, spreads story concerning clergyman at Dover Hundred, 49.
Wallis, Robert, 88.
Walton, Mr. Nathaniel. Schoolmaster at Frankford, 115, 164.
Walter, Thomas, signs address in behalf of the church in Philadelphia, 7.
Ward, Dr., of London, 321.
Warren, John, Warden at Molatton, 389.
Waterford. Congregation at, 452.
Waterford township, Gloucester county, New Jersey, 238.
Webster, Samuel, Vestryman at Chester, 227.
Welch Books. Distribution of, 35.
Welch in Pennsylvania. Efforts of Bishop of London to provide a missionary for, 30.
Welch Language. Services in, 72.
Welton, Rev. Robert, D.D. (Nonjuring Bishop). Officiates at Philadelphia, without bishop's license, 136; referred to, 138; statement concerning, 139; memorial of Peter Evans respecting, 139–142; extracts from Rev. Mr. Urmston's letter respecting, 142, 143; ordered home, 146; referred to, 148, 149, 151, 152.
Wesleys, the, 203.
Wesse, Hugh, 88.
West Chester, 421.
West Jersey. Services at Evesham, in, 33; services at Hopewell, in, 50.
Westminster School, 198.
West Pennsborough, 275.
Weyman, Rev. Robert, signs address of clergy, 124, 125; letter from, to the Secretary of the Ven. Soc., 129, 130; referred to, 131; signs letter of Pennsylvania clergy, 133; signs answer to Bishop of London's Queries, 137; letter from, to the Secretary, 144, 145; referred to, 146; "a very sober good man," 149; referred to, 150, 161; Memorial of, to

the Ven. Soc., 162–165; referred to, 168, 171; signs representation of Pennsylvania clergy, 174; removes to Burlington, 177, 180.
Wheelock, Rev. Ezekiel, D.D. Indian School of, 400, 401.
White Clay Creek. Account of the church at, 111, 112; referred to, 145, 146, 194; church at, 370, 371, 400, 407, 408.
White, Mr. John, signs address in behalf of the church in Philadelphia, 7.
White, Rev. William, D.D. First Bishop of Pennsylvania; referred to, 461; signs address of Pennsylvania clergy to the Bishop of London, 472.
Whitechapel (London). Altar-piece at, 143.
Whitefield, Rev. George. Prosecution of, in South Carolina, 203; attack of, upon Archbishop Tillotson, etc., 204, 205; in Chester, 206; violence of, 207, 208; accounts of, 208, 209, 210, 211; letters to the Secretary, 212–214; effects of his railing against the clergy, 214; referred to, 216, 217, 222, 313; followers of, referred to, 233, 234; schism in the congregation of, 235; reference to the "large congregations" reported by, 258; received with open arms by clergy of Philadelphia, 354; referred to, 355, 360; St. Paul's and the College, Philadelphia, open to, 363; referred to, 365, 366; in Philadelphia, 381, 392, 393; selects clergyman for St. Paul's, Philadelphia, 413, 414; referred to, 468.
Whitehead, James. Vestryman at Reading, 386.
Whiteland, 169.
Whitemarsh, 177; vacant, 136; referred to, 145, 146, 150, 163; people at, careless livers, 178; referred to, 179; religion decays at, 190; referred to, 201, 239, 258; church people few in, 286, 287; attendants at, 337.
Whittington, Rev. Mr., 411.
"Whole Duty of Man." Copies of the, given for distribution in the Plantations, 75, 76; Whitefield's attack upon the author of, 204, 207, 211.
Wicaco. Swedish congregation at, referred to, 113.
Wilcocks, John, 227.
Wilkinson, Gabriel, 89, 98.
Wilkinson, John, 227.
"Williamite, A." Rev. John Talbot claims to have been, 94.
Williams, John, 88, 227.
Williams, John, junior, 88.
Williams, William. Warden at Appoquiminink, 56.
William II. Address congratulating, on his deliverance from conspiracies, 10.
Willing, Mr. Charles, 218, 219.
Willis, Richard, 88.
Willson, John, signs address in behalf of the church in Philadelphia, 7.
Wilson, Mr., 400.
Wilson, Rev. Mr. Shipwrecked, 416, 417.
Winchester. Bishop of, 198.
Windrussea, Rev. Andrew. Swedish minister, recommended by the Pennsylvania clergy for Appoquiminink, 155.
Wine and beer. Impost laid upon, 2.
Wolf, John, 398.
Wood, Joseph. Warden of St. James's Church, White Clay Creek, 112.
Woodbridge, Rev. Benjamin (Nonconformist). Sent to Pennsylvania as a missionary.
Wooddrof, Alexander, 224.
Worcester. Bishop of, 453.
Worrell, James, 135.
Worrell, Peter, 88, 98.
Wragg, James, 227.
Wrangle, Rev. Mr. Swedish minister, 354, 366, 411; letter from Rev. R. Peters, introducing, 432, 433; congregation gathered by, 443.
Wright, Edward, 219.

Yeates, Jasper, signs address in behalf of the church in Philadelphia, 6; signs address to Ven. Soc., in behalf of church in Chester, 24; signs address in behalf of church at Chester, 30, 54; ditto, in behalf of Gentlemen of Chester, 58, 59; a main promoter in founding St. Paul's upon Delaware, 79.
Yetton, Randall, 227.
York, Archbishop of. Petition to, from German church in Philadelphia, 396–398.
York, 275, 278; petition of members of Church of England, in the county of, 285, 286; appointment of missionary to, 302; state of mission at, 316; referred to, 358; lottery for building church at, 376; church building at, 430, 455; referred to, 446.
York, Duke of. Patents of, 373, 374, 375.

Zinzendorf, Count, 235.